

ADVENT

HERALD



Luke 9:38-39.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY.... WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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Doubt Not.

When the day of life is dreary,
And when gloom thy course endurings—
When the steps are faint and weary,
And thy soul�there with clouds,
Sighs will fill thy voice with dirges—
Let thy soul forget the past—
Stand fast still the right pursuing,
Doubt not! joy shall come at last.

Striving still, and onward pressing,
Seek no future years to know;
But deserve the wished for blessing—
And thy soul will be at rest below;
Never tiring—upward gazing—
Let thy soul's eye be cast,
And thy trials tempting—braving,
Doubt not! joy shall come at last.

Keep not thou the regretting,
Seek the good—your evil's thrall,
Through thy soul thy pain's all;
Though each year but turns thee sadder,
And thy youth fleeting fast,
There'll be time enough for gladness—
Doubt not! joy will come at last.

His fond eye is watching o'er thee,
His strong arm thy guard—
But still lead to thy reward.
By thine ill thy faith made stronger,
Would the future by the past—
Hope thou on a little longer!
Doubt not! joy shall come at last!

J. M. Knowlton.

Chronology.

FROM THE PITTSBURGH "CHRISTIAN ADVOCATE."

(Concluded.)

(5.) There is no positive proof of the alleged corruption.

S. Ephraim Syrus was the first that brought the charge against the Jews, but he never substantiated it by any proofs. The charge was frequently repeated by others, but it seems to have been made on the supposition that the Septuagint and Hebrew texts originally agreed, and that the former was correct.

The malignity that the Jews manifested against the Septuagint has been brought as a proof; but it has been shown that the effects of that malignity, in altering their Scriptures, would fall more heavily upon themselves than upon the Christians. At the time that this malignity had reached its highest point, Aquila undertook a version of the Hebrew Scriptures into Greek, for the use of the Jews. In this version, he was not charged with corruption. His main object was to make a more literal translation, by rendering every Hebrew word by its corresponding word in Greek.

Mr. Smith, author of the "Patriarchal Age," thinks that he has adduced evidence from Rabbinical authorities, that the sacred Scriptures were not held in an estimation so high as to secure them from corruption. He quotes from the Babylonian Talmud the following sentiment: "It is right and lawful to take away one letter from the law, that the name of God may be publicly sanctified, or may not be publicly profaned." From the "Cabbala" he gives us another quotation in testimony of the low esteem in which the Jews held their Scriptures. "The Mikdash [or Old Testament] is like water; the Mishna, like wine; and the Gemara [more plain and perfect], like hippocras," or the richest wines. It is a sufficient refutation to the argument founded on these quotations that our Saviour himself quotes some of their traditions, by which they made void the law; but he never accuses them of corrupting their Scriptures, nor even of carelessness in preserving them. In short, the voice of all Jewish history is opposed to the charge. From the earliest times to the pres-

ent day, the Jews have exercised a superstitious care over the sacred oracles.

We have now arrived at the third point of investigation, viz.: "Whether an examination of these systems, as to their agreement with the general order of nature, their internal evidence of truth or falsehood, and their accordance with the general evidence of tradition and history, will warrant strong confidence in the genuineness of any one of these systems of numbers."

This subject of inquiry, as stated, savors a little of Rationalism. The latter part, viz.: "The accordance of these systems of numbers with the general evidence of tradition and history," will be deferred for the present. It will form the subject of two or three chapters by itself. We will at present endeavor to show that "internal evidence of truth" is in favor of the Hebrew text, and against the Septuagint.

It has been contended by learned men, "that in the general course of nature, there is a relation between the time of production and the duration of life," and that this relation is better preserved in the Septuagint than in the Hebrew Bible. As we see, at present, "persons becoming parents at from twenty to twenty-five years of age, which is about the third part of the term of life," so, it is argued, "we might expect that persons living seven, eight, and nine hundred years, would be parents at about one hundred and eighty, two hundred, or two hundred and thirty years." What force there is in this argument, the writer is not prepared to say. It seems, at first sight, plausible.—We ought, however, to remember that we have not sufficient data to compare the state of society before the flood with our own artificial state of society. The sexes are generally inclined to form matrimonial alliances earlier than they do, but circumstances arising from the requirements of society interfere to prevent them. Whether these circumstances existed, in the infancy of the world, to the same extent that they do now, is a problem to be demonstrated.

The command, to "be fruitful and multiply," was given to our first parents immediately after they were created; and both they and their offspring were endowed with an instinct to obey this command as soon as it was proper and convenient. It may be remarked, however, that the Septuagint does not always preserve the relation which we at present observe between "the time of procreation and the duration of life." In the eleventh chapter of Genesis, in regard to some, it makes the time of procreation to commence at one hundred and thirty, and the whole term of life a little over three hundred years.

Some have noticed what they have called an "irregularity" in the Hebrew. It is said "that in the general course of nature it is not usual for a person to become a parent at a third of the age at which his father did; and, therefore, when we see sixty-five and one hundred and sixty-two, sixty-five and one hundred and eighty-seven, and twenty-nine and seventy, as the ages at which persons immediately succeeding each other had their first sons, we are warranted in saying that the appearance is suspicious." This objection proceeds on the assumption that the son mentioned was always the first-born. The object of the sacred writer was to trace the genealogy of Noah. To do this, it might not always be necessary to take the eldest. It would be a somewhat remarkable fact, if the first-born for ten generations was always a son. What if some of them had daughters before the son mentioned in the genealogy? In this view, the very irregularity mentioned strengthens the authority of the Hebrew, and weakens that of the Septuagint.

Let us now examine the internal evidence of

the original and its version, and see which has the strongest claims upon our confidence.

Mr. Gliddon, in his "Ancient Egypt," remarks: "We are told that Noah entered the ark at the six hundredth year of his age.

"It follows, then, that when Noah entered the ark, Methuselah was still alive; and as there is no mention of his having accompanied his grandson into the ark, Methuselah must have drowned in the universal flood.

"Let the defenders of the chronology of the Hebrew text explain this circumstance as well as they can, and reconcile it with the account which Moses thus gives in Genesis—Methuselah is thus drowned by act of Parliament! I am aware that this dilemma is supposed to be avoided by his conjectural decease in the last year before the flood."

Will Mr. Gliddon say that it would have been a miracle for a man to die a natural death in the year of the flood? Does not the very name, Methuselah, signify, he dies, a sending forth? Perhaps it may have been prophetic.

The Septuagint, however, makes Methuselah live fourteen years after the flood. Mr. Gliddon says he was not in the ark with Noah and so does the Bible. Where did he spend the year of the flood? The Hebrew is consistent, the Septuagint not.

The writer of the above next proceeded to the examination of the disagreement between Acts 3:20 and 1 Kings 6:1, (which is none the less in the Septuagint than in the Hebrew, and for an explanation of which see BLISS' "Chronology of Scripture,") and an objection of Dr. HALE, drawn from astronomy, which we omit—their discussion presenting nothing of peculiar value to our readers. The writer then closes this chapter with the following remarks:

We have briefly examined the respective claims of the Hebrew and Septuagint versions, and it now remains for our readers to judge between them. We have not the means of entering into similar examination in regard to the Samaritan Pentateuch, nor is it necessary, for its postdiluvian chronology resembles so nearly that of the Septuagint, that it stands or falls along with it. Josephus might merit some consideration, if he were consistent with himself; but following, as he does, sometimes the Hebrew, sometimes the Septuagint, and sometimes some other guide—probably his own memory—his claims to general accuracy in chronological statements cannot be strongly urged.

THE CHRONOLOGY OF THE BIBLE IS OF EQUAL AUTHORITY WITH ITS HISTORY.

Having in a preceding chapter endeavored to show that the sacred writers designed to give a chronology, we will, in the present, consider the authority of that chronology. The position that we assume is, that it has equal authority with the sacred history. In proof of this, we will adduce a single argument. The argument is, that it forms a part of the history, and must stand or fall with it.

When it is affirmed that Adam was a hundred and thirty years old at the birth of Seth, the statement is both of a historical and chronological character. If separated into its historical and chronological elements, the historical merely assigns the age of Adam at the birth of Seth; the chronological, in addition to this, refers us to the epoch from which it was reckoned. Now, the truth of the one depends upon the truth of the other: if the historical element is false, so is the chronological; if the chronological is false, so is the historical.

In the same way we might take up every chronological statement in the Bible, and show that in its truth is involved the truth of the sa-

cred history. But it is unnecessary, as the matter is so plain. We will merely give an illustration from profane history to show that the truth and falsehood of historical and chronological statements are so intimately connected, that the truth or falsehood of one involves the truth or falsehood of the other.

Let us take the history of Rome. That city is said to have been founded seven hundred and fifty-three years before the Christian era. Seven kings reigned successively about the space of two hundred and forty-three years. The accession, length of reign, and demise of each, are given. It is said that Romulus reigned thirty-seven years, and that after his death an interregnum of a year followed. Now all these items enter into the computation of Roman chronology, and they form, at the same time, important facts of Roman history. If they are false in history, the chronology must be false; and if they are false in chronology, the history is false.

This intimate connection between history and chronology, arises from the fact that time is measured by the succession of events. The events make history, and their succession chronology. So long, therefore, as events continue to occur, so long will there be history and chronology, and so long will their connection be inseparable.

We trust that it will now appear that Biblical chronology is entitled to some respect—that it has an authority of equal weight with that of the historical parts of Scripture.

But some are disposed to allow a very trifling authority to Scripture history. "Should we go so far," say they, "as to maintain that contemporary men had need of the Holy Spirit, for stating facts of which they themselves had been witnesses, or which they had heard others relate; to tell us, for example, of the humble marriage of Ruth in the village of Bethlehem, or the emotions of Esther in the palace of Shushan, or the catalogue of the kings of Israel and Judah—their reigns, their lives, their deaths, their genealogies?"

It is not our intention at present (besides, it would be irrelevant) to enter into the proof of the plenary inspiration of the Holy Scriptures—historical, as well as other parts. If any one wishes to have this subject placed in a clear light, let him consult "Gauss on Inspiration," from the 217th to the 236th page of the American edition. Prof. G.'s arguments are sufficient to convince the unprejudiced that "if we are permitted to put one book of God before another—if we must select in the firmament of the Scriptures the more glorious constellations and stars of the first magnitude, we should certainly give the preference to the historical books."

With this number the writer intends to bring these essays to a close for the present. He has been prevented from contributing weekly for about a month past; and for some time to come he expects to have his attention directed to other subjects. It was his intention to write three dissertations on Egyptian Antiquities, Ethnography, and Geology, as connected with the subject of Biblical chronology. But these subjects require extensive research—research beyond his means at present—and, therefore, he deems it best to postpone them.

In conclusion, he would acknowledge the kindness and courtesy of the learned editor of the "Christian Advocate," in introducing these imperfectly digested contributions into the columns of his widely circulated paper. He also thanks him for his suggestions in regard to the meaning and use of the Hebrew verb *yalad*. The writer has not investigated the matter since; but if he should do so, he will give the suggestions due consideration.

The Wise Determination.

"I will arise and go unto my father."—*Luke 15: 18.*

When a new year commences, how many prayers are offered for, how many addresses are delivered unto, and how much solicitude is felt on behalf of young people. And it seems to me that at these seasons a fresh and fervent appeal is made to them not only by man, but also by God. He graciously says, "It is time to seek the Lord." Alas, how few think so; the vast majority still go on in sin, and another year is spent in rebellion against God. Justice looks on frowningly, and says, "No fruit—cut it down, why cumbereth it the ground?" Mercy cries, "Let it alone this year also," and then turning to those whose cause she hath pleaded, says, "Wilt thou not from this time cry unto me, my father, thou art the guide of my youth?" What, my dear young reader (to whom these preceding remarks apply,) what do you mean to say now in answer to the invitation of mercy? Something you must say, something which God will hear, and record. Will you say, "Who is the Lord that I should serve him, and what profit should I have if I pray unto him; or will you say with the prodigal, "I will arise and go unto my father?" This is what I want you to say, and do. God grant that the opening year may find you a pilgrim to the shrine of mercy. You cannot want any thing more encouraging than this sweet parable.

Consider by whom these words were uttered. By one who had endeavored to act independently of God, who sought happiness in the ways of sin; but who had been bitterly disappointed in his expectations. The first grand mistake of the prodigal was that he thought he could be happy in independence of his father. This is the sinner's case, and herein the greatness of his folly, and the enormity of his guilt are manifested.

There is a relationship subsisting between God and all men. He is their Creator—Law-giver—Benefactor—and Judge—how few acknowledge him in these relationships, by submission to his authority, gratitude for his goodness, or reverence for his majesty. He might well say, "If then I be a Father, where is my honor, and if I be a Master where is my fear?" *Mal. 1: 6.* Those who live in sin, who live without prayer, who are strangers to adoring love, who think much of this world, and little of eternity, are without God, and, alas, there are many in this sad case.

Disappointment awaits them. All who leave God to seek happiness elsewhere, must sooner or later meet with a terrible disappointment. Thus it was with the prodigal. His portion was quickly spent, his pleasures were not lasting, his friends were not true-hearted, and soon his misery was complete. He looked around, all was barrenness, his paradise was changed into a desert, his feast into a famine, his songs into lamentations. He looked within, all was gloom, a wretched heart, an accusing conscience; a memory, filled with a dark record of sin and folly, met his eye. What could he do? there was only one way open, but that way seemed full of difficulties. His father still lived, the home of his childhood still was standing, but could he think of going there after all he had done. Pride said, you shall not, guilt said, you dare not, reason said, you must not; but necessity said, try; the kindlings of affection, and of a sense of duty, long dormant, said, try, and at length the wretched wanderer exclaimed, "I will arise and go to my father."

True and noble sentiments are sometimes found in connection with foul hearts, and false lips. Balaam prophesied, and Judas preached, but both were uninfluenced by what they said. Balaam said *not now*, and Judas said, *not me*; but the prodigal is different from both, with him it is *I and now.* The reason why he differed from them was, that a change had taken place, "he came to himself," and when this was the case, he said, "I will arise and go unto my father." Here he tells what he would do. He would arise from his degradation; his language was, "delays are dangerous, despair is unreasonable, my situation is miserable and wretched; mercy is all suited and free, I will seek it at once." But where will he go? "To my father," to him of whom I would fain have been independent, to him on whom I turned my back, and whose love I forgot amidst the pleasures of sin. How beautiful and how encouraging is God's paternal character. Here we view him not merely as creator, benefactor, lawgiver, and judge; but as the God and Father of our Lord Jesus Christ. And who that contemplates God's character as revealed in him, listens to the kind invitations he

has addressed to the wanderer, and recalls to mind his treatment of returning penitents, but must acknowledge that his paternal character is full of attraction and encouragement. But the prodigal tells what he would say when he saw his father: "I have sinned against heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants;" as if he had said, "I can no longer live in sin, I cannot live without thy forgiveness, I want to be near to thee; my much wronged father, I wish to serve thee, however humble my situation." And how did his application succeed? Oh, this has already been proclaimed from age to age, in every land, and in every tongue, and made thousands of hearts to bound with rapture, and thousands of eyes to flow with tears of penitence and joy. The hosts of heaven have heard of the prodigal's reception, and the harps of eternity have sung the praise of the forgiving father. He succeeded completely, beyond its utmost hopes. His reception was most cordial, his restoration complete, and the songs of rejoicing which sounded through his father's house, were more joyous than on any former occasion. The welcome, the kiss, the robe, the ring, the fatted calf, the oblivion of the past, the prospects for the future, all attest the prodigal's success, all proclaim the triumphs of mercy, all say to the mourning sinner, "Take with your words, and turn unto the Lord; say unto him, take away all iniquity, and receive me graciously," return to the Lord, and he will abundantly pardon.

We are taught by this delightful parable what *real religion* is. Its rise, its growth, its success, and the happiness it produces, are here portrayed. We may trace it through its several steps, of thoughtfulness, penitence, confession, application, reception, happiness, and honor. Truly it is a beautiful parable, but its beauty can only be properly appreciated by those who *feel* its reality in their own heart and history. Alas! it is to be feared that many have admired the return of the prodigal, while they have still remained among earth's pleasures and pursuits, at a distance from God. Perhaps many a Sabbath School Teacher has on the Lord's day explained this parable to his little class, and then gone and acted the prodigal, not in returning to God, but in departing from him. Such know not what *real religion* is, and they have yet to learn the way to obtain it. There is a voice speaking to them from this parable: "This is the way, walk ye in it."

They are here taught the *necessity of soul-decision in order to the enjoyment of real religion.* "I will arise," "I will," and "I will not," are the *hinges on which eternal salvation or eternal perdition turn.* The sinner shall have his choice, whatever it is, and by his choice it is made manifest whether he is under the influence of the Holy Spirit, or whether the god of this world hath blinded his eyes. Let us trace both, and may grace guide many to choose the better part.

"I will seek the Lord! I will cast myself on his mercy, and devote my life to his glory!" Thus at length the soul resolves who has long halted between two opinions. Will you, says sin, look at my beauties; how can you forsake your darling pleasures which have yielded you so much delight? Will you, says Satan, how dare you, after having so long delayed, and trifled with truth and conscience so many times? Will you, say carnal relations, why act so foolishly, and bring strife and confusion into the family? Yes, says the soul, *I will!* I must, for I cannot, I dare not do otherwise. My soul is valuable. Eternity is a reality. Salvation is an infinite blessing; and it shall henceforth be the business of my life to secure it, enjoy it, and glorify God for it. Here is *decision*: God is its author, holiness is its result, and glory its reward.

But alas! many, who hear and tremble, do not thus act. Many say, "I will not." Heaven and hell, judgment and mercies, parents and preachers, have all pleaded; but still the soul says, *I will not* strive to enter in at the strait gate. Now watch such an one through life, and in death; follow him into eternity, and see him reaping the fruit of eternal misery from his own *I will not.* The echoes of these hell-inspired syllables haunt him on his dying bed, and make it a bed of anguish; they follow him into eternity, and deepen his sorrow there. Oh, this may be the case with many "a modest, sober, lovely youth," who was once "not far from the kingdom of God." This must be the case with all who never make religion their choice and business.

Dear young friends, must I leave you clasped.

ing to your bosom this murderous *I will not?* May God forbid; but if you will have it so, let me be clear of your blood: "Behold, I set before you death and life, and blessing and cursing, therefore choose life."

If you will not hear a mortal's voice, then hear him who, ere long, will occupy the great white throne: "Now, therefore, hearken unto me, O ye children, for blessed are they that keep my ways. Hear instruction and be wise, and refuse it not." Oh hear him, lest he record against your name the fearful sentence, "Ye would not come unto me that ye might have life." But let this fact be seriously pondered: it was not when the prodigal said *I will arise*, that his father met him, but when he *did it.* The repentant one began his journey, his father did not merely *wait* for him, but he *ran* to meet him; and thus will God deal with all who turn their backs on sin, and set their hearts on seeking holiness.—*Dr. John Cox.*

The Devil a Deceiver.

BY REV. J. M. SHERWOOD.

As God is the essence and embodiment of all truth, so the devil is the personification and mouth-piece of all falsehood. The first conception of sin in the towering mind of that fallen archangel, was a horrible, though yet unuttered falsehood; all the sin in the universe is but the growth and development of that original untruth. As he began his career of rebellion and abandonment in heaven, with a secretly cherished falsehood, so has it been the drift of all his plans and doings since, openly to defend and maintain that falsehood against God and the universe. His character is the essence and expression of all falsehood: his power to do evil is the power of falsehood: he rules in hell, and maintains himself on earth, by falsehood: his agency from first to last is one vast and diabolical system of deception and lying: all sin is the result of a lie—hell itself is the fruit of a lie.

The devil gained his entrance into this world by means of deception and falsehood. The part he acted in the garden was the part of subtlety and lying. "Ye shall not surely die," was the malicious and monstrous lie with which the "serpent" finally triumphed over man. And he has never spoken to man since, except to utter a new lie, or repeat an old one. Truly, as John affirms, "There is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." It is amazing what a bold and practiced liar he has become. And more amazing still, that men will be made his willing dupes: will believe his lies, which he has been repeating over and over since the fall, and which have been proved to be such by the observation and experience of the world for nearly six thousand years. Not a word that he ever addressed to men was spoken in good faith: not a part that he ever acted on earth was sincere and real: not a promise that he ever made to beguile men's reason or excite their hopes, has he kept: his end, his one business, is to cheat the soul out of virtue and heaven; and yet, beings calling themselves rational, and when their all is at stake, believe and practise, as true and real, what he tells them.

Thus he promises men this world and the glory, and riches, and pleasures of it, if they will fall down and worship him. Is the world his to give? Are these things at his disposal? The promise is a lie, and he never means to keep it. He promises sinners impunity in transgression, happiness in sin, hope in death, and heaven beyond, live as they will. But does his promise falsify God's awful word: "Be sure your sin will find you out;" "the end thereof is destruction?" Will he step in between God and the soul he has ruined, and shield him in the day of calamity? He means no such thing. He knows that he has spoken lies, and that they will eternally undo those who take refuge in them; and that is what he wants. He says to another: "Delay religion: a convenient season will come by and by: time enough yet: this ado about religion is needless: years hence, after you have enjoyed the pleasures of sin, you can repent just as well as now, and God will not refuse your prayer." What an untruth! And does not the devil know it? Has he not eternally ruined millions of souls by this very deception? Thus all the fair words by which he allures men to sin, and retains them in his service, are cheats and lies; there is nothing true and real in them. The devil has no authority to hold out such inducements—no will or power to make them good. They deceive, and are meant to

deceive; and under the specious promise of good, make sure the damnation of the soul.

The devil deceives men as to the real value of this world when once it is secured, as well as in reference to impunity in sin. Men's *experience* in the possession of wealth, power, rank, honor, pleasure, is a sad commentary on the *doctrine* they have been taught to believe, and the expectations to cherish. The sigh of disappointment wrung even from such, and their cry of "Vanity, all is vanity!" shows the extent of the deception which has been practised upon them. A long life of bitter experience is scarcely sufficient to correct our first impressions of the value of this world—make us see and confess to our own hearts that it is empty and vain. Why, what a fair and beautiful thing is human life, as the deceiver paints it on the unpractised vision of the youthful mind! It is a paradise—a scene of enchantment. But alas! how the illusion vanishes, as we come to encounter the stern realities of life. How one hope after another perishes, till all is gone, and life, without God, is found to be a blank, the earth a desert. Whither have fled the pleasures of youth, that once allured? What has become of the treasures of thought and bliss that were promised us in manhood? Whence are to come the mellow fruit and the quiet blessings of old age? We reach the brink of the grave, and, looking back over the waste of years, wonder if that be the life which our youthful fancy set out in colors so bright and fascinating?

And it is only by means of deception—making "the worse appear the better reason"—holding out at every step the most alluring hopes, and disguising the odious character of sin, and hiding from view its certain and fatal consequences, that the devil succeeds in ruining so many souls.

"With names of virtue he deceives

The aged and the young:
And while the heedless wretch believes,
He makes his fetters strong."

Sin itself is a monstrous lie; there is no truth in it: it is "the doctrine of devils." It is a lie against the being and every perfection of God; against all the laws of rectitude and of nature, as well as grace: it is a lie against the peace and happiness of the soul, and the universal good. The sinner is made the willing dupe and victim of a malicious lie from first to last. How mournful the spectacle! All his hopes will perish, and his works be destroyed, for they are false. Death to him will be "a melancholy day," for it will reveal the nature and extent of his deception. And his eternity will be embittered by the taunts and torments of the infinitely odious and lying deceiver.—*N. Y. Evang.*

Eruption of Mount Ararat in 1840.

The village Arguri, which was destroyed by the eruption of Mount Ararat in 1840, was according to the traditions of the country people, of most unquestionable antiquity, having been founded by no less a person than Noah himself, immediately after coming out of the ark.

Arguri was one of the largest and handsomest villages of Armenia. It lay in a ravine of Mount Ararat, about 2500 feet above the bed of the Araxes, and had an intelligent population of nearly 1600, independently of the Kurds, who worked as day laborers for the Armenians. It was a flourishing place; wheat and barley thrived well, notwithstanding its elevated position; in the gardens most of the fruits of Europe prospered well, and the flocks and herds found good pasture from April to October. A spring furnished the inhabitants with good water for drinking, and in sufficient quantity for the irrigation of the gardens. At the melting of the snows, this brook became a considerable stream, and poured down into the Karasu. According to tradition, Arguri was the oldest village in the world, and the first vine was planted here by the hands of Noah. Half a mile above Arguri, stood the Convent of St. James, where the traveller, Parrot, resided, during his stay on Mount Ararat. The gardens planted with fruit trees, reached still higher, and by the operation of water, the crumbling of the volcanic rock had here advanced further than elsewhere on the mountains. Near to the upper end of the ravine, were great hollows containing masses of ice and snow, which in the hottest summers, never entirely melted, and probably reached to a great depth. What was called the Dark Ravine of Ararat, was most likely formed originally by a rending of the mountain from internal fire. For centuries, however, the ex-

istence of slumbering volcanic forces had only been indicated by occasional tremblings. But the tranquillity in which for ages this vast subterranean furnace had reposed, was, on the 20th of June, 1840, suddenly broken by a terrible and devastating eruption.

"About half an hour after sunset, when the atmosphere was perfectly clear, the inhabitants of Armenia were startled by a sudden explosion, which was loudest and most fearful in the vicinity of Ararat. This was followed by an undulation of the ground, in a direction eastward and south-eastward from the mountain; and at the same time, a chasm yawned open about three miles above Arguri, at the end of the Dark Ravine; and there burst from its volumes of gas and steam, while stones and masses of earth were hurled with enormous force down the declivities, toward the plain. The clouds of steam that rose from the abyss, probably caused the heavy rain that fell upon the mountain in the same night—as watery deposits are, in the summer, in these regions, very rare. At its first breaking forth, the steam was tinged, sometimes of a blue, but more frequently of a red color; but whether there had been flame, or not the witnesses could not undertake to say. These blue and red colors soon passed into a deep black, and at the same time, the air was filled with a sulphureous smell. The mountain roared, and the earth shook without ceasing; and besides a subterranean noise of crackling and bellowing, there was a whistling sound, like that of cannon balls, from the stones thrown through the air. The size of some of these masses of rock will scarcely be credited. One I observed which could not have weighed less than several tons. Wherever these masses fell, they mostly remained lying, as the inclination of the ground at the foot of the hill is too gentle to enable them to roll on. The eruption lasted a full hour; and when the steam and smoke rolled away, and the shower of stones and mud ceased, neither the great rich village of Arguri, nor the renowned convent, was any longer to be seen; and the fields, and the blooming gardens, and the harmless population, which, for many peaceful years, had found in them their occupation and their subsistence, had now found in them a grave, beneath stones and mud. Of the monks and servants of the convent, of the 1500 villagers and 400 Curd laborers, only 114 individuals were left alive; and these had been on journeys, or otherwise absent. These poor people were, when I was at Ararat, scattered about among the villages of the plain, suffering the bitterest poverty; and Noah's mountain was again as solitary as on the morning after the Deluge.

"It has been observed of many volcanoes, that they have long periods of rest; that they have remained for centuries inactive, and then suddenly burst forth again, with all their tremendous energy. Thus Vesuvius, up to the year 79, appeared to be completely extinguished, and was covered with trees to its very summit. Strabo indeed concluded, from the external character of the mountain, that it might at some time have vomited fire; but he could find no historical fact to prove his assertion. Aurelius Victor, speaking of Vesuvius, says that in 79 it began to burn. The case was the same with Etna before the year 40; and the great volcanoes of America have seldom more than one eruption in a century.

"The life of Volcanoes," says Humboldt, "depends entirely on the mode and duration of their connection with the interior of the earth. Eruptions have with many volcanoes an intermittent character; and this effect ceases as soon as the channel is closed by which the communication of the atmosphere with the interior of the earth has been kept up."

Thus the activity of the long silent volcanoes of Armenia may be destined again to awaken, and this remarkable eruption of Ararat be but the messenger and forerunner of future outbreaks. It does not appear probable that so long a period has elapsed from the formation of the Allaghes to the present time, as between the activity of the ancient crater of Vesuvius to the eruption in 79. The Titanic force which upheaved the vast piles of Caucasus and Ararat, "is not dead, but sleepeth," —Dr. Wagner's Journey to Ararat.

The Dead of the Sea

Those corpses, ancient or recent, floating or at rest, whole or dismembered, and even dissolved to atoms, are now motionless. But they each went down with a separate gasp and struggle. Each wrestled with the gigantic element; each cried out in the impotent shriek

for help. It is not to appal the imagination that this harrowing picture is presented. It is to call on you for Christian provision against such a death. Benevolence labors, in Gospel lands, to prepare men for the awful hour of departure, even though perhaps it may take place in arms of friends, upon beds of ease, perhaps with lingering succession of warnings. And shall we have no kind forecast for the hour when the mariner is summoned, all at once, to his cold death-struggle? For here is death in a form which demands great grace for its support. Against such terrors, there should be the provision of unusual faith and trust. No principles of religion can be too strong for a shock so tremendous. The call is wholly sudden. It is alarming. It comes amid confusion, uproar, hurried exertion, desperate struggles for safety. If a multitude suffer together, their faces do but reflect blackness on each other, and society here affords no solace. Who has not read of the frenzy of such an hour, or (horrible to relate) of the rush of dying men, in the mania of hopelessness to the spirit-room? If, on the other hand, the solitary wretch, exhausted and no longer clinging to his plank, clenches his powerless hands, and sinks into his dark, cold, lonely depths, he needs not less the inward breathing of hope in Christ, when far from every voice of mother, sister, or pastor, that ever whispered to him of salvation. Who, in such a juncture, can hope that the careless, and it may be profigate one, shall be able to gather his broken thoughts sufficiently to regard the object of faith! It is too late, in such a moment of horror, to collect the fragments of a neglected or forgotten creed. We speak often of the doubtfulness of such repentance as occurs on a death-bed; but what shall we say of a departure in the paroxysms of the strangling tempestuous sea? The fear, the delirium, the pain of this crisis, may even obliterate every thought of mercy. Let me, then, by all the dreadful pangs that hover over the *manner* of this death, beseech you to lose no time in seeking to prepare for heaven him who may be thus summoned. For how unspeakably glorious the privilege of him, who, however sudden his last alarm, can serenely, even when all human hope is gone, fold his arms, and raise his dying eyes, and from amidst the very gulf exclaim, "I know in whom I have believed. O death, where is thy sting? O Sea, where is thy victory?" —Rev. J. W. Alexander, D. D.

Never Cross a Bridge till you Come to it.

"Never cross a bridge until you come to it!" was the counsel usually given by a patriarch in the ministry to troubled and over-careful Christians. Are you troubled about the future? Do you see difficulties rising in Alpine range along your path? Are you alarmed at the state of your business—at the uncertainties hanging over your life—at the dubious prospects in reserve for your children—at the gloomy contingencies which fancy sketches and invests with a sort of life-like reality—at the woes which hang over the cause of the Redeemer, or at any other earthly evil? Do not cross that bridge until you come to it. Perhaps you will never have occasion to cross it; and if you do, you may find that a timid imagination has overrated greatly the toil to be undergone, or has underrated the power of that grace which can lighten the Christian's every labor.

In approaching the Notch of the White Mountains from one direction, the traveller finds himself in the midst of conical hills, which seem to surround him as he advances, and forbid further progress. He can see but a short distance along his winding road; it seems as if his journey must stop abruptly at the base of these barriers. He begins to think of turning back his horse, to escape from hopeless enclosure among impassable barriers. But let him advance, and he finds that the road curves around the frowning hill before him, and leads him into another and still other straits, from which he finds escape simply by advancing. Every new discovery of a passage around the obstructions of his path teaches him to hope in the practicability of his road. He cannot see far ahead at any time; but a passage discovers itself as he advances. He is neither required to turn back, nor to scale the steep sides of towering hills. His road winds along, preserving for miles an exact level. He finds that nothing is gained by crossing a bridge before he comes to it!

Such is often the journey of life. How much of its toilsome ruggedness would be relieved

by careful attention to the above admonition: Never cross a bridge until you come to it! Or, to express the same counsel in a form that does not involve the charge of a Hibernicism, "Be careful of nothing; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God, and the peace of God, which passeth all understanding, shall keep (garrison) your hearts and minds through Christ Jesus." —*Independent*.

Yet there is Room.

I proclaim to all this day, "All things are now ready; come unto the marriage." And why should not all comply? Why should any exclude themselves? Let every one resolve for himself, "For my part, I will not make myself that shocking exception." Will you, as it were, shut the door of heaven against yourselves with your own hand? I once more assure you, there is yet room, room for all. There are Abraham, Isaac, and Jacob, and the patriarchs, and yet there is room. There are many from the east and from the west, from the north and from the south, and yet there is room. There are persecuting Manasseh and Paul; there are Mary Magdalene the demoniac, and Zacchaeus the publican; and yet there is room. There is the once incestuous and excommunicated, but afterwards penitent Corinthian; nay, there are several of the Corinthians, who, as St. Paul tells us, were once fornicators, idolaters, effeminate, Sodomites, covetous, thieves, drunkards, revilers, and extortioners, yet there they now are, "washed, sanctified, justified in the name of the Lord Jesus, and by the Spirit of our God;" and there may you also be, though vile as they, if with them, you come in at the call of the gospel; for yet there is room. There is, says St. John, (Rev. 7:9,) "a great multitude, which no man can number, out of every kindred, and tongue, and nation;" multitudes from Europe, Asia, Africa, and America, and yet there is room.

By the consideration of your own extreme, perishing necessity; by the consideration of the freeness, the fulness, and sufficiency of the blessings offered; by the dread authority, by the mercy and love of the God that made you; and who is your constant benefactor; by the meekness and gentleness of Christ; by the labors and toils of his life; by the agonies of his death; by his repeated injunctions; and by his melting invitations; by the operation of the Holy Spirit upon your hearts, and by the warnings of your own consciences; by the eternal joys of heaven, and the eternal pains of hell: by these considerations, and by everything sacred, important, and dear to you, I exhort, I entreat, I charge, I adjure you, I would compel you to come in.—*Pres. Davies*.

The Riches of Christ.

Men thirst for gold. They buy, bargain, and sell, "do, dare, and die," that they may be rich. They will forsake their homes and families, traverse oceans and deserts, dwell in deathly atmospheres, and under burning suns, brave all dangers, endure all sufferings, and sacrifice all ease, to secure wealth. It is the great master passion of the human race. The great hive of the human family is filled with strife, toil, anxiety, anguish, fraud, deception, outrage, and murder, in the strife for gold. Many men have made shipwreck of their faith, their peace of mind, and their happiness, in the mad struggle for the coveted distinctions of wealth, and the riches that so often take to themselves wings and fly away. And after the chase is over—the desire accomplished, in the accumulation of great riches, it is not always that they bring the most happiness, or give birth to the surest comforts. Their pleasures are not certain or secure. Do the multitudes who strive so earnestly, and even madly to be rich, always succeed? Or having succeeded, are the pleasures of wealth full and without alloy? Let those whom God has entrusted with this world's goods, give answer. It is for the Christian to give search for the gold that never cankereth, and to secure wealth that can never be destroyed. There are such riches, imperishable and eternal, beyond all vicissitudes and changes; a heritage with God, upon which no shadow comes, and over which no fire passes. The riches of Christ are such; the wealth and worth of religion, the untold and unconceived treasures and glories of heaven. These are unsearchable and immortal. Such were the riches proffered to the acceptance of the Gentiles and the world, by the great apostle, and such the wealth to be se-

cured by the wise and good of all generations. The unsearchable riches of Christ were preached by Paul, and became the burden of all his labors. He was a man of strong intellect and great attainments, but there were few charms for him in the science or knowledge that did not centre in, or were in some way connected with the cause and the cross of Christ. To philosophers and statesmen, martial heroes and mighty princes, he bore the same message, and pressed his way to the throne of the Caesars, preaching and proferring to all the riches of Christ, and him crucified. —N. O. Prot.

"Show Thyself a Man!"

A MAN! That is just what God wants you and every one else to be. That is just what religion would make you—just what the Bible would make you. Perhaps you do not think so. You may have imbibed that foolish and wicked notion that it is not *manly* to be a Christian—a Bible Christian. Many do—but what nonsense! Look at some of the Bible Christians. Look at Abraham, and Joseph, and Moses, and David, and Daniel: were they not *men*? Look at Peter, and John, and Paul—all men—noble, manly specimens of humanity. You would see this if you would but study their characters. Well, the Bible will make *you* a man if you will obey its requirements, and imitate its perfect pattern, the man Christ Jesus. It is eminently calculated, as well as expressly designed, to make us men—physically, intellectually, and morally *men*.

Be a man in your aims. Aim at something worthy of a man—a rational, accountable, and immortal man! If you do, you will aim at something higher than money, or worldly fame, or sensual pleasure. You will aim at holiness and heaven!

Be a man in your principles. Cherish a love for justice, truth, self-control, benevolence. Be governed by them in all things. Swerve not from the right, for any present advantage. In all circumstances, show thyself a man by unflinching rectitude.

Be a man in understanding. The Bible expressly enjoins it. You have a mind capable of vast expansion and improvement. Cultivate it. Whatever your social position, in our happy country you can hardly be placed in circumstances in which you cannot command the means of self-improvement.

Be a man in the daily business and intercourse of life. Never do a small thing—a mean act. Be noble, generous, open-hearted, and open-handed in all your dealings with men. Don't be narrow-minded, prejudiced, and selfish. Respect the rights and feelings, and even the prejudices of others. You will do this if you are a Christian. A mean, tight-fisted, uncharitable, bigoted, mulish Christian! It is a contradiction in terms!

Be a man in your judgment of other men. Do not let the quality of the coat, the color of the skin, or the weight of the purse, determine your estimation of and conduct towards them. Though a person be as poor as poverty itself, as dark as Erebus, and the veriest outcast, if he be a man, give him your hand, your sympathy, your aid.

"A man's a man, for a' that—and a' that." If you would be a Christian, be a *man*! True religion cannot exist apart from manliness any more than it can apart from morality.

BE A MAN—a true man here, and you shall be a "king and a priest unto God" bye and bye! —*Herald of the Prairies*.

Anticipations of Heaven.

Let your *hope* enter within the veil, in the full and delightful anticipation of your speedy admission. And is this the only grace which should enter it? No. Let *love* enter within the veil and say, "Whom have I in heaven but thee?" and let *faith* enter it and say, "I shall see the goodness of the Lord in the land of the living;" let *patience* enter, and behold the good resting from their sorrows; let *gratitude* enter, and take up its song and its harp; and let *humility* enter, and see how all its honors are devoted to Jesus; let *charity* enter, and mark how, amidst all the varieties in character, origin and glory, among its inhabitants, there is but one heart; let *desire* enter and say, Oh, when shall I come and appear before God? and let *joy* enter, and drink of its rivers of pleasure!

Soon shall the period of your actual admission arrive. The Forerunner has entered for you; and as you would wish that your entrance should not be with fear and trembling,

without doubt and hesitation, "give all diligence to make your calling and election sure," and then there shall be ministered to you an abundant entrance into the everlasting kingdom of your Lord and Saviour. There you shall find a temple without a veil, a Church without spot, day without night, worship without a pause, youth without decay, happiness without measure, and glory without end. Manifest a respect, high, constant, and universal, to the commandments of God. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—*Belfrage.*



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!"

BOSTON, SATURDAY, JULY 28, 1849.

Interpretation of Symbols, Figures, &c.

(Continued from our last.)

THE SIXTH TRUMPET.—"And the sixth angel sounded, and I heard a voice out of the four horns of the golden altar before God, saying to the sixth angel having the trumpet, Loose the four messengers bound near the great river Euphrates. And the four messengers were loosed, prepared for an hour, and day, and month, and year, to slay the third part of men. And the number of the army of the horsemen were two hundred thousand thousand: I heard the number of them. And thus I saw the horses in the vision, and those, who sat on them, having red, blue, and yellow breast-plates: and the heads of the horses were like the heads of lions; and fire, and smoke, and brimstone issued from their mouths. By these three plagues the third part of men was killed; by the fire, and by the smoke, and by the brimstone, which issued from their mouths. For the power of the horses is in their mouth, and in their tails: for their tails having heads were like serpents, and they injure with them. And the rest of the men, who were not killed by these plagues, yet repented not of the works of their hands, that they should not worship demons, and idols of gold, and silver, and brass, and stone, and of wood: which can neither see, nor hear, nor walk; nor did they repent of their murders, nor of their sorceries, nor of their fornication, nor of their thefts."—Rev. 9:13-21.

The sixth angel who sounds, like the preceding ones, is an angel of God. The angels bound must be of a different character. Their being loosed implies the removal of the restraints, or obstacles, which, till then, had prevented their accomplishing the results which were now to be permitted. They are emphatically messengers of evil. These messengers were the agents who should perform the deeds specified. Some suppose they symbolize the four principal sultanies of which the Ottoman empire was composed: but those sultanies were established subsequent to the sounding of this trumpet, and did not then exist. Agents are symbols of agents; and Mr. LORI suggests that they symbolize leaders of the four armies of the Saracens, which successively overran the surrounding provinces. He says:—

"The first horde were the Seljukians, who invaded the Eastern empire about the middle of the eleventh century, under Toghril Beg. The events by which he was released from restraint, were doubtless his conquest of western Persia and Media, and nomination as temporal vicegerent over the Moslem world. He suddenly overran, with myriads of cavalry, the frontier, from Tauris to Arzeroum, and spread it with blood and devastation. Alp Arslan, his successor, soon renewed the invasion, conquered Armenia and Georgia, penetrated into Cappadocia and Phrygia, and scattered detachments over the whole of lesser Asia. His troops being subsequently driven back, he renewed the war, and recovered those provinces. His descendants, and others of the race, soon after extended their conquests, and established the kingdoms in the east of Persia and Syria, and Roum, in lesser Asia, which they maintained through many generations, and made their sway a scorpion scourge to the idolatrous inhabitants. The Christians were allowed the exercise of their religion on the conditions of tribute and servitude, but were compelled to endure the scorn of the victors, to submit to the abuse of their priests and bishops, and to witness the apostacy of their brethren, the compulsory circumcision of many thousands of their children, and the subjection of many thousands to a degrading and hopeless slavery."

"The second army was that of the Moguls, who,

in the thirteenth century, after the conquest of Persia, passed the Euphrates, plundered and devastated Syria, subdued Armenia, Iconium, and Anatolia, and extinguished the Seljukian dynasty. Another army advancing to the west, devastated the country on both sides of the Danube, Thrace, Bulgaria, Servia, Bosnia, Hungary, Austria, and spread them with the ruins of their cities and churches, and the bones of their inhabitants. This horde had been prepared for this invasion by vast conquests in the East.

"The third were the Ottomans, who in the beginning of the fourteenth century conquered Bithynia, Lydia, Ionia, Thrace, Bulgaria, Servia, and in the following century Constantinople itself, and have maintained their empire to the present time. They were released from restraint on the one hand by the decay of the Mogul Khans, to whom they had been subject, and on the other by the dissensions and weakness of the Greeks.

"The last was that of the Moguls under Tamerlane, who in the beginning of the fifteenth century overran Georgia, Syria, and Anatolia, and spread them with slaughter and desolation. He also had been prepared for this incursion by his previous victories and conquests."—*Ex. Apoc.*, pp. 225, 226.

These armies were not all subsequent to the time when they had power to subject the Eastern Roman empire; but are called four from the fact that their power was extended by four such armies, which till this time had been restrained from accomplishing the subjugation of Constantinople. The following we copy from Bro. LITCH:—

"In the year 1449, JOHN PALEOLOGUS, the Greek emperor, died, but left no children to inherit his throne, and CONSTANTINE DEACOZES succeeded to it. But he would not venture to ascend the throne without the consent of AMURATH, the Turkish Sultan. He therefore sent ambassadors to ask his consent, and obtained it, before he presumed to call himself sovereign.

"This shameful proceeding seemed to presage the approaching downfall of the empire. DUCAS, the historian, counts JOHN PALEOLOGUS for the last Greek emperor, without doubt, because he did not consider as such a prince who had not dared to reign without the permission of his enemy."

"Let this historical fact be carefully examined in connection with the prediction above. This was not a violent assault made on the Greeks, by which their empire was overthrown and their independence taken away, but simply a voluntary surrender of that independence into the hands of the Turks, by saying, 'I cannot reign unless you permit.'"

"The four angels were loosed for an hour, a day, a month, and a year, to slay the third part of men. This period amounts to three hundred and ninety-one years and fifteen days; during which Ottoman supremacy was to exist in Constantinople.

"But, although the four angels were thus loosed by the voluntary submission of the Greeks, yet another doom awaited the seat of empire. AMURATH, the sultan to whom the submission of DEACOZES was made, and by whose permission he reigned in Constantinople, soon after died, and was succeeded in the empire, in 1451, by MAHOMET II., who set his heart on Constantinople, and determined to make it a prey. He accordingly made preparations for besieging and taking the city. The siege commenced on the 6th of April, 1453, and ended in the taking of the city, and death of the last of the Constantines, on the 16th day of May following. And the eastern city of the Cæsars became the seat of the Ottoman empire.

"The arms and mode of warfare by which the siege of Constantinople was to be overthrown and held in subjection, were distinctly noticed by the revelator.—1. The army.

Verse 16: "And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them."

"Innumerable hordes of horses and them that sat on them. GRIMON describes the first invasion of the Roman territories by the Turks, thus:—'The myriads of Turkish horse overspread a frontier of six hundred miles from Tauris to Azeroum, and the blood of 130,000 Christians was a grateful sacrifice to the Arabian prophet.' Whether the number is designed to convey the idea of any definite number, the reader must judge. Some suppose 200,000 twice told is meant, and then following some historians, find the number of Turkish warriors in the siege of Constantinople. Some think 200,000,000 to mean all the Turkish warriors during the 391 years, fifteen days of their triumph over the Greeks. I confess this to me appears the most likely. But as it cannot be ascertained whether that is the fact or not, I will affirm nothing on the point."

Verse 17: "And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of jacinth and brimstone; and the

heads of the horses were as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone."

"On this text I shall again refer to Mr. KEITH for an illustration of it:—

"The color of fire is red, of jacinth, or jacinth, blue, and of brimstone, yellow, and this, as Mr. DAUBUZ observes, "has a literal accomplishment; for the Ottomans, from the first time of their appearance, have affected to wear such warlike apparel of scarlet, blue, and yellow. Of the Spahis, particularly, some have red, and some have yellow standards, and others red or yellow mixed with other colors. In appearance, too, the heads of the horses were as the heads of lions, to denote their strength, courage, and fierceness." Without rejecting so plausible an interpretation, the suggestion may not be unwarrantable that a still closer and more direct exposition be given of that which the prophet saw in the vision. In the prophetic description of the fall of Babylon, they who rode on horses are described as holding the bow and the lance; but it was with other arms than the arrow and the spear that the Turkish warriors encompassed Constantinople; and the breastplates of the horsemen, in reference to the more destructive implements of war, might then, for the first time, be said to be fire, and jacinth, and brimstone. The musket had recently supplied the place of the bow. *Fire* emanated from their breasts. *Brimstone*, the flame of which is *jacinth*, was an ingredient both of the *liquid fire* and of gunpowder. Congruity seems to require this more strictly literal interpretation, as conformable to the significance of the same terms in the immediately subsequent verse, including the same general description. A new mode of warfare was at that time introduced, which has changed the nature of war itself, in regard to the form of its instruments of destruction; and sounds and sights unheard of and unknown before, were the death-knell and doom of the Roman empire. Invention outrivaled force, and a new power was introduced, that of musketry as well as of artillery, in the art of war, before which the old Macedonian phalanx would not have remained unbroken, nor the Roman legions stood. That which JOHN saw 'in the vision,' is read in the history of the times."

Verse 18: "By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths."

"Among the implements of destruction, he studied with peculiar care the recent and tremendous discovery of the Latins, and his artillery surpassed whatever had yet appeared in the world. A founder of cannon, a Dane or Hungarian, who had been almost starved in the Greek service, deserted to the Moslems, and was liberally entertained by the Turkish sultan. MAHOMET was satisfied with the answer to his first question, which he eagerly pressed to the artist:—"Am I able to cast a cannon capable of throwing a ball or stone of sufficient size to batter the walls of Constantinople?" "I am not ignorant of their strength, but were they more solid than those of Babylon, I could oppose an engine of superior power; the position and management of that engine must be left to your engineers." On this assurance, a foundry was established at Adrianople: the metal was prepared; and at the end of three months, URBAN produced a piece of brass ordnance of stupendous and almost incredible magnitude. A measure of twelve palms was assigned to the bore, and the stone bullet weighed about six hundred pounds. A vacant place before the new palace was chosen for the first experiment; but to prevent the sudden and mischievous effects of astonishment and fear, a proclamation was issued that the cannon would be discharged the ensuing day. The explosion was felt or heard in a circuit of a hundred furlongs; the ball, by the force of the gunpowder, was driven about a mile, and on the spot where it fell, it buried itself a fathom deep in the ground. For the conveyance of this destructive engine, a frame or carriage of thirty wagons was linked together, and drawn along by a train of sixty oxen; two hundred men, on both sides, were stationed to poised or support the rolling weight; two hundred and fifty workmen marched before to smooth the way and repair the bridges, and near two months were employed in a laborious journey of a hundred and fifty miles. I dare not reject the positive and unanimous evidence of contemporary writers. A Turkish cannon, more enormous than that of Mahomet, still guards the entrance of the Dardanelles, and if the use be inconvenient, it has been found, on a late trial, that the effect is far from contemptible. A stone bullet of eleven hundred pounds weight was once discharged with three hundred and thirty pounds of powder; at the distance of six hundred

yards it shivered into three rocky fragments, traversed the strait, and leaving the waters in a foam, again rose and bounded against the opposite hill."

"In the siege, 'the incessant volleys of lances and arrows were accompanied with the smoke, the sound, and the fire of their musketry and cannon. Their small arms discharged at the same time five or even ten balls of lead of the size of a walnut, and according to the closeness of the ranks, and the force of the powder, several breast-plates and bodies were transpierced by the same shot. But the Turkish approaches were soon sunk into trenches, or covered with ruins. Each day added to the science of the Christians, but their inadequate stock of gunpowder was wasted in the operation of each day. Their ordnance was not powerful either in size or number, and if they possessed some heavy cannon, they feared to plant them on the walls, lest the aged structure should be shaken and overthrown by the explosion. The same destructive secret had been revealed to the Moslems, by whom it was employed with the superior energy of zeal, riches, and despotism. The great cannon of MAHOMET has been separately noticed; an important and visible object in the history of the times; but that enormous engine was flanked by two fellows almost of equal magnitude: the long order of the Turkish artillery was pointed against the walls: fourteen batteries thundered at once on the most accessible places, and of one of these it is ambiguously expressed that it was mounted with one hundred and thirty guns, or that it discharged one hundred and thirty bullets. Yet in the power and activity of the sultan we may discern the infancy of the new science; under a master who counted the moments, the great cannon could be loaded and fired no more than seven times in one day. The heated metal unfortunately burst; several workmen were destroyed; and the skill of an artist was admired who bethought himself of preventing the danger and the accident by pouring oil after each explosion into the mouth of the cannon.'"

"This historical sketch from GIBSON, of the use of gunpowder, fire-arms, and cannon, as the instrumentality by which the city was finally overcome, is so illustrative of the text, that one can hardly imagine any other scene can be described."

The hour, day, month, and year, in prophetic time, cover three hundred and ninety-one years and fifteen days. Mr. LORI dissents from the opinion that this period marked the duration of their office; and thinks they had been thus long-prepared for that object. We see no valid reason for this conclusion. The only one we notice that he gives for dissenting from the common view, is that this woe was to continue till near the seventh trumpet, and that a much longer period than this has expired. It has elapsed, if we date from the ravages of the first army; but not if we date from the time when the Greek empire was subjugated. Those who wish to see further on this point are referred to LIRET'S *Restitution*.—(To be continued.)

The Nature of the Warfare against us.

The following letter is an evidence of the peculiar means which are being taken to destroy the circulation of the *Advent Herald*. We bespeak for it a careful perusal.

DEAR BROTHER:—It is with regret that I feel compelled, from the necessity of the case, to withdraw my support from the "Herald." There has been (I believe) a spirit manifested in that print opposite to the spirit of Christ—an unholy warfare against one of like precious faith with us. And under the circumstances we think it is high time to speak out. The advent of Christ is dear, very dear, to us. In that event all our hopes cluster—all our sympathies cling; and if one member suffers, all the other members suffer with it. However highly we may esteem you, individually, yet we think the cause demands that we withdraw ourselves from every unholy influence—everything calculated to engender strife. And we verily believe that the conduct and spirit of some of our eastern brethren, through the "Herald," is calculated to injure the cause of our blessed Master, bring us into reproach, and thus steel the hearts of our fellow men against the truth. The course taken by the "Herald" we deem wicked and ungodly. In it we see a stretch for power, for popularity, for honors among men, a disposition to crush and trample down those who honestly differ, and are searching after truth. We see journeys taken, books distributed, to buy up sympathy and influence, other than to advance the cause of Christ. We are pained and ashamed that such a spirit is manifested by those who have been pioneers, and stood in front of the battle in this great move, the enlightenment of man on the near coming and kingdom of our blessed Lord. To see them have the important truth of God, yet their fellow men to go on in blindness, swallowed up in the fables and traditions of their fellows, stumbling over the perversion of Bible truth, believing a lie, that they may be damned, growing worse and worse, deceiving, and being deceived. We, therefore, in behalf of myself and others, enter our sol-

* Literally, "myriads of myriads."—See mar. of Whiting's Test. Ed.

enn protest. Below I give the names of those who want their paper stopped. Yours, looking for the return of the Redeemer.

E. M. SMITH.

A. Shamick, P. O. Batavia; Rial Page, (same place,) wants his stopped, after the expiration of term for which he has paid; Allen Hemingway, P. O. Linden. We who are in arrears will pay at the Homer Tent-meeting, soon to be held.

Batavia (N. Y.), July 20th, 1849.

The charges preferred against us in the above, are, 1st. An "ungodly warfare against one of like precious faith."

2d. A "stretch for power, popularity, and honor among men."

3d. "A disposition to crush and trample down those who honestly differ" from us. And,

4th. "The taking of journeys, and distributing books to buy up sympathy and influence."

If the above charges are true, the course taken by these brethren is not only just and right, but it is the only one which they could in conscience take. For how can men who wish to be honest in the sight of God, sustain, by their contributions, those who bring disgrace on his cause? Were we guilty of those charges, we should be the veriest hypocrites in existence; and each and all of our readers would be in duty bound to withdraw from us all sympathy and influence. More: they would have no moral right to take our paper, even through motives of *curiosity*, to see how we might demean ourselves. But are they true? Every brother who believes they are, should demand that we be brought to trial before our brethren, and if they are sustained, be held up to the scorn and indignation of every honest mind.

But the charges are all untrue.

1st. "An ungodly warfare!" When slandered and maligned, it is ungodly to point out to the author of the slanders his misstatements, and kindly ask him to correct them—to withdraw his falsehoods!

2d. "A desire for popularity!" Think you, brethren, that if you should pay your devotions at the shrine of this idol, you would choose to present the offering which should call down on your heads the maledictions which have for that cause fallen on ours? Look into the prints of the day! Have we received the honors they say we seek? Do men shout our praises, and sing psalms to our name on account of the doctrines we have preached to them? Do the "supple hinges of the knee" bend at our approach, and the smile of flattery follow our footsteps? Are we lauded, honored, and caressed by the men of this age? or is there the remotest prospect that such will be our portion, in our present position? Let those judge who have read the odium which has been heaped on our name for our unflinching adherence to an unwelcome truth.

3d. *A desire to crush and trample down those who differ from us in sentiment!* How is it, Bro. PLUMMER, PEARSON, E. and W. BURNHAM, NEEDHAM, SHIPMAN, WELLCOME, SMITH, FASSETT, MANSFIELD, and other noble-hearted ones, whom time would fail us to mention, who, though differing from us on minor questions, have stood with us shoulder to shoulder, and know every sentiment of our hearts? Have you found in us a disposition to crush and trample on you on account of your difference of opinion? You have been with us in relations so intimate, that such a disposition could not exist without your knowledge. Have you found us denying that you are true Adventists, or classing you with heathen, because of your belief?

4. *Taking journeys, and scattering publications like the leaves in the autumnal forests, for the purpose of buying up men!* Has it come to this, that our every act must be perverted—our every motive maligned—all our efforts for good misconstrued—our best deeds preferred against us as evil? Brethren and sisters, is it possible that we must appeal to you in a question of this nature! Think you that we should boast the cold of winter, and encounter the heat of summer—banish ourselves from the bosom of affectionate family, and expend all our resources, for the mere bubble of influence, when we could spare ourselves all these labors, sit at our desk, edit our own paper, supply our own pulpit, save all expenses for these, and lay up for ourselves treasures in houses and lands, if we could only turn a deaf ear to the Macedonian cries which beckon us from every side to come over and help them?

We feel that it is not necessary for us to prolong this. Our brethren have not been indifferent spectators to the attempts which are being made to "crush us."

Those who judge us guilty of the above we expect will leave us; such do not know us; but we have no fears but that the great majority of those who have eyes to see and hearts to feel, will award us a triumphant acquittal of these grave charges. They will see that in this case, as in others, the charges preferred against us fall on the heads of our opposers.

OUR ADVENT CONFERENCE WEST.—We deeply regret that all our letters relating to the arrangements of the conference, which were sent to Champlain from Boston, miscarried. We have not yet received them. We are left in entire ignorance as to the arrangements of Bro. CLAPP, BATES, MANSFIELD, and PINNEY; we cannot therefore make definite arrangements for the meetings until we get the letters. Besides, our engagements and duties at home require our attention longer than we expected. But the meeting will not be delayed. We shall give notice next week. We hope our brethren and sisters will make the meeting a subject of prayer, that the saints may be edified, and sinners brought to CHRIST.

We shall pitch the Big Tent, and have arranged with Bro. BYWATER to pitch his in connexion with it.

As we intend to spend some time West, if our health permit, we shall visit a number of places after the meeting. We hope our tried and suffering brethren and fellow laborers in that region will cheer up. The goodly land is just in view, and we shall soon possess it. Till then let us labor and toil on, and the crown will be ours.

The lost box contained many valuable books, designed for distribution at our camp, and other meetings. But as it did not arrive, it cut us off from all supply of books, and from letters, which we ought to have answered a month ago. Our correspondents will, therefore, understand the cause of delay.

THE CLOSE OF THE VOLUME.—This number closes the present volume of the "Herald." Quite a number of our subscribers have been very dilatory in forwarding their dues. Were it not for the prompt payment of those who are regular and punctual in their remittances, we should have to make more frequent and urgent calls. As it is, we are obliged to remind those who are delinquent much more frequently than is agreeable to our feelings. There is more than \$2000 due on our books from paying subscribers; and this sum we greatly need, to enable us to meet the current expenses of the "Herald," and bills due on the Testament, the new hymn-book, and other works of importance, which are only delayed for want of means. A large number owe for the present volume, to whom we have sent no bills. We should feel rather small to send to those who owe but a dollar; and yet a large number of these make a formidable sum. Our terms, it will be noticed, are for advance payment; and though we wish to accommodate all, and make no additional charge for a delay, yet we wish all would endeavor to forward their dues in season. It is particularly necessary that those in the British Provinces should comply with our terms. As we make no additional charge to them, while we have to pay half-a-cent postage on each paper as we send it, we shall expect that a delay to make remittance will be an indication that the paper is not wanted. We fear we shall have to notify some of them, by the discontinuance of their papers.

THE ARTICLES ON CHRONOLOGY, which have been continued in the "Herald," are this week concluded. They are copied from the Pittsburgh "Christian Advocate"—the most interesting and ablest conducted journal in the Methodist denomination—and triumphantly sustain the genuineness of the chronology of the Hebrew text, against all the arguments which have been adduced in favor of the Septuagint translation. We have frequently enriched the columns of the "Herald" by extracts from the "Christian Advocate."

Just as we were going to press we received the "Harbinger" of July 21st, containing the editor's remarks on the report of the late conference on his "misstatements." We are not very much surprised that he has "concluded" to take a position that is more "unaccountable" in its want of facts, reason, brotherly-kindness, and regard for gospel order, than even in the "unaccountable misstatements" he was "entreated" to correct. We shall give his remarks, with some corrections, next week.

PUBLISHING FUND.—We have received some aid in this matter, but not enough to relieve us from the large outlay of money consequent on the issue of the Testament, hymn-book, and Bro. WEETHEE's new work. We hope the friends of the Advent office will still remember us. We shall be happy to receive letters from any who can aid us, and answer any enquires as to conditions.

TO CORRESPONDENTS.—R. R. YORK.—It is easier to plan work than to produce it. Labors on hand will prevent our projecting such, while our articles on symbols, &c., are unfinished. Besides mere declamation, assertion, or declamation, will produce no effect on persons of intellect. We can do nothing only as we give sound, logical, and irrefutable arguments. The works we advertise are not bad for your purpose, if you can raise the funds to scatter.

AT HOME AGAIN.—We arrived home on Saturday evening, much exhausted. Our voice is very bad. We shall remain at home for a time (till we go West), and shall be glad to hear from our friends abroad on the state of the cause.

THE FOREIGN NEWS is unavoidably crowded out this week. We shall have a rich summary in our next. The French are in possession of Rome, the Romans having capitulated.

Chardon Street Lectures. No. 6.

BY J. P. WEETHEE.

RELIGIOUS ASPECT OF THE EUROPEAN REVOLUTIONS—SCRIPTURE TESTIMONY.

"And now I stand, and am judged for the hope of the promise made by God to our fathers: to which promise, our twelve tribes, assiduously serving God day and night, hope to come. For which hope's sake, king AGRIPPA, I am accused by the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?"—Acts 26:6-8.

PAUL speaks of a promise, made by God to the fathers, which constituted the hope of the twelve tribes. He clearly intimates, that one element of that promise is a resurrection from the dead. A brief exposition of that promise will form the subject of our discourse.

We shall notice, 1st, Its history as developed in the Scriptures; 2d, Enquire whether it has been fulfilled; 3d, Show that its fulfilment has, in all ages, formed the hope of the people of God; 4th, That it is our duty and privilege to look for its accomplishment, as the ground of our hope.

The Old Testament is full of promises made to the fathers: one only may be called the promise. In it, alone, is found the element of the resurrection. The promise, as stated in the Scriptures, is as follows:—

The Promise.—"And ABRAHAM passed through the land to the place of Sichem, to the plain of Moreh. And the Canaanite was then in the land. And the Lord appeared to ABRAHAM, and said, To thy seed will I give this land."—Gen. 12:6, 7.

Its features.—There is a *land* promised to a *seed*. Who is that seed? PAUL says that CHRIST was that seed. "He saith not, and to seeds, as of many; but as of one, And to thy seed, which is Christ."—Gal. 3:16.

The seed, then, being holy, the promise is not conditional. As all who are Christ's are to be "joint-heirs," the same promise can be made to every person belonging to that class.

Second enunciation of the promise.—"And the Lord said to ABRAHAM, after Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward and southward, and eastward and westward: for all the land which thou seest, to thee will I give it, and to thy seed, forever."—Gen. 13:14, 15.

New features.—ABRAHAM is now included, being a man of God; and the possession is declared to be eternal. None but the sons of immortality could enjoy such a land. The resurrection is, therefore, implied.

Third enunciation.—"In that same day the Lord made a covenant with ABRAHAM, saying, To thy seed have I given this land, from the river of Egypt to the great river, the river Euphrates."—Gen. 15:18.

New features.—God enters into a solemn covenant, stating that a certain land was given to him. Yet God had declared that, in consequence of the iniquity of the Amorites not being full, he (ABRAHAM) should go to his fathers in peace, but that in the fourth generation his people should return to that land. The deed calls for a land, and names the donor and the donee—a certain seed, which PAUL defines to be CHRIST.

Fourth enunciation.—"And I will give to thee, and to thy seed after thee, the land in which thou art a stranger, all the land of Canaan for an everlasting possession: and I will be their God."—Gen. 17:8.

The covenant of circumcision is then named.

New features.—The name of ABRAHAM is changed to ABRAHAM—thereby showing that he would be the father of a multitude of nations. His seed after him is now mentioned, and circumcision is introduced, intimating, as is stated by PAUL, that he received the sign of circumcision, a seal of the righteousness of faith, which he had yet being uncircumcised: that he might be the father of all them that believe, though they are not circumcised, that righteousness might be imputed to them also; and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father ABRAHAM, which he had, being yet uncircumcised.—Rom. 4:11, 12. It is clearly indicated that the original promise was national. This feature will appear more distinctly as we progress, and is worthy of special notice.

Fifth enunciation.—To ISAAC God said: "To thee, and to thy seed, will I give all these countries: and in thy seed shall all the nations of the earth be blessed."—Gen. 26:4. In the 3d verse the oath of God to ABRAHAM is mentioned, and the name of ISAAC is included in the promise, or deed.

Sixth enunciation.—To JACOB it was said, "I am the LORD God of ABRAHAM, thy father, and the God of ISAAC, the land on which thou liest, to thee will I give it, and to thy seed, and thy seed shall be as the

dust of the earth."—Gen. 28:13, 14. See Gen. 35:12.

Distinctive feature.—God here declares himself to be the God of ABRAHAM and of ISAAC, thereby intimating that his oath to them, wherein he deeded them a certain land, would surely be performed. From Gen. 48:4 we learn that the promise to JACOB was that of an everlasting possession.

Seventh enunciation.—"And the LORD said to MOSES, Depart, and go up hence, thou and the people which thou hast conducted from the land of Egypt, to the land which I swore to ABRAHAM, to ISAAC, and to JACOB, saying, To thy seed will I give it." The promise calls for a certain land, and the title of the deed made out in the name of ABRAHAM, and of ISAAC, and of JACOB.

Eighth enunciation.—"And the LORD said to him, (MOSES,) This is the land which I swore to ABRAHAM, to ISAAC, and to JACOB, saying, I will give it to thy seed: I have caused thee to see it with thy eyes, but thou shalt not go over thither."—Deut. 34:4. We have now traced the promise through the Pentateuch, and may gather from that history its peculiar nature. Out of twelve places where the promise is noticed in all, a land is specified as an inheritance, and a seed as the heirs. The title is eternal. ABRAHAM understood that possession to be everlasting, and not the land of Canaan: for PAUL says: "By faith he (ABRAHAM) sojourned in the land of promise, as in a foreign country dwelling in tabernacles with ISAAC and JACOB, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is GOD."

"These all died in faith, not having received the promises, but having seen them a far off and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came, they might have had opportunity to return. But now they desire a better country, that is, a heavenly: wherefore GOD is not ashamed to be called their God; for he hath prepared for them a city."—Heb. 11:9, 10, 13-16.

The resurrection is an element of this promise: for, in the quotation made above, GOD is not ashamed to be called their God, because they longed for a better country. There is an allusion to Matt. 22:31, 32: "But as concerning the resurrection of the dead, have ye yet read that which was spoken to you by GOD, saying, I am the God of ABRAHAM, and the God of ISAAC, and the God of JACOB? GOD is not the God of the dead, but of the living." With these sentiments agreed the following. "By faith ABRAHAM, when he was tried, offered up ISAAC: and he who had received the promises, offered up his only begotten son, of whom it was said, In ISAAC thy seed will be called: reasoning that GOD was able to raise him even from the dead; from whence also he received him in a figure."—Heb. 11:17-20. With these explanations we again take up the historic narration of the promise. NATHAN, prophet, by the direction of GOD thus speaks to DAVID: "When thy days shall be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom for ever. And thy house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever."—2 Sam. 7:12, 13, 16.

Progressive features of the promise.—It is here shown that the promise includes an eternal kingdom, and that the seed of DAVID is to occupy its throne for ever. The territory and resurrection are implied. As the distance to the fulfillment of the promise lessens, its features enlarge, its parts become prominent, and exhibit scenes of beauty and grandeur. All the elements of a glorious kingdom rise in distinct view of the prophetic eye, yet they are still seen "afar off." Bear in mind these new developments as we proceed. "Ask of me and I shall give thee the heathen for thy inheritance, and the uttermost part of the earth for thy possession."—Ps. 2:8.

Progressive features.—The land and seed are distinctly brought to view. The possession here promised the seed, is the entire earth occupied by the heathen nations. Christ is the seed; with this agrees the declaration of PAUL, when speaking of ABRAHAM, one of the heirs. "For the promise that he should be the heir of the world was not to ABRAHAM, or to his seed, through the law, but through the righteousness of faith."—Rom. 4:13.

"In his days (the days of the seed, Christ) shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river to the ends of the earth."—Ps. 72:7, 8.

Distinctive features.—The throne of the seed (Christ) is established in equity: his dominion perpetual, universal, peaceful, yet erected on the ruins of all other dominations. All the features of the promise heretofore brought to view, are implied.

We hasten to view the promise through the telescope of the prophets. In it we shall see the King in his beauty, and his kingdom in all its elementary grandeur.

ISAIAH—"And it shall come to pass in the last

days, that the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow to it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he will judge among the nations, and will rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."—Isa. 2: 2-4. Christ, the legal heir of David's throne, appears, in this passage, as the Judge, to introduce the triumphant, universal, and eternal reign of peace on earth. He is seen in the possession of the original promise to Abraham. This will more clearly appear from the following:—"With righteousness will he [seed of David—Christ] judge the poor, and reprove with equity for the meek of the earth: and he will smite the earth with the rod of his mouth, and with the breath of his lips will he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid: and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox, and the weaned child shall play on the hole of the asp, and the weaned child shall put his hand on the den of the basilisk. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord as the waters cover the sea."—Isa. 11: 4-10. The prophet has here a clear and comprehensive view of the elements of the original promise—the true seed, the joint-heirs, the possession, and the abundant peace, and knowledge peculiar to this reign. This state is introduced after the first resurrection, as will appear from the following. In Isaiah 2: 2, this regal possession is called a "mountain," in Isa. 11: 9, "my holy mountain;" in Dan. 2: 35, a "great mountain," which filled the whole earth, and is defined to be (v. 44) God's everlasting kingdom. Isaiah says (25: 8), that in that mountain, "death is swallowed up in victory;" and Paul declares that that event takes place after the resurrection to immortality.—1 Cor. 15: 51-54. "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind."—Isa. 65: 17. In this passage, the land promised to Abraham has a new name, viz., "new earth." That this is but another form of announcing the same promise, will appear from an examination of the passage, and the notice taken of it in other parts of the Bible.

EZEKIEL sees the land of promise, and its glories are described in his last chapters. The new city appears, and its beauty is presented.

DANIEL, through his prophetic glass, sees in the distance the glories of the promise:—1st, under the symbol of a mountain, filling the whole earth. He sees it beyond the ruins of the four monarchies. With this agrees the language of Ezekiel: "I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is: and I will give it him."—Ezek. 21: 27. Daniel has another view of the promise: "I beheld, and the same horn made war with the saints, and prevailed against them: until the Ancient of days came, and judgment was given to [in favor of] the saints of the Most High; and the time came that the saints possessed the kingdom. . . . And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. 7: 21, 22, 27. The everlasting possession, and the everlasting kingdom, are one.

Passing by the minor prophets, let us hasten to the history of the promise as brought to view in the New Testament. Christ introduces the promise, by teaching us to pray, "Thy kingdom come; thy will be done on earth as it is done in heaven." (Matt. 6: 10), and in the parable of the Nobleman, (Luke 19: 12), who went to receive a kingdom and to return; and in his answer to the Sadducees, in regard to the resurrection.—Luke 20: 34-39. Peter beholds the distant promised possession, when he utters the following: "Whom the heavens must receive, until the times of a restitution of all things, which God hath spoken through the mouth of all his holy prophets from everlasting."—Acts 3: 21. In his second epistle his vision is clear, and his description graphic.—After blotting out all hopes of an inheritance on this earth under the curse, he says: "But we, according

to his promise, look for new heavens and a new earth, in which the righteous dwell."—2 Pet. 3: 13. That promise is found in Isa. 65: 17, and is but a re-publication of the original promise to Abraham. John's Paradise—his new earth—is but the Abrahamic promise, seen from the nearest point of observation. Standing upon the last prophetic promontory, with his telescope uplifted, reaching forward to shorten distance, as the field of vision appears, in capture he commences his description: "I saw a new heaven and a new earth: for the first heaven and the first earth had passed away."—Rev. 21: 1. He then beholds the descent of the New Jerusalem, with its twelve foundations, for which Abraham was looking, and the curse removed,—all things made new, and the reign of the saints on the earth introduced.

Thus has God placed a regular chain of observers from Abraham to John, men gifted with the prophetic spirit, who, as they saw in the distance the possession promised to Abraham, uttered those words which inspire the people of God a lively hope of future joy.

Having traced the history of this promise, as brought to view in the Scriptures, we shall now enquire—

2. *Has it been Fulfilled?*—The deed (promise) calls for a certain land as an everlasting possession. The names of many to whom it was deeded are given. Have they yet obtained the land promised in the deed? The name of Abraham is in the deed, as one of the heirs. Did he obtain the inheritance? Stephen says of Abraham: "Then he came from the land of the Chaldeans, and dwelt in Charan. And from thence, when his father was dead, he removed him into this land in which ye now dwell. And he gave him no inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him, and to his offspring after him, when as yet he had no child."—Acts 7: 4, 5. Abraham must have his inheritance when he comes out of his grave. The name of the true seed—Christ—is in the deed. Had he the possession of the land deeded to him? "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Matt. 8: 20. At his death, he was buried in a borrowed tomb. He declared his kingdom not to be of this world. The names of "Isaac, Jacob, Joseph, Moses, Rahab, Gideon, Barak, Sampson, Jephthah, David, Samuel, all the prophets, many women, those who were stoned, sawn asunder, tempted, slain with sword, the wanderers in sheep-skins, and goat-skins, wanderers in deserts, and in mountains, in dens and caves of the earth"—these worthy names are in the deed as heirs. Have they obtained the promise?—Paul says: "These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."—Heb. 11: 39, 40—see the entire chapter. Abraham received not the promise. Isaiah says by inspiration: "Behold, I [God] create new heavens and a new earth." Peter says: "We, according to his promise, look for new heavens and a new earth." John says: "I saw new heaven and a new earth." The promise is, therefore, unfulfilled, and a new earth must be created, and the resurrection of all the heirs who now sleep take place, before the promise can be accomplished. As God designs to fulfil his promise, he is not ashamed to be called the "God of Abraham, and of Isaac, and of Jacob."

3. *The Fulfilment of this Promise has ever been the Hope of the People of God.* Abraham sojourned as a stranger on earth: "For he looked for a city which hath foundations."—Heb. 11: 10. "Jacob said to Pharaoh, The days of the years of my pilgrimage are a hundred and thirty years."—Gen. 47: 9. Of the ancient worthies, Paul says: "These all died in faith [the substance of hope], not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things, declare plainly that they seek a country."—Heb. 11: 13, 14. The same hope is clearly brought to view by Christ and his apostles. Peter looked for the promise, and John saw in vision its glorious accomplishment. It was the hope of the early Christian fathers.

Irenaeus says: "It is fitting that the just, rising at the appearing of God, should, in the renewed state, receive the promise of the inheritance which God covenanted to our fathers, and should reign in it; and as God promised him (Abraham) the inheritance of the earth, and he received it not during his life, it is necessary that he should receive it, together with his seed, that is, with such of them as fear God and believe in him, in the resurrection of the just. For, as neither Abraham nor his seed—that is, not those who are justified by faith, have enjoyed any inheritance in it, they will undoubtedly receive it at the resurrection of the just." "Blessed are the meek, for they shall inherit the earth." He quotes to this effect Isa. 26: 19; 6: 11; 30: 25; 26; 31: 9; 32: 1; 58: 14; Ezek. 37: 12, 14; Jer. 23: 7, 8; 31: 10-15; Dan. 7: 27; Luke 12: 37, 30; Isa. 54: 11-14; 65: 17-28. Other fathers might be quoted, but we deem this sufficient for an example.

4. *Its Accomplishment should Constitute our Hope.* Christ taught us to pray, "Thy kingdom come." Paul says (Gal. 3: 8) that this hope was the gospel preached to Abraham. The return of Christ is for the purpose of fulfilling the promise. He went to receive the possession deeded to him. All that are Christ's will be heirs to the same. The fulfilment of this promise is the hope of the gospel. The gospel is but a re-publication of the Abrahamic promise. The appearing of Christ is the consummation of this promise. This is gospel,—it is substance,—it is heaven. Of this gospel we are not ashamed. We do not blush to say, that God will fulfil his oath to Abraham and all his seed. For its accomplishment we look, and hope, and pray. In it we see a resur-

rection to immortality. The resurrection to life, and the fulfilment of the oath to Abraham, are as certain as the being of God. He is not a man that he should lie. We have cast our anchor within the veil, whether our forerunner entered, and wait for his return with rapturous joy. The everlasting possession of the new earth by Christ and his people, is the fulfilment of the Abrahamic promise,—the second Paradise,—the future heaven of the Christian, and the Gospel Hope.

Correspondence.

THE SAVIOUR'S ASCENSION.

The time drew near, the Holy One
From Judah's citadel withdrew;
His mission's work on earth was done—
He bade Jerusalem adieu.

From busy haunts, and scenes of strife,
The Saviour led those chosen few,
Whose names are in the Book of Life,
In characters forever new.

Onward they went, with footsteps bent
To Olive's mount, but know not why,
Till Jesus on its hallowed ground
Paused, ere ascending to the sky.

And fondly now he spake to them,
The true, the tempted, and the tried:
"I go away, and ye will stem,
As I have done, the angry tide.

"Fear not, though waters dark and wide,
In maddened billows o'er you roll;
I send my Spirit to abide
Forever with the troubled soul.

"True, ye shall suffer for my name
Upon the cross your Master bore,
And walk in the devouring flame,—
Yet I am with you evermore.

"Go into all the world and teach
The precepts I commanded you;
Let the glad news of pardon reach
The bond, the free, the Greek, the Jew.

"Go forth through danger undismayed,
The cross endure, the trial bear;
Soon shall ye be in white arrayed—
The victor-crown of glory wear."

He ceased; those chosen few drew near,
And gazed upon his smiling face,
Then held him by the feet, and here
Gave him a last, a sweet embrace.

But lo! he rises! power unseen
Conveys him to the world of light,
While clouds of darkness pass between,
And veil his form from mortal sight.

Yet long they look with earnest gaze,
And breaking hearts, that loving band,
Till angels from the shrouded skies,
In white apparel, near them stand.

They came commissioned from the throne,
To sooth, and whisper words of peace,
And to their bleeding hearts make known
The hope, which made their sorrow cease.

"Why stand ye here, ye stricken throng,
With vision fixed on yonder skies?
Why look ye at the heavens long,
With mingled sadness and surprise?

"For this same Jesus, who has gone
Triumphant to his seat on high,
Will in like manner as withdrawn,
In royal robes descend the sky."

They ceased, and then on seraph wing,
Rose to engage in new employ;
That band, no longer sorrowing,
Turned from mount Olivet with joy.

They taught, unawed by chains and death,
Salvation through Jehovah's Son;
And waited till their latest breath
The coming of the Holy One.

Ages have vanished since they died
The martyrs' death, in humble trust,
That those frail bodies, glorified,
Should rise immortal from the dust.

And yet he comes not, he for whom
They lived accused, and died unblest;
Still in their cold and cheerless tomb,
Unknown to men, the sleepers rest.

And yet their God remembers still
The promise by the angels given,
When long ago, on Olive's hill,
He left them, and arose to heaven.

What though the earth should pass away,
The splendor of the orb grow pale,
The promise, though it long delayed,
In its fulfilment shall not fail.

The seasons pass, each rolling year,
As on swift wings it hastens by,
Brings nearer to us, and more near,
The Lord's return, from yonder sky.

Then should the Christian watch and wait,
As did the saints in days of old;
So shall he pass the pearly gate,
And walk with them the streets of gold.

M. S. PERRY.

LETTER FROM S. CHAPMAN.

DEAR BRO. HIMES:—After writing you from Solon, May 15th, we remained in that place about one week longer. As the result of those three weeks' labor, (amidst severe opposition,) by the special aid

of him who said, "Lo, I am with you always," we left more than twenty precious souls strong in the faith, looking for the blessed hope. Realizing, also, that the time of the event was at hand, they resolved, agreeably to the apostle's direction, not to forsake the assembling of themselves together, as the manner of some is, but to exhort one another, and so much the more as they see the day approaching. Bro. Barber, the minister among them, of whom I spoke in my last, (but through mistake printed Barker,) consented, in my absence a few weeks since, to preach to the church at the Springs one Sabbath. He had a good congregation. The brethren were much edified, and urged him to repeat the visit as soon as possible. But his daily employment, and the necessities of his family, require much of his time and attention. Bro. Mansfield, on his return from the New York Conference, (agreeably to his appointment in the "Herald,") visited the brethren in this section. After spending a little season with him and sister M., and other Homer friends, at the Springs, very pleasantly, we prevailed on them to go with us and visit the brethren in Solon. Bro. M. preached to them one evening, greatly to their edification. They made him promise (the Lord willing) to visit them again soon. We hope he will by no means disappoint them, as they are but babes in the faith.

We then spent a week or two in visiting the brethren in adjoining towns, (hope it was not in vain,) and had returned to the Springs to rest for a day or two, and then (by particular request) visit a few scattered brethren in Coventry, (thirty miles east,) whom we had never seen, "strengthen the things which remain," and perform other labor, should there be a demand for it. But on our return, we were informed that one of the brethren in Solon had recently visited his friends and relatives in Truxton, and had informed them of the good work which had been and was still going on in S. The account he gave of this work was so interesting to a portion of those friends, that they sent him a pressing invitation for us to visit that place as soon as possible, and proclaim to them the same message. The prospect appeared so favorable, we decided to neglect, for the time being, our brethren in C., and immediately comply therewith. They were notified accordingly, and although it rained profusely, yet we had a good congregation the first evening, June 15th. Owing to the exceeding shortness of the evenings, (there being a desire manifested from every quarter to hear,) we proposed to meet the friends at their school-houses in three different districts, so as to give the people opportunity to rest, if they chose, when the meeting was out of their immediate neighborhoods. In this way we secured full congregations every evening for nearly four weeks. On the Sabbath, the house was generally crowded, while others without listened attentively at the windows. Our congregations being composed mostly of farmers, (dairy-men and women,) and our evenings being at the very shortest, it was seldom, after the introductory services, that I commenced speaking much before 9 o'clock; and as I uniformly give liberty, after preaching, for any to speak, it was by no means uncommon for our meetings to be protracted till half past 10 o'clock. But the people waited patiently to hear, as if they realized that they were personally concerned in the matter. And even after the benediction, quite a number would linger and ask questions, seeming loth to leave the place. Several Catholics were present, and appeared much enraged on listening to our exposition of Dan. 7th, and Matt. 24th, touching the "little horn" and the "great indignation." One person and his family, like "Alexander the coppersmith," thought to "do us much evil," but it all returned, finally, upon their own heads, and created much sympathy both for us and the doctrine we advocate.

After several intelligent Baptist brethren had heartily embraced the doctrine of the Advent, one of them called on me to know, if I would consent to preach in the Baptist church in the village. I replied that I would, with all my heart, if the minister would give his consent. The brother replied confidently that there was no doubt about that, as he was well acquainted with him. So our good brother, without delay, called on him, and made his request known. A few days afterwards I met this brother, and at once discovered that he appeared unusually sad. I said to him, "Well, Bro. C., what said your minister?" "O," he replied, "I was never more disappointed in all my life; for I really supposed, that when I came to tell him that you preached nothing but the Bible, and that, too, about the soon coming of the Lord, he would be gratified to hear on the subject. But so far from that, he seemed to be unfriendly to the doctrine, and even to those who advocate it. He said that he had formerly read considerably on the subject, but had come to the conclusion that it was all a humbug, and that he had burnt more than a bushel of Millerite books and papers." I should not wonder, Bro. H., if at least a portion of this burning should have been at your expense. The Lord interpose, and save some more of his people, is my earnest prayer.

It is said that the Presbyterian minister in the same place, has recently delivered quite a lengthy discourse called "a sermon against Millerism," in which we were grossly misrepresented. But notwithstanding the opposition with which we have had to contend, the Lord in great mercy has given the people an ear to hear, and a heart to receive the truth, so that a company of more than thirty intelligent individuals have heartily embraced the doctrine of the Lord's speedy coming, have openly confessed the same, and are happy in the prospect of deliverance very soon.

It truly affords me pleasure to forward you the names of several of these brethren as subscribers for the "Advent Herald." We found it hard parting with those dear friends, but have promised to meet them again in grove meeting, the Lord permitting,

on Saturday and Sunday, Aug. 11th and 12th, on lands belonging to Mr. Milo Pierce, half way from the Pierce hill school-house to the Chenango creek road, by a good spring of water, three miles south-east of Truxton village. We hope there will be a general gathering from Homer, Lincklaen, Solon, Pitcher Springs, &c., and that Brn. Bates, Mansfield, Poole, Barber, and others, if convenient, will be present to aid in conducting the services. But above all, we hope the Lord will be there in Spirit and power, that his word may be effectual in many hearts.

We came to the Springs a few days since quite fatigued with hard and constant labor; but on receiving quite a number of heart-cheering letters from brethren and sisters of kindred faith, we were at once revived, and are now on our way to another field of labor, Coventry, Oxford, &c. O that the children of the household would bear in mind, that intelligence "from a far country," (especially if it be "good news,") is what the wise man affirmed it to be, viz., "as cold water to a thirsty soul." I am sorely disappointed in not hearing directly from certain brethren who are indebted to me at least one letter, and yet their faces I never saw, neither shall I see them, probably, till we meet in the restitution. We thank the dear friends who have written us; the Lord will reward you when he comes. Mrs. C. unites with me in love to the entire household, both in this and in foreign lands. Our Post-office address is still Pitcher Springs, Chenango county, N. Y. Yours, &c.

Norwich (N. Y.), July 15th, 1849.

LETTER FROM A. CLAPP.

DEAR BRO. HINES:—It is with pleasure that I see that the "Herald" still lives, having survived the opposition and obstacles it has had to encounter. This is an evidence that God stands at the helm, and that he has given wisdom and discretion to his servants in whose charge it has been placed, so that it has generally been wisely managed, sustained by the benevolent, and has done great good. It commands itself to every man's conscience, and ought to any one professing to have a good spirit, void of offence. I think it altogether the best Advent paper that is, or ever has been published. It appears to me that, without it, the cause of Christ would suffer greatly. I have often thought, that if the "Herald," since 1844, had followed the zig-zag course of other Advent papers, through all their windings and meanderings, as a great many Adventists wanted you to do, we should now look back and be filled with grief and sorrow for such a course, and meet the reproach that would thereby have been brought upon the cause of God. Besides, the paper, are this, would have sunk into oblivion, and perhaps the Advent cause would have been scattered forever. I am thankful, therefore, for the straight-forward course it has pursued, and for the prospect before us of its great usefulness. I am very sorry that it does not find more warm friends in Hartford; but you well know that it is owing to the opposition influences of those whom we have had to preach here for three or four years past. The hearers have generally, with few exceptions, imbibed the spirit of their teachers, and hence an opposition has been the consequence, to my great grief, and which has very much marred my happiness. I think the "Herald," and the cause of God, will continue to prosper. I hope the friends in Hartford will be willing to unite and co-operate with all the true friends of Zion.

The signs of the time, I think, indicate clearly that we shall soon see Jesus, and enter with him into bright glory. The commotions in Europe, the angry passions which are raging in the hearts of men, who are causing each other's blood to flow like water, the famine, the "pestilence that walketh in darkness, and the destruction that wasteth at noon-day," the withdrawing of the holy influence of the blessed Spirit, the division and discord among professors of religion, of all classes and sects, the churches that will not endure sound doctrine, and which reject, or overlook, the most interesting and blessed truths of the Bible; all these combine to show clearly that we are living very near the end of time. We cannot, but do as Christ said we might when we see the perplexity of nations, viz., lift up our heads, knowing that our redemption draweth nigh. The real, waiting Christian will rejoice in anticipation of immediate fulfilment of the precious promises of God, that he would bring about the restitution of all things spoken of by all the holy prophets since the world began,—the removal of the curse, the filling of the earth with the glory of God, and of the gathering of the saints into the kingdom of God. It is an awful thought, that before this takes place, all the wicked, the finally impenitent, are to be destroyed, and made to feel the keen vengeance of God's eternal wrath. Sinner, prepare to meet thy God.

Hartford (Ct.), July 13th, 1849.

LETTER FROM H. J. SHEARS.

DEAR BRO. HINES:—I feel highly interested in the perusal of the "Advent Herald," which is a great source of comfort and consolation to me whilst in this world of strife and contention, for it is a medium through which we can hear from those of like precious faith, who are looking for the coming and kingdom of our Lord and Saviour Jesus Christ, who will dash to pieces the kingdoms of this world, and give the kingdom to the saints of the Most High, whose kingdom is an everlasting kingdom, which shall never be destroyed. While we view the state of this world, and more especially the Eastern continent, which is the grand field of prophecy, and see the convoluted state of things, we should be sober, watching unto prayer; and while professing to be looking for that same Jesus who was taken up into heaven, holiness of heart should be our motto, and

an entire consecration to God, that we may be found without fault and blameless before the Lord, when he shall come in the glory of his Father, with the holy angels, to reward every man according to his works.

We have been called from the various sects, tinged with our former teaching and religious instructions, and there is no wonder that we differ in sentiment, or in the understanding of certain portions of Scripture. But what Christian forbearance and charity should we exercise towards brethren, and love each other with a pure heart fervently.

I am highly gratified to read the reports of the New York and Boston Conferences. I hope there will be no cause of complaint.

As to the state of the cause in Canada West, in this place we are endeavoring to obey the apostolic injunction, not to forsake the assembling of ourselves together, as the manner of some is, and to exhort one another, and so much the more as we see the day approaching. Dear brother, we would be very happy to have you make a tour through Canada, so that we might hear you preach the word of the kingdom, although, to this world's goods, we could not offer you much as a compensation. Yours, &c.

Ameliaburg (C. W.), July 1st, 1849.

Extracts from Letters.

From New Orleans (La.), July 4th, 1849.

DEAR BRETHREN:—I address you a few lines to inform you and the Advent brethren and sisters scattered abroad, that I have the same unshaken faith that we are near the close of time. It is astonishing how little light many ministers of Christ have on this glorious subject. I was boarding in the same house with one not long since, who knew my views on the advent. He remarked that I was taciturn, wished me to be more sociable, would be happy to talk with me on any subject, except one—that was the second advent. I believe I do not tell them when I say, this is the view most of the ministers here, and in Mobile, take of the subject. While in Mobile I was refused the building of a church, because I believed the world was coming to an end, by a committee composed of church members. An itinerant Methodist minister in Mobile remarked, that if they had any Millerites in the Ala. Con., they would kick them out. I feel thankful that there are some local ministers and lay members in the Ala. Con. who are not ashamed to proclaim a coming Saviour. I saw a letter published in the "Southern Christian Advocate," from the Rev. Mr. Newman, of Ala., in which he complains of having several Millerites in his circuit, who are very bold that they say they had rather read the "Advent Herald" than the Methodist "Advocate."—What presumption! One, he says, came very near being licensed, but he succeeded in having it put off a quarter. Let me say to you, my brethren, be strong in the Lord, and fear not to declare the whole counsel of God. If they thrust you out of their church, they cannot turn you out of Christ's church. I have withdrawn again from the M. E. Church; was a licensed local minister for eighteen months in that connection. Immediately preceding my withdrawal, which was last December, I proposed to discuss the subject with the preacher in their weekly meetings last year. The proposition was received with contempt by the Presiding Elder. Most of the Methodists here are opposed to the doctrine of the Advent. I thought best to leave them.

I am happy to see the subject of holiness engrossing the attention of the Adventists; was very much pleased with Sister Wellcome's letters on the subject. Holiness and the second advent should be preached together—one as a motive, the other as a preparation. Without holiness no man shall see the Lord. Your brother in Christ, E. NOYES.

From Utica (N. Y.), July 15th, 1849.

DEAR BRO. HINES:—Both of our meetings, at Copenhagen and Brackett's Bridge, resulted, apparently, in great good to the cause. Several new ones declared their faith in the doctrine. Others arose in the last named meeting, and desired the brethren to pray for them, that they again might enjoy the smiles of God. Good order was generally preserved; attendance respectable, and especially on the Sabbath, when our tent was crowded. The expense of these last meetings, with that of Oswego, was promptly and cheerfully met. We held our first meeting in the tent here last evening, and to-day (Sabbath) we hope to have the opportunity of declaring the good tidings of the Gospel to many interested hearers. We contemplate holding through the week over another Sabbath. From here we go to Herkimer. Pray for us, brethren, that with all sincerity and boldness we may speak the oracles of God. In love, G. W. BURNHAM.

From Southold (C. W.), July 11th, 1849.

BRO. HINES:—We hold a monthly meeting, at which all our brethren, far and near, who can, assemble, and we bless and praise God for the strength and comfort we receive while conversing on the blessed hope, the glorious appearing of the great God and our Saviour Jesus Christ.

I feel thankful for the union of feeling and effort which has been manifested during the sitting of the New York and Boston conferences. My prayer is, that your efforts to advance the cause, and strengthen the hands of the servants of God in their labors, may meet with God's peculiar smiles, until we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Although enemies may oppose, I am sorry that you feel under the necessity of meeting, in your deliberations, those who have so long stood in the ranks of the second advent faith, and I do most sincerely desire that we may be endowed with patience and charity, to bear

all things. Yours, waiting, in hope of our dear Master's return, L. B. PAYSON.

From Frankfort (Mo.), June 25th, 1849.

DEAR BRO. HINES:—By the unanimous voice of the brethren and sisters of Frankfort and vicinity, I am authorized to request, through the medium of the "Herald," that some brother who feels the weight of the cause of Christ, and who is determined to know nothing but Christ and him crucified, would visit the churches in this region. We have been expecting Bro. Gates, but learn that he has moved in another direction. While God is thundering in the eastern heavens, and we hear the rumbling of the chariot wheels, we are anxious that souls should not "perish for lack of knowledge." An effectual door is opening wide throughout this entire region, and the Macedonian cry comes spontaneously from many. Let some brother possessed of missionary zeal and energy, combined with strong confidence in God, leave in this portion of the vineyard, and he will find warm hearts to co-operate with and sustain him in every sense the gospel requires. J. MERRIAM.

The brethren in Exeter heartily acquiesce in the petition from Frankfort. (In behalf of the church in Exeter.) D. CHAMBERLAIN, I. DAMMON.

From North Adams (Mass.), July 12th, 1849.

DEAR BRO. HINES:—Our tent meeting at Montague, Mass., was well attended. We had two small tents. The congregation was large quite a portion of the time, and good order was observed within and without the camp, and profound attention was given to the word preached. And all who came out to hear went away convinced that they had heard the truth. The brethren who came up to this post were ready to do which was right in sustaining the cause. Brn. I. ADRIAN, L. S. LUDINGTON, and S. EVERETT were present, to lend a helping hand in the work of giving this last message of mercy to this apostate world. Yours truly, R. V. LYON.

A Brother writes.

I am not a Methodist, but I believe in one of the articles in the "Discipline"—Never contract a debt without a probability of paying it.

Miscellaneous.

"I WOULD NOT LIVE ALWAY."

BY DR. MULLENBURG.

I would not live alway, live alway below! Oh no, I'll not linger when bidden to go; The days of our pilgrimage granted us here, Are enough for life's woes, full enough for its cheer. Would I shrink from the paths which the prophets of Apostles and martyrs, so joyously trod! [God, While brethren and friends are all hastening home, Like a spirit unblest o'er the earth would I roam!

I would not live alway—I ask not to stay Where storm after storm rises dark o'er the way; Where seeking for peace, we but hover around, Like the patriarch's bird, and no resting is found; Leaves hope, when she paints her gay bow in the air, Leaves its brilliance to fade in the night of despair; And joy's fleeting angel ne'er sheds a glad ray, Save the gleam of the plunge that bears him away.

I would not live alway, thus fettered by sin; Temptation without, and corruption within: In a moment of strength if I sever the chain, Scarce the victory's mine, e'er I'm captive again. E'en the rapture of pardon is mingled with fears, And the cup of thanksgiving with penitent tears: The festival trump calls for jubilant songs, And my spirit her own Miserere prolongs.

I would not live alway—no, welcome the tomb; Immortality's lamp burns there bright 'mid the gloom. There, too, is the pillow where Christ bowed his head. Oh, soft are the slumbers of that holy bed. And then the glad dawn soon to follow that night, When the sunrise of glory shall beam on my sight; When the full main song, as the sleepers arise To shout in the morning, shall peal through the skies. Who, who would live alway! away from his God, Away from our heaven, that blissful abode, Where the rivers of pleasure flow o'er the bright plains, And the noontide of glory eternally reigns; Where the saints of all ages in harmony meet, Their Saviour and brethren transported to greet; While the songs of salvation unceasingly roll, And the smile of the Lord is the feast of the soul.

That heavenly music! what is it I hear? The notes of the harpers ring sweet in the air: And see, soft unfolding, those portals of gold! The King all arrayed in his beauty, behold! O give me, O give me the wings of a dove! Let me hasten my flight to those mansions above; Aye, 'tis now that my soul on swift pinions would soar, And in ecstasy bid earth adieu evermore.

Chris. Intel.

GREAT RIOT AT ST. JOHN'S, N. B.

The St. John's "Morning News," of July 13th, contains the full particulars of the late riot in that city, by which ten lives were lost, and a number of persons wounded.

The riot occurred on the 12th of July, a day commemorated by the Orangemen in memory of the landing of the Prince of Orange in England, and the battle of Boyne. A number of Orangemen came to the city, from the upper country, with banners and emblems, to march through the streets in procession.

Some of the party were armed with muskets, doubtless anticipating a disturbance. The procession started from Nethery's Hotel about 11 o'clock. Some persons of opposite feelings had erected a green arch across York Point, so that the Orangemen

would either be obliged to pass under, or demolish the structure, which would be the signal for war. The procession passed under without disturbing the arch.

The Mayor proceeded to the place, and in attempting to have the arch removed, was struck in the back of the head, and otherwise severely handled; and he came over to the city bleeding. The procession finally passed along the point, when an excitement was created—stones and pistol shots were fired; several persons were wounded—but none mortally. With the exception of this skirmish, the procession crossed the bridge unmolested.

The authorities now interfered, and a company of about sixty men was marched up from the barracks, and stationed on the platform, where ball cartridges were served out. It does not appear, however, that the military fired a shot. The "News" continues the account as follows:—

"On the return of the procession, and when near Rankin's bakery, a number of guns were fired—upwards of fifty shots, at least, were heard—which resulted in some ten or a dozen persons being killed immediately, and many more wounded. The shots were fired into the Orangemen, and by the Orangemen again into the crowd—but from whence came the first shot we could not learn. A scene of death ensued so horrible to seem like a reality for a civilized city like St. John's.

"It is impossible now to get a correct statement of the number of deaths. A person of versatuity, however, informs us that he saw ten corpses himself. Some say there were at least twelve killed—but we will put the number down at ten. The procession passed on into the Market-square.

"The military were still on the platform, directly opposite. An awful shout was here raised by the crowd. After some little time the procession passed up King-street, every sixth man carrying a gun."

The city continued in a disturbed state throughout the remainder of the day. A number of arrests were made in the course of the afternoon. No list of the killed or wounded is given.

VIOLENT STORM.

On Saturday afternoon, the 14th inst., between 2 and 3 o'clock, our city and vicinity were visited by a violent storm of wind and rain, which lasted but a short time. About an hour and a half afterward another storm came up, which was more violent, and did considerable damage in various parts of the city and county. A portion of the roof of the public school-house in Coates-street, above 12th, was blown off to the distance of 130 feet, upon some outhouses on an adjoining lot. A portion of the north wall was blown in, and fell through the upper floor into the second story room, doing much damage to the interior of the building, the fixtures, and the furniture. In Parrish-street, above Eighth, a roof was blown off; another in Apple-street, above Jefferson; another at the corner of Vine and Schuykill Fourth streets; another at the corner of Willow and St. John streets, and also a part of the Sanctuary Methodist church, in Fifth-street, near Franklin avenue.

A number of chimneys were blown down, and also several new buildings, besides the market house in Washington-street, above Master-street, Kensington, known as the Nanny-goat market house. Throughout the city and county, many trees were blown down, and some torn up by the roots. In the several public squares a large number were prostrated. In Franklin-square two of the most venerable trees on the Sixth-street side were twisted off near the ground.

In Washington-square one of the old weeping willows was torn down at the trunk. Many others were much injured. In Independence-square a large alianthus was shorn of all its limbs, and others much damaged. In Logan-square several of the trees shared a similar fate. In various parts of the city and county much damage was done by the overflowing of cellars.

The basement of the dry goods store of Messrs. Carr, at the S. E. corner of Fifth and Poplar-streets, was completely inundated, the water at the time overflowing the floor of the store several inches. A number of the cellars and houses in that vicinity were in like manner overflowed, subjecting the occupants to much inconvenience and loss.

The car house of the Burlington and Mount Holly Railroad Company, was blown down on Saturday afternoon.

The steamer Robert F. Stockton was literally blown over on her side, and for a while remained in such a position as to excite the utmost terror in the passengers.—*Philad. Ledger.*

CHOLERA AND DRUNKENNESS.

If we were asked at what period, within the past five years, we had seen and heard of the most drunkenness in this city, we should be compelled to say, the present period—the period that is marked by the ravages of the Destroyer, who is ending in death long-cherished friendships, separating husbands and wives, tearing brothers and sisters apart no more to be united beneath the paternal roof, and laying whole families, within a few hours of each other, in their last resting-place. What a time for dissipation! Yet this is the time chosen.

Intoxicating drinks appear to have assumed a new fascination among us, and men reel home at night, with the burden of whose lifeless forms some rickety cart reels to the graveyard next morning. Not only men, but women, stagger under the influence of the liquor from the still, and come with pestiferous breath and haggard looks to ask advice, sympathy, and assistance. All this makes a dark picture. Is it fancy, now? or, is it fact? Like fancy it reads, beyond a question. But that it is fact, is seen, and felt, and heard, every day, and every hour in the day.—*Cincinnati Gazette.*

ADVENT



HERALD

"WE HAVE NOT FOLLOWED GUNNINLY DRAINED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY COUNT."

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"Lovedst Thou Me?"

"Lovedst thou me?" the Man of Sorrows spoke,
And turned to one who, for his Master's sake,
Had cast all ties of home and kindred by,
In hope with Him to live—with Him to die.—

"Lovedst thou me?"

Then feed my lambs—my tender flock! O, bear
The helpless in these arms with kindly care;
Succor the tempest, lest they widely stray;
O! save them where water and living waters flow,

"Lovedst thou me?"

Then feed my faithful—feed my chosen sheep,
Pastures fresh and green in loved ones keep;
Give them where water and living waters flow,
And comfort on each failing heart bestow.

"Lovedst thou me?"

"Lovedst thou me?" As thus again he spoke,
The sad disciple's heart seemed like to break
With sorrow; that his Master and his Lord
Again should urge the cold—tendered with love—

"Lovedst thou me?"

Ab! feels Christian! As thou saye no hour
With thine ownself in the tempters' mightiest snare,
When heart grows weary, and thy failing eye
No longer seeks deliverance from on high;
When even devotion seems a joyless task,
Is there no hour when Jesus' well meant sake,
Loves me, and I am thine?"

Christian Intelligencer.

The Family of Abraham.

BY MRS. E. F. ELLIOT.

(Concluded.)

THE pastoral simplicity of the world's infancy comes before us, as we contemplate the picture presented in the eighteenth chapter of Genesis—the aged patriarch sitting in his tent-door in the heat of the day, the approach of the three strangers, and the reception of them with oriental hospitality. We are not told if Abraham perceived at first sight the real character of the mysterious visitors, or if the truth was revealed to him by any after intimation; but it is probable that his lowly obedience, when he ran to meet them from the tent-door, and invited them to rest under the tree and refresh themselves, was an act of respect rather than of worship. The quick preparations for their entertainment, in which the master and mistress are active as well as their servants, and the particulars related, strongly mark the simple and generous character of that ancient hospitality. The meal was partaken of under the spreading tree which shaded the tent; and then the chief of the three strangers renewed the promise of a son before given, and fixed the time of his birth. The laughter of Sarah, who heard this promise in the tent-door behind, indicated the unbelief of her heart, and was reproved, though mildly, by the Almighty visitant.

It is remarkable, that by a few words in the verses succeeding, light is thrown upon the character of both Abraham and Sarah, in their domestic relations. The patriarch's habitual exercise of due authority over his household, and pious zeal in instructing them, is attested by the Lord, in the disclosure of his gracious purpose towards him. "I know him, that he will command his children and his household after him," is not said as a reason for the bestowal of the blessing at first promised—for the very fitness to receive it was a gift from above—but it was part of the plan of benevolence. The father of the faithful had once listened to the persuasions of his wife, and obeyed them in espousing Hagar; instances of misconduct and criminal distrust of God's protection through scenes of peril, are also recorded of him; but his heart, by the Divine aid, was set to do that which was right, and the same grace would be granted to keep him faithful to the end, and to cause his descendants to "keep the way of the Lord." It appears from several particulars

mentioned, that the patriarch was naturally disposed to exercise his own judgment in shaping his course; his disingenuous equivocation concerning his relations to Sarah, in Egypt and in Gerar, strongly evinces this tendency; but under the appointed discipline, these corrupt inclinations were gradually overcome. The last severe ordeal through which he was called to pass—in the sacrifice required of his only son—was met in a manner that showed him then advanced in the life of faith beyond the weakness which had marked its early growth; and thenceforward we hear of no more doubts or shortcomings.

The expression of Sarah in the eighteenth chapter, calling Abraham "my lord," seems to be referred to by St. Peter, in his commendation of her obedience to him. The life of this couple—growing old in faithful affection, and in expectation of the blessing mysteriously promised—is simply and beautifully delineated. Sarah was subject to Abraham as her head, superior, and guide: Abraham, "the friend of God," leaned on the Divine counsel and support. The son born to them—the child of promise—the heir of unknown blessing—the channel of mercy foreordained for the whole race of mankind, was a gift received from the hand of the Creator, and unspeakably precious. The circle of the family was thus complete. The bondwoman and her son had no proper part therein—and they were to be removed from the association. The custom of men in that primitive age, allowing a plurality of wives, was not expressly censured; but that the practice was a violation of the principle on which the marriage relation was founded, and tended to the subversion of domestic comfort and peace, is plain from the examples in the case of the patriarchs. Abraham was doomed to suffer the consequences of his own fault, by the necessity of parting with the son borne to him by Hagar. The haughty spirit of Sarah could ill brook the boyish insolence of Ishmael; and remembering Abraham's former yielding to her complaints, she demanded peremptorily the expulsion of the boy and his mother. It was hard for the father to send from him the child he had first loved, and in whose opening faculties, wild as his nature was, he felt a parent's pride.

The thing was very grievous in his sight; and in his anguish he doubtless sought the direction of that great Being by whom hitherto his steps had been guided. The answer, couched in gracious and comforting terms, commands him to comply with the apparently unreasonable demand, and to yield to his wife the unlimited control over her servant assigned her by the usage of pastoral tribes. An intimation is added of blessing destined Ishmael for Abraham's sake; and Abraham, obedient to the Divine vision, rose up early to make preparations for the departure of the two. There is something unspeakably touching in the very simplicity of the account, which leaves room for imagination to dwell upon the melancholy scene. The aged and affectionate father, placing in Hagar's hands the provisions which could sustain them only a brief way on their journey, and sorrowing that he should see the face of his child no more—the Egyptian mother, bowed down in humiliation for this abrupt dismission from the home that had been her's so long; perhaps reproaching herself for the unseemly pride and arrogance which had so provoked her mistress—and the spirited lad, who would naturally feel the separation less keenly, in his youthful love of adventure, to be indulged without restraint in the wild and uninhabited districts where they were to seek their fortune. What a scene, with its deep pathos, for the embellishment of poetry! We

may well believe that tears in abundance were shed, as the patriarch bade farewell to Hagar and strained his son for the last time to his bosom, in agonized embrace. The heart of Sarah must have melted at the sight of his grief, and her anger have given way to willingness for reconciliation. She could not see the suffering of him she loved; she could not see the handmaid who had served her so long, the boy who had grown from infancy by her side, go forth from her door, driven thence by her severity, to wander through the world, without a revision of feeling. But a higher purpose than her's was to be accomplished; and the words she had uttered in anger were exponents of the decree fulfilled in after ages. Abraham obeyed, not the imperious demand of his wife, but the Divine direction; and the consciousness of this, and that he was committing Ishmael, not to the uncertainties of a dreary future, but to the care of One who had promised to protect him, took away from the bitterness of parting. The fervent prayer with which he commanded the boy to the keeping of his heavenly Father, ascended upward from his pious heart, on the wings of faith, and was heard. Then the Egyptian and his son went forth from the patriarch's dwelling.

The wandering of the outcast Hagar and Ishmael in the wilderness—their sufferings from the failure of the supply of water, and the anguish of the mother, who lays down her child to die, and retires to weep, that she may not behold his last agonies—are recounted in a description which has never been surpassed in simple pathos. Here again is a scene for the artist, whose fancy could add no coloring more striking than is presented. The familiar story, with its typical meaning, need not be dwelt upon here, as the Egyptian and her son were no longer a portion of the family of Abraham.

When the command came to offer up Isaac in sacrifice—the keenest trial to the parental feeling, as well as to the faith of Abraham—we read of no struggle nor hesitation, as in the case of Ishmael. He utters no murmur, though bidden to cut short, with his own hand, the life on which his expectation depended for a numerous posterity, and the blessing which, through him, was to pervade the whole earth. As before, after the vision, he "rose up early in the morning," and prepared for his journey, having prepared wood for the burnt-offering. Those who were with him knew not of his intention; and it is not likely that he confided the matter to Sarah, whose feeble faith and maternal anxiety might have interposed obstacles.—Through the journey—which did not terminate with their arrival at Mount Moriah till the third day—there appears no objection or want of alacrity on his part to put the fearful command in execution. This is explained by the apostle, who says, Abraham believed God could raise his son from the dead; and that he expected this, is evident from the expression to the young men, that he and Isaac would return to them after their worship. He did not doubt the ultimate fulfilment of the promises; and the miraculous restoration of his son seemed a matter of course, since He who could not lie had said—"In Isaac shall thy seed be called." When it became necessary to communicate to Isaac his fatal purpose, no resistance was offered by the destined victim; no shudders of nature prompted to avert the blow. How strikingly does this circumstance show the strict religious training of the child of promise by Abraham! The youth might have remonstrated against his father's incurring the guilt of murder; he might have urged the illegality of human sacrifice; or even questioned the right of the prophet-patriarch—on the authority

of a vision seen by none but himself—to imitate his son. Isaac was grown to manhood, and would probably have surpassed his aged father in strength, had he chosen to escape or defend his life. But he had been educated in the principles of obedience and absolute submission to heavenly ordinances. The instructions received from his father's lips had fitted him to understand the obligations of the command; and it is reasonable to suppose that Abraham communicated to him his own hopes of his restoration. He yielded himself, voluntarily, to be bound and laid on the altar, as did the "Lamb of God," whom, by the act, he typified.

Not only was Abraham thus worthy in his family relations of being the great example of faith and obedience to his posterity and the world, but he appears equally exemplary in other situations. What can be more sublime than his expostulation with the Deity to avert the impending fate of the cities of the plain! And how exalted is the idea of the justice and mercy of the Infinite conveyed by the scene! His position among the princes of adjoining territories was a highly honorable one: he was a mighty prince among them, and their esteem was often testified by gifts. Abimelech, the king of Gerar, sought to form with him a treaty of amity, to continue inviolable to his descendants; for he says—"God is with thee in all that thou doest." He had not forgotten, in his abounding prosperity, to ascribe all to the favor of Him from whom cometh every good thing; and it is not unlikely that from him many of the neighboring chiefs learned the worship of the true God.

The expression so often used in Scripture, "gathered to his fathers," appears to have a meaning which throws light upon the customs of primitive ages. We learn that each tribe or family had its own place of burial—sometimes a spacious sepulchre, hewn from the rock, and divided into several chambers, where the dust of many branches of the clan might be deposited. The chief had here his appointed place, and round him were assembled the children who came one by one to moulder at his side. Thus the family union was preserved, even in the grave. No stranger dust was permitted to mingle with the kindred remains; and from generation to generation the descendants of the same progenitor occupied their last resting-place together. Thus Abraham, when Sarah died, applied to the chiefs of the clan of Heth to purchase a cemetery; for as yet he had been a stranger and a sojourner, and in his wandering life had possessed no place to bury his dead. His home was fixed now in the land of Canaan; and there was to be the sacred deposit, which he would guard with jealous care from foreign intrusion. He declines the complimentary offer of the chiefs, of permission to bury his dead in the choicest of their own national sepulchres; he refuses to accept as a gift from Ephron the cave and field he had selected as suitable for the purpose, though it was professed publicly, as a mark of high respect. He will have this sacred possession isolated from all others, and takes it only on condition of being permitted to pay the price to its owner.—The bargain is ratified, and the field secured to him, with its rock and the trees that were to shade the graves of his household.

In widowed estate lived the patriarch after the death of his wife, occupied with the care and education of his son. When the time came that a wife should be provided for Isaac, the same determination to keep his stock separate from the surrounding tribes, by avoiding their alliance, is manifested. In the ancient Mesopotamian settlement, the children of his brother Nahor yet live, and among his kindred there the patriarch determines to choose a wife

for his son. His eldest and chief servant—supposed to be Eliezer of Damascus, the next in rank in the tribe, who was once his heir presumptive—is directed to depart on the mission, and is required to pledge a solemn oath that in no case shall the wife be chosen from the daughters of the Canaanites. Almost equally strong is his repeated command, that Isaac shall not be conducted back to the land of his own birth, even though the kinswoman selected should refuse to come and meet him in Canaan. In obedience to the heavenly mandate, he had quitted the country of his nativity and his father's house: Palestine, by Divine grant, was the patrimony of his descendants; and the merging of his family with those of his kindred, which would be the consequence of return to Mesopotamia, was not less to be dreaded than a heathen alliance. In this anxiety for the seclusion and isolation of his own stock, it is not possible to say how much of the pride of an independent chieftain mingled with Abraham's regard to the commandment entrusted to him. A desire to maintain his own dignity as the parent of a nation may have had some influence; but his chief motive was the conviction of his duty to preserve integrity of descent in line from which was to spring the mysterious Seed promised to the first mother. That this was so is evident from the confidence he expresses in the success of the mission.—“The Lord God of heaven—He shall send His angel before thee.”

The departure of the servant, his arrival at the city of Nahor, and meeting with the lovely daughter of Bethuel—that beautiful history so rich in romantic interest and instructive lessons—belongs not strictly to this chapter. The bride in her modest beauty was received into Abraham's family, and on her first arrival into the encampment, conducted to the tent of Sarah, the place assigned to the chief female in the tribe.

The line of the Messiah being thus cared for, and Isaac constituted the sole heir to all the wealth of Abraham, the patriarch married again. But his other children, having received gifts from him, were sent away into the east country; nor were their descendants, though noticed in the Hebrew annals, considered as belonging to the same stock with the Jews. Ishmael, indeed, joined with Isaac in the last duties to their father, interring his remains in the cave of Machpelah, where the dust of Sarah reposed.

In all the relations of Abraham, his sincerity and fidelity appear prominent. He is thus as a husband, a parent, and as the head of a tribe; but most of all, his fealty to God is inviolate. This is the foundation of his exemplary character in respect of inferior claims. His building and sustaining of family, and his provision for its continuance, have reference to the fulfilment of the great purpose revealed to him; dimly and darkly it may be, but with light enough to guide his own course. He “rejoiced to see the day” of the promised Redeemer, though its full splendor did not burst on his sight, but was veiled in symbols and intimations. He “trusted in God, and it was counted to him for righteousness.” In his tent and circle the family life assumes a high and holy character—a significance beyond the ties of earth. May it not also in the life of his spiritual posterity? May not each, in the maintenance of relations established by Divine authority, preserve a trust Divinely committed—to be transferred with care to the children whose remote destiny it must influence?—Independent.

Prophecy to the Christian

IS A LIGHT SHINING OUT OF DARKNESS.

BY REV. G. BONHOMME.

Prophecies on all occasions refer to the most deeply important eras in history.

Prophecies have always a special respect to the affairs of the Church, and of the history of Redemption.

Prophecies have a reference to the events which have produced permanent and striking changes in the world.

Prophecies refer to the most severe judgments which the world has ever experienced.

In proof of these observations, I would instance some of the events that have been the subject of the most remarkable prophecies:

1. The Deluge, a judgment which destroyed every human being except Noah and his family. Its effect on the Church was that it closed the Antediluvian dispensation, and introduced the patriarchal. This was the subject of Noah's prophecy.

2. The plagues of Egypt, the total destruction of Pharaoh's army in the Red Sea, and

the annihilation of the nations of Canaan.—These events brought about the deliverance of the Church from the land of bondage, and planted the Israelites in their promised land; and they closed the patriarchal dispensation, and introduced the Mosaic. They form the 430 years prophesied up to Abraham.

3. The destruction of the kingdom of Israel, and Judah, which was effected by the Assyrians in the ninth year of king Hosea, and by the Babylonians in the days of Jeremiah, and the Romans by Titus, in the respective sieges of Samaria and Jerusalem. These events occasioned the long captivity of the ten tribes, the Babylonian captivity of seventy years, and the entire dispersion of the Jews into all nations, and put an end to the Levitical or Jewish dispensation, and introduced the Gospel dispensation.

But it was prophesied, also, that the sceptre should not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and to him shall the gathering of the nations be.

To show the fulfilment of the prophecy of Jacob, (Gen. 49: 10,) we will follow on in the brief outlines of the principal stages through which the Jewish nation passed, until this prophecy was realized.

1. When the nation of the Jews, the twelve tribes, were organized under Moses, after his death, Joshua became the leader, and after Joshua, the Elders that outlived Joshua governed the people. When the Elders were all removed by death, the people were under the jurisdiction of the Judges for the space of 450 years. Samuel the Prophet succeeded them; Saul in the days of Samuel; and after Saul, David and Solomon; until the ninth year of King Hosea, when the ten tribes were carried away captive by Shalmanazar, king of Assyria, when God put Israel out of sight. 2 Kings 17.

2. But God continued his royal power with Judah; and although, after the captivity of Babylon, Judah remained tributary to the Persians and Syrians, until the time of the Maccabees, Judah was still governed by their laws and Jewish rulers.

3. Again, although the throne of Judah was filled with an Idumean, (namely, John Hyrcanus,) and Judea was now lower than it was before, still the Jews were governed by their own laws, and retained within themselves, as we find it in the case of the condemnation of Jesus Christ, in the days of Pontius Pilate; the lawgiver was still in Judah, and Judah was still a tribeship.

4. And now, however, it was finally about to depart, and the moment Judah was almost on the eve to be dispersed, and the lawgiver in the act of surrendering it, in the reign of Archelaus the son of Herod, Roman governors and Roman laws ruled Judea; but by this time the true Shiloh had come. Thus far was the prophecy of Jacob realized, and it was designed that a new era should be commenced in putting an end to the Mosaic dispensation.

A prophecy delivered by Jesus Christ before his crucifixion, in all its various points, as recorded in the Gospel of Luke, with reference to the siege of Jerusalem, the great slaughter and captivity of the Jews, and the duration of the desolation of Jerusalem. We need not enter into particulars of the circumstances of the siege of Titus, nor the history of the 1,100,000 Jews slain in the siege, and the surviving carried captive: but we will especially refer to the minute fulfilment of the desolation of Jerusalem, even to the present day.

The words of our Saviour are these: “And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.”

1. The Romans had the land of the Jews and the city of Jerusalem in subjection for a considerable length of time, and after their declining power.

2. It became the prey of the furious Arabs under Mohammed.

3. The Mohamedans were succeeded by the Fatimite monarchs of Egypt.

4. From whose power it was afterward wrested by their own rebellious governors.

5. Next came the infidel Saracens, and so-called Christian crusaders, in the middle ages.

6. They were followed by the cruel Mamaluke horsemen of Egypt.

7. Subsequently it was ravaged by the savage Tamarine and his hordes from the interior of Asia.

8. And last of all, it has fallen into the hands of the Ottoman Turks, whose government has ever been one of the most rapacious and tyrannical upon earth, whose time is nigh to an end,

and Jerusalem is once more to rise from the dust, and the glory of the Lord is to arise over her, when the prophecy of Jesus is fully realized.

It was also predicted by our blessed Saviour, that one stone should not be left upon another of the Temple of Solomon, which should not be thrown down.

Titus, who was ignorant of this important prophecy of Jesus, was extremely anxious to preserve as an ornament to the Roman empire, this beautiful temple of Solomon; but a higher power had decreed and prophesied otherwise, and his word could not pass away.

A Roman soldier, having cast a fire-band through a golden window, the sacred edifice was in a few moments enveloped in flames; and the gorgeous temple, with its roofs of cedar, and glittering pinnacles, its courts, its holy places, its resplendent gates of gold, its marble pillars, its porticos and massive foundations, was soon levelled with the dust, till literally, in the language of our Lord, one stone was not left upon another.

The city was totally overthrown, according to the statement of Maimonides, a Jew; Terentius Rufus, a Roman soldier, ploughed up the foundation of the temple, and fulfilled also the prediction of Micah the prophet, 3d chapter, 12th, verse: “Zion shall be ploughed as a field.”

In addition to the eventful day spoken of here, the prophecy of Jesus with reference to the complete ruin of the temple of Solomon, already accomplished to the letter, to give it still an additional testimony for coming ages, in the reign of Julian the apostate, between the third and fourth centuries, the Emperor, willing to do the Jews a favor, sought their friendship by recalling them, and giving to them every encouragement to the rebuilding of this once noble edifice, and thus to give a lie to the God-man. It is a history, however, which only corroborates the strength of that prediction by whose foreknowledge it was delivered for its realization at the appointed time, and forever establish his authority, in addition to all his works of miracles on earth, of the divinity and eternity of this personage, whose language on earth was as never man spake before.

We cite, therefore, the interesting history of the re-building of the temple, 363 A. D., by the apostate Julian, and its fatal consequences of divine retribution of this impious attempt.

Julian the Apostate, son of Constantine the Great, being a soldier of the Roman army, was elevated to the rank of Roman Emperor, A. D. 361, and lost his life while engaged in a war with the Persians, in the year of our Lord 363. Julian was a man of a well informed mind in the philosophy of Greece, and was at least equally famous with any of the philosophers of heathen science. He was also well instructed in the Christian religion by the Bishop of Nicodemia. He evinced, however, more love for heathenism, and was finally blinded by the heathen philosophers, so that he exchanged the Christian religion for the philosophy of Greece.

His past experience had taught him that the persecutions raised against the Christian religion since its propagation, served only the better to establish its heavenly origin, authority, and truth, rather than to root it up.

He resolved, therefore, craftily to attain a better end in order to subvert it. His policy was, by extending to the Jews protection; he restored to them their rights, civil and ecclesiastical; and thus the Jews at once, in Judea and Syria, declared themselves masters over the Christians, and went so far as to break down the Christian churches; and as the Egyptian Jews saw that it pleased the apostate Emperor, they followed the example of their Jewish brethren.

Julian was well acquainted with the prediction of Christ with reference to the destruction of the temple of Jerusalem, that one stone should not be left upon another that was not thrown down, and that Jerusalem was destined to be trodden down of the Gentiles until the times of the Gentiles were fulfilled. Julian, therefore, was minded to strike the last blow against Christianity, so as to give a lie to Jesus and Daniel, 9th chapter, 26th and 27th ver., Luke 21: 24, Matthew 24: 2, by re-building the temple, and to allow the Jews to return to re-establish their ancient temple worship and services.

The Jews, who had experienced for near 250 years this prophecy of Christ and Daniel, accepted the offer of the Emperor with out-stretched arms, and determined to return the same treatment to the Romans as they formerly measured out to the Jews.

The Jews began now to assemble and to bring together all that was necessary for the re-building of the edifice; their wives sold also their jewelry and dresses for the hopeful furtherance of this joyful project; and that which may be wanting yet was by order of the apostate Emperor decreed to be supplied from his own treasury; and Alypius, formerly governor of Britannia, was appointed overseer over the whole work.

All was ready now, and the work was to be commenced with great activity.

Bishop Cyrus prophesied to them, beside the prediction of Jesus, that the time had come that not one stone upon another is to be left, but it is to be thrown down.

The words were confirmed,

Having dug the foundation, a sudden thunder shower appeared and swept away all the ground that was carried together from the neighboring plain; besides many thousands of sacks of lime, and all the sand that was brought for the construction of the walls; an earthquake succeeded the thunder shower, and it threw up the very stones which were left from the foundation of the old temple, and when many lives were destroyed and many houses thrown down.

The Jews, however, notwithstanding these fearful judgments, still determined in the construction of the edifice; a fire then broke out from beneath the ground, which consumed the workmen and the very tools.

By this the Jews were so terrified, that they fled to the nearest church, so as to escape heaven's judgments; the church doors being, however, closed, and while in the attempt to break the doors open in order to find a refuge, a fire fell suddenly from heaven upon them and burned them up.

The work was then abandoned, and the words of Daniel and of Jesus Christ are still fulfilling to the present hour, and it is only to strengthen the words of prophecy and establish the truths of Christianity forever. Some of the Jews, however, were induced at that event to embrace Christianity.

This history is confirmed by the following ecclesiastical writings: Ruffini, Hist. Ecc. lib. I. chapters 37—39; Socrates, Hist. Ecc. 3, chap. 17; Sozomen, Hist. Ecc. lib. 5, chap. 21; Ammianus Marcellinus, lib. 23, Gregorius Nazianzenas, Orat. 2.

Voltaire's Plan to Rebuild the Temple.—D'Alambert, the friend of Voltaire, was not ignorant of this act of Divine vengeance, having been certified by a multitude of eye-witnesses. He had undoubtedly seen it recorded in Ammianus Marcellinus, an author of unquestionable authority, for he was the friend of Julian the apostate, of the third century, and, like him, a pagan.

But this did not hinder D'Alambert from writing to Voltaire: “You probably know that at this present time there is a Jew in Berlin, who, expecting Mohammed's paradise, is in the meantime gone to wait on your former disciple, in the name of the Sultan Mustapha: writing to that country the other day [i.e. the East] I mentioned that if the king of Prussia, Frederick, would say but a word, it would be a fine opportunity to have the temple rebuilt.”

D'Alambert had then a disciple, who would undoubtedly have made the effort, but D'Alambert gives the following reasons why he has not done it.

D'Alambert writes to Voltaire in the following language: “I have no doubt but that we should have succeeded in our negotiations for the rebuilding of the temple of the Jews, if your former disciple had not been afraid of losing some of the Jewish worthies, who would have carried away thirty or forty millions of money with them.”

Thus, in spite of all inclinations to give the lie to the God of the Christians, even the sorriest interest of the conspirator was to add a new truth to his doctrines.

Voltaire had not eighteen years afterwards given up the plan, nor lost all hopes of accomplishing his impious design.

Seeing that D'Alambert had not succeeded with Frederick, he endeavored to prevail with the Empress of Russia. He writes to her: “If your Majesty is in regular correspondence with Ali Bey, I implore your protection with him. I have a little favor to ask of him,” says the infidel; “it is to rebuild the Temple of Jerusalem, and to recall the Jews, who will pay him a large tribute, and thereby make a mighty lord of him.”

Voltaire, who was nearly eighty years old, which was in the year 1773, still persisted in this plan, by which he was to prove to the people that Christ and his prophets and apostles were impostors.

The truths of the circumstances attending Julian's attempts, cannot be called in question; the first being confirmed by Ammianus Marcellinus, and by Bishop Warburton.

Voltaire's plan seems to have been half in jest; though had the project been favorably received, it can scarcely be doubted but that he would have pressed it in earnest.

So much for the intention both of the ancient and modern Julian. As for the project itself, it would have proved nothing but the impetuosity of the devisers, had it been put in execution; for as the able Gregoire, in speaking on this very subject, justly remarks, "The prophecies foretold that there should not be left one stone upon another, which has been strikingly fulfilled, but nowhere relates that the edifice should never be rebuilt."

Thus Julian, in the short reign of two years, fell in a Persian battle, and Voltaire died in deep despair and deepest agony of soul in the 85th year of his age, May 30th, 1778.—*Pitts. Christian Advocate*

Man May Know the Truth.

From the days of the apostles to the present, the preachers of "another gospel" have never been wanting, nor have men ceased to bow at the shrine of error and fatal delusion. The character and success of false teachers are foretold in Scripture with fearful distinctness, of whose wiles we are admonished to beware. Their responsibility is a fearful one, but the hearers of "another gospel" are to be judged also. God has made it possible—aye, has made it easy—to know what the true Gospel is. It were an imputation on his character, as a just and merciful Being, to deny this. We are aware that nothing is more common than for men to profess a difficulty about arriving at the truth; who excuse their indifference to religion, on the ground that amidst a perpetual jargon and conflict of systems, they can find no well-settled foundation. The Saviour taught us, that fundamental errors, even with the unlearned, were inexcusable, when he said that *any man who cherishes a disposition to do the will of God, shall know of the doctrine.*" An entire willingness to obey God is an evidence which may lead to certainty, as relates to a knowledge of his revealed will. Obedience in the simple duties of prayer, of reading and hearing the word, would leave no man in doubt as to the character of any system of faith submitted to his examination. We have written this for the sake of introducing an extract from a discourse by Dr. Williams, in which this doctrine is forcibly presented:—

"Now, is it not most irrational,—we appeal, my fellow-mortals to your own consciences,—is it not irrational to stum and weary your ears with the dia of human controversies, while you make no appeal to the original authorities? Are you sincerely in quest of truth? Had you been told of an estate bequeathed you by some distant friend, and one informant spoke of it as small in amount, and another described it as being of great value, and you found yourself involved in a whirlwind of contradictory statements, would you compare and collate the rumors on every side, and form your opinions from them, or appeal at once to the written will and the surrogate? If you were told that your home was in flames, would you go around questioning those who had left the scene as to its origin, extent, and ravages: or would you not rather cast aside all other engagements, and rush to the rescue of your property and family, to see with your own eyes, and toil with your own hands? And are salvation, and the soul, and heaven worth so little that they do not require the like personal investigation, the like decisive appeal to the ultimate authorities?

"Prophets and apostles, and the Lord of apostles, and the Master of prophets, hold, in this case, but one language. They refer you to the record. 'To the law and to the testimony,' cried the prophets; if your teachings, if your teachers speak not according to these, it is because 'there is no truth in them.'—Search the Scriptures, is the command of Christ; 'which are able to make you wise unto salvation,' respond the glorious company of the apostles. Do you complain of dullness and weakness of mind?—they reply, 'If any man lack wisdom, let him ask of God, who giveth liberally, and who upbraideth not.' and a louder and sweeter voice than their's is heard, continuing the strain—'The Spirit shall lead unto all truth'; while the prophets, catching and echoing the invitation thus addressed to weak and erring man, exclaim, 'The wayfaring man, though a fool, shall not err therein.'

"Until the Scriptures, therefore, are abrogated, and until the Spirit of God has abdicated his office as Teacher of the church, you cannot be at a loss, if disposed, in a calm and docile spirit, to learn what are the real doctrines of the Gospel. If a man will not ask that Spirit,—indeed, he may have the ablest of human teachings, and bring to the book an intellect of angelic power, and yet the result be but error and darkness. But if he will come in the name of Jesus, imploring the Spirit, idiocy itself shall not prevent his learning the way of salvation. If he refuses thus to come, and will not study the Book of God, in God's own appointed way, he is not entitled to complain of uncertainty as to his religious opinions, much less to dogmatize in his scepticism. Let us, then, in this matter, be honest to our own souls, for death is on his way: a Judge is now even at the door, who will not stop to answer our callings; and wretched then will be the fate of that man, who, with the open Bible before him, and the hovering dove of the Spirit above him, has neglected the one, and repelled the other. Make but the experiment in the temper of a little child, and a certainty, sure and unshaken as the everlasting hills, shall possess your souls, while truth darts in upon the darkened mind, and in the light of God you see light—the uncreated, undecaying glory of God, in the face of his Son."—*Michigan Christian Herald.*

The Cholera of 1831 and 1848.

We have remarked the striking resemblance between the progress of the cholera in Europe, during its late visitation, as compared with its former advent in 1830—1. The following table of the dates of its appearance, on the two occasions, in particular cities, will show the general correspondence, taking Tiflis, the capital of Georgia, as the starting point, and noting its entrance into Russia by the two different paths of the Volga and Dnieper rivers, following on the one to Kasan, and on the other to Kiev:—

	1830	1848
At Tiflis.	May 5	June 1
Astrachan.	June 21	July 31
Kasan.	Sept. 17	Oct. 4
Route of the Dnieper:—		
Stavropol.	Sept. 6	July 16
Novo Tscherkosh.	Sept. 10	July 30
Taganrog.	Oct. 8	Aug. 18
Kiev.	1831, Jan. 8	Oct. 5

The correspondence was greater on the first than on the second named route; the difference of dates, in the one case, being only from about a fortnight to five weeks, while, in the other, it rises to from six weeks to three months.

The following are the dates of its appearance in the capitals of Russia and Prussia:—

	1831.	1848
St. Petersburg.	June 25	June 16
Berlin.	Aug. 31	Aug. 15

The cholera, at its first visit to England, burst out at Sunderland towards the close of October (the 26th or 29th), 1832; and, on the second visit, it appeared in Hull, in the same month of last year. The London "Medical Gazette" tells us, the first cases were noted in London, in 1832, on the 13th of February. They were reported, this time, some three months earlier.

The first visit of the cholera to North America was at Quebec, June 8th, 1832. It was brought to our shores again in the ship "New York," Dec. 3d, 1848; which was a gain of six months earlier than its former appearance; on which occasion it broke out at New York on the 27th of June; at Philadelphia on the 16th of July; and at Boston on the 15th of August. It also made its appearance at Detroit and Pittsburgh in the month of July; and in the months of October and November it was sweeping down the valleys of the Ohio and Mississippi, to burst out anew, with fresh vehemence, in the following spring. The progress of this disease was then, as now, far more rapid and irregular than it has ever been in Europe. According to Dr. Lasegne, of Paris, cholera never exceeds a rate of from 250 to 300 miles a month in the old world: in the Mississippi Valley, it courses with steamboat speed.

There is a very general, but it would seem, an erroneous idea, that the epidemic has proved milder, as well as less prevalent, than on the former occasion. From the authorities quoted in the *American Journal of the Medical Sciences*, it seems that in Russia, the proportion of cases to population in 1830—1, was as 1 to 19.6, and in 1847, as 1 to 19.7, or nearly identical; while the proportion of deaths to

cases was, as at the first-named period, as 1 to 1.7 (or 58.8 per cent.) and at the second named period, as 1 to 1.8 or (55 1-2 per cent.) which is a very slight improvement.

The disease is, in fact, the same—untamed, unaltered—as ruthless, as inscrutable, as difficult to be managed as ever. And yet science has learned how, to a certain extent, to put a curb of prevention upon it—to rear a barrier of safety, behind which, where individual prudence and medical skill concur, thousands of endangered persons may be protected from its lethal shaft. "Experience," says the "Medical Gazette," "has added one fact of importance in a prophylactic view, to our knowledge of this terrible pestilence"—which is, that the sudden attack of cholera, the obvious disease, the disease which is so violent and fatal—is, in reality, the second stage of it, when it is almost beyond the reach of remedies; the first stage, when it is a perfectly mild and curable malady, being already formed when those slight bowel affections prevail, known as *cholera*, which are looked upon as merely the precursors or premonitories. This first stage may, say the authorities, last "only a few hours," though ordinarily, it lasts for some days. If it be properly treated, the second stage—the dread cholera proper—may be entirely averted. Every person, therefore, ought to arm, or be armed, against cholera. Its slightest appearance ought to be the occasion of an appeal to the family physician; and, in fact, the most prudent people will not wait, in cholera times, for premonitories, before putting themselves and their families under the protection of careful medical supervision.

We do not write on this subject for the purpose of creating alarm; our object is to remove it. With all the general resemblances between the cholera of '48 and that of '32, the present one exhibits some strange anomalies, from which Philadelphia, and other northern cities, may derive advantage. In 1830—1, the western provinces of Russia were severely scourged;—on the present occasion, they have escaped entirely. The singular behavior of the disease at the New York quarantine, where it lingered for a month, at last to expire, without spreading to the neighboring city, would seem to indicate the entire absence of that constitutional peculiarity of the air, in whatever it may consist, necessary to the generalization of disease and the existence of an epidemic. The morbid atmospheric wave may, in reality, have rolled over our heads at a period before the arrival of the "New York," when there were no direct and immediate causes in existence to originate the pestilence; and it may possibly never return, sparing the Middle, Northern, and Eastern States, as it spared the Russian provinces of the west in 1831. But while it may re-visit us—and it is a thing of mystery, that travels where it listeth, like the wind—and while there is, and must be, anxiety on the subject, it is right that every one should be made to know the important facts which the highest medical authorities teach; viz., first, that cholera is the first stage of the cholera; and secondly, that, in the first stage, cholera is a very mild and (manageable in the hands of physicians, for we would be sorry to recommend persons to be their own doctors,) not at all to be regarded as a dangerous or terrible malady. The peril arises from the insidiousness of the first stage. The cases are, for the most part, so extremely slight, as not to cause alarm or excite attention—although alarm and attention would be here advantageous. The more of these we bestow upon cholera, the less reason we shall have to be apprehensive of cholera.—*American Journal of Medical Sciences*.

The Church During the Vials.

I believe, then, my dear friends, in the shortness of the time that remains; and I believe it to be very short: but we are not of those who will therefore show themselves slack in the use of means. If I were told, as by a voice from heaven, that in three years Christ would come, that would not make me relax one solitary duty. I would take leases, if I felt that it was my duty to do so; I would enter upon engagements; I would go on precisely as I am going on now, fearing God and loving my fellow-men. All that we do is not to come out of the world mechanically, but to be severed from the world spiritually; not to desert our place like cowards that run from the field, but to stand at our posts, where our great Captain has placed us, to fight the good fight of faith, and to anticipate his return right speedily, and be supported and cheered by the anticipation of the glorious crown, which the Lord, the righteous judge,

will give us at that day. And because the time seems to be short—because the hour of judgment looms and darkens like a terrific cloud upon the distant horizon, I feel only more compelled to contribute more largely—to preach more heartily—to pray more fervently for a blessing upon all our great missionary institutions. I cannot rest when I see British literature studied on the banks of the Ganges, and read on those of the Mississippi and the Missouri—when I hear of British travellers penetrating all rivers, and extending their influence and transactions to all coasts and tribes—when I see our sails whiten every shore, and our ships ride upon their shadows in every harbor, without making commensurate efforts to save and bless; it only makes me feel the more the duty of praying and of toiling, that wherever our conquering standard has been unfurled, or our victorious drum heard, it may be a prelude to the everlasting jubilee, and that the armies of England, wherever they may march, may be but the van of the army of Christ, which shall follow after, to nobler and more lasting victories, until it come to pass that wheresoever Old England's power is felt, men may feel and taste her mercies too.

My dear friends, the only balm for the world, whether at home or abroad, is the Gospel of the Lord Jesus Christ. Were that Gospel universally felt, and its principles universally practiced, there would be few wrongs to be redressed, because there would be none inflicted; our prisons might be turned into churches, our policemen into beadle; the whole land would be transformed, men would live happy, and would go down to the grave as the pearl diver of Ceylon goes down into the ocean, only to come up laden with precious treasures, to breathe the air, and bask in the glorious sunshine of immortality.

In concluding this retrospect, let me ask you, not are you curiously inquiring into chronology, but seriously and prayerfully looking into your own hearts? If the Lord be at hand—if, as I believe, without saying you are not Christians if you do not concur with me—if, as I believe, and shall show this evening, Christ's advent is to be, not post-millennial, but pre-millennial,—if we are on the very verge, a few years only intervening, of the first resurrection from the dead—if all things are rushing to that dread and awful crisis—and does it not seem, if you look abroad and examine what is around you, as if every man felt the day is short, and that we shall scarce have time left to finish what we have to do, and as if all men were hastening with express speed to that consummation that is immediately at hand. If this be so, are you prepared for it? Has the Gospel made you look in faith and confidence to Christ? Has the Gospel touched your souls and transformed them by that touch. None but living men will survive that crisis—none but living men can then lift up their heads, because their "redemption draweth nigh." And I believe, my dear friends, while I shrink from the vagaries into which that noble-hearted, but misguided man, Edward Irving, fell—while I can have no sympathy with his wild and extravagant descriptions, desiring to be silent where God's word is silent; yet, my dear friends, I believe that the voice which has been lifted up by many faithful men within the last few years, is God's own voice, speaking solemnly in tones of mercy and warning, to an indifferent and careless world: "Prepare to meet your God!" Let me ask you, then, are you prepared? Is your foot upon the Rock of ages? Is your robe washed in the precious blood of Jesus? Are you God-baptized, not merely man-baptized? What is Christianity to you? Is it a mere collection of fables for schoolmen to fight about, or is it life and power to the soul? Has the Gospel made you, my dear friends, what it ought to have made you, conscientious in business, temperate in pleasure, humble in prosperity, patient in suffering, religious in all things? Do you feel duty to be sacred, though all men should scoff at it? Do you deem it imperative, though nobody should accompany you in the discharge of it? In other words, can you stand alone if conscious God is not far off? You must die alone—you must be judged alone—you must bear the sentence alone. Can you stand in this world, without leaning upon Fathers, or Bishops, or Councils, or traditions, with nothing beneath your feet but the Rock of everlasting ages, and nothing in the horizon before you, but "a crown of glory that fadeth not away?" If so, how blessed are you: you may lift up your heads, for the lightning that rends the sky, and startles with its fires the unbelieving millions, shall only be the chariot that shall waft you to your home, and the judg-

ments that overwhelm the world, shall only be the signal that bids you let loose and make for a haven of everlasting and glorious peace.

—Dr. Cumming.



The Advent Herald.

"BEHOLD! THE BRIDE-GROOM COMETH!!"

BOSTON, SATURDAY, MAY 12, 1849.

Interpretation of Symbols, Figures, &c.

(Continued from our last.)

In the fourth chapter we read: "After these things I looked, and behold a door opened in heaven; and the first voice which I heard, was like a trumpet talking with me; saying, Ascend hither, and I will show thee things which must be hereafter. And immediately I was in the Spirit: and behold, a throne was set in heaven, and one sat on the throne. And he that sat was in appearance like a jasper and a carnelian stone; and there was a rainbow around the throne in appearance like an emerald. And around the throne were four and twenty thrones: and on the thrones four and twenty elders sitting, clothed in white garments; and on their heads crowns of gold. And from the throne came lightnings, and roarings, and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a transparent sea like crystal: and in the midst of the throne and around the throne, were living beings full of eyes before and behind. And the first living being was like a lion, and the second living being like a calf, and the third living being had a face like a man, and the fourth living being was like a flying eagle. And the four living beings had each of them six wings, around and within them are full of eyes: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, who was, and is, and is to be: And when the living beings give glory, and honor, and thanks to him seated on the throne, who liveth forever and ever, the four and twenty elders fall down before him seated on the throne, and worship him who liveth forever and ever, and cast their crowns before the throne, saying, Worthy art thou, O Lord, to receive glory, and honor, and power: for thou hast created all things, and through thy will they existed and were created."—Vs. 1-11.

The opening of a door in heaven appears to be no part of the "things which must be hereafter," and is, therefore, no symbol. It was doubtless an appearance of an aperture in the sky above, through which the revelator saw the vision. The One on the throne is not described, but the attending glory shows that God was its occupant. The rainbow round about the throne like an emerald indicates the same Being seen in vision by EZEKIEL (1:28), round about whom was "as the appearance of the bow in the day of rain;" and who was explained to be "the appearance of the likeness of the glory of the Lord." The whole chapter is mostly descriptive of the attending glory of JEHOVAH, and preparatory to the subsequent revelations.

The four and twenty elders sitting on seats round about the throne of the ALMIGHTY, subsequently unite in the new song (5:9), in which they ascribe to the LAMB slain their redemption to God out of every kindred, and tongue, people, and nation. Consequently, they are representatives of our race. Their white raiment is emblematic of their priestly, and their golden crowns of their kingly, office. These offices are thus alluded to in the new song (5:10): "And hast made us unto our God kings and priests, and we shall reign on the earth." They were redeemed, but not admitted to the renewed earth.

The seven lamps of fire are explained to be the seven Spirits of God. In chap. 5:6 they are said to be "sent forth into all the earth," and are there symbolized by "seven horns and seven eyes." God often employs the ministry of angels in the accomplishment of his providential designs. It is more natural that they should indicate angelic messengers, than the Holy Spirit, as Mr. Lord supposes. As these spirits are symbolized by seven eyes, and seven lamps, or lights, there is no inappropriateness in their being symbolized by the seven stars—stars are analogous to lights.

The four beasts are properly four living creatures—beast being an unmeaning and improper rendering. These living creatures are similar to those seen by EZEKIEL in chapters 1st and 10th, and which are there defined to be cherubim. The office of cherubim we there found to be attendant on the glory of the Lord, the accompanying retinue of His glorious Majesty. By their uniting with the four and twenty elders, in ascribing their redemption to Christ, it will be seen they are representatives of the redeemed of our race; but as Mr. Lord suggests, their name is a name of office, and not of nature; and as we read that those who attain unto the resurrection from the dead shall be equal to the angels (Luke 20:36), it is not unreasonable to suppose that some of our race will be elevated to that exalted office, and are, therefore, thus appropriately symbolized. Their continual employment is, to worship the Lord; for they rest not day and night, [a Hebrewism for continually,] saying, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to be." In chap. 1:4 John gives the testimony of JESUS CHRIST, as of Him who was, and is, and is to be; and in the 8th verse of the same chapter, that faithful and true witness announces himself the one "which is, and which was, and which is to be, the ALMIGHTY." Consequently, He is the One whom the living creatures here worship, to whom they "give glory, and honor, and thanks," "who liveth forever and ever," whom they fall down before and worship, casting their crowns before his throne, and saying, "Thou art worthy, O Lord, to receive glory, and honor, and power: for thou hast created all things, and for thy pleasure they are and were created."

In the fifth chapter of the Apocalypse we read: "And I saw in the right hand of him seated on the throne a book written within and on the back side, sealed with seven seals. And I saw a mighty angel proclaiming with a loud voice, Who is worthy to open the book, and to loose its seals? And no one in heaven, or on the earth, or under the earth, was able to open the book, neither to look therein. And I was weeping much, because no one was found worthy to open the book, or to look therein. And one of the elders saith to me, Weep not: behold, the Lion of the tribe of Judah, the Root of DAVID, hath prevailed to open the book, and to loose its seven seals. And I beheld, and lo, in the midst of the throne, and of the four living beings, and in the midst of the elders, stood a LAMB as having been slain, having seven horns, and seven eyes, which are the seven Spirits of God sent forth into all the earth.

And he came and took the book from the right hand of him seated on the throne. And when he had taken the book, the four living beings, and four and twenty elders fell down before the LAMB, having each one harps, and golden bowls full of incense, which are the prayers of the saints. And they sing a new song, saying, Worthy art thou to take the book, and to open its seals: thou was slain, and hast redeemed us to God by thy blood from every tribe, and tongue, and people, and nation; and hast made us kings and priests to our God: and we shall reign on the earth!"

And I beheld, and I heard the voice of many messengers around the throne, and the living beings, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the LAMB that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, even all that are in them, heard I saying, Blessing, and honor, and glory, and power, to him that sitteth on the throne, and to the LAMB, forever and ever! And the four living beings said, So be it! And the elders fell down and worshipped."—Vs. 1-14.

The "little book" has been a great puzzle to commentators. It is a symbol, and we feel no hesitation in adopting Mr. Lord's view, that it symbolizes the purposes of God. It would then follow, that its being written within and without indicated the fullness of its contents. Its being sealed with seven seals, the impossibility of its being opened, and its contents made known, except by one who should have power to loose the seals.

The word man (*Ovēnē*) is, literally, *person, or being*. There was no being in heaven among the angels, no human being on the earth, and no disembodied spirit, or demon, under the earth, who was able to unfold the future. The tears of the revelator are, however, dried, and his drooping spirits cheered by the announcement of one of the elders, that "the Lion of the tribe of Judah, the Root of DAVID, hath prevailed to open the book," and to unfold its mysteries. Immediately on this announcement he beholds in the midst of the throne "a LAMB as it had been

slain, having seven horns, and seven eyes." Mr. Lord rejects the idea that he saw a Lamb as the symbol of the Crucified, and supposes that by the Lamb here is to be understood one of the proper names by which CHRIST is known. We cannot agree with this opinion; for if CHRIST was designed to be here referred to merely by one of his proper names, the revelator would not have spoken of seeing "a LAMB, as it had been slain;" he would have said, I saw the LAMB who was slain. CHRIST is not referred to as a Lion of the tribe of Judah, as a Root of DAVID; but when he is designated by his proper names, he is called, "the LION," "the Root," &c. Those titles are not analogous to this. Mr. Lord again objects, that "it is inconsistent with his deity and office as ruler of the universe that he should be symbolized by a mere creature, and a lamb." But it is not necessary that he should here be considered symbolized in those offices. In his human and mortal nature and death, he was typified by the sacrifice of a lamb. Why may he not as properly, in the exercise of his office, whereby he brought life and immortality to light through the gospel, be symbolized by a lamb, as to be typified by the death of that animal, in the same office? We are inclined to regard it as a symbol of his sacrificial office, the victorious result of which constituted him the Lion of the tribe of Judah. In the 13th verse he is called, "the LAMB," not as a symbol, but as one of his proper names.

The seven horns, and seven eyes, are defined to be the seven Spirits of God sent forth into all the earth.

The golden vials, full of odors, symbolized the prayers of saints. Under the Mosaic dispensation the frankincense and odors offered at the tabernacle were emblems of the prayers and praises of the Laion. Thus the Psalmist says, "Let my prayer be set forth before thee as incense."—Psa. 151:2.

The taking the book to loosen the seals is the signal for commencing the song of redemption. It seems that with the living creatures and elders, even the angels tuned their harps, and united in the song; and there were "ten thousand times ten thousand, and thousands of thousands." And every being in heaven, on the earth, under the earth, or in the sea, ascribed equal praises, and honor, and glory to the LAMB, as to Him that sat upon the throne, which to a creature would be unpardonable idolatry.—(To be continued.)

Editorial Correspondence.

Steamer Fashion, Lake Erie, April 25th, 1849.

BRO. BLISS.—We are an hour or two out from Buffalo. The day is very fine, the sky clear, the sun warm, with a cool, fresh breeze from the west.—Steamers, brigs, schooners, and sloops, are in sight around us. The green surface of the lake stretches away interminably to the eye before us; the city of Buffalo fills up the foreground of the view, beyond the intervening lake, behind; the Canada shore is some two miles distant on the right, the New York shore about the same distance on the left.

This inland navigation, with such vast bodies of fresh water, all the paraphernalia of sea-faring life—excepting a few things in the rig and fitting up, that an old salt would hardly consider "ship-shape"—is one of the hard things to make real in Western life. A sea port in fresh water! shipping out in the woods! fitting out for a voyage here in the country! It is all so odd, one can hardly think of it without a feeling of mirth. But here we are sailing out into this *Mediterranean sea*, with all the realities of ocean life around us; and to show that the little things, as well as the great, are here, the white, black-winged, and grey gull (are they "sea gulls"?) are poising in the air far above us, or sweeping along under the stern of the boat, as their keen eyes behold some floating eatable, in the securing of which they manifest about the same sagacity and tact that human gulls do! It is not uncommon to hear from those well qualified to judge, that the navigation of the lakes in bad weather is quite as perilous as that of the Atlantic. And yet we have been so much in the habit of associating the sublime and the terrible exclusively with the ocean, that it seems almost impossible that it can be so. We are accustomed to think, until experience corrects the error, that the freshwater sailor can step ashore anywhere in the woods, and wait till the storm is over. The great difficulty in the case, however, is, that the shore is altogether too handy, and quite as dangerous to approach as the worst portions of the Atlantic coast—the precipitous rocks frequently rising nearly a hundred feet perpendicularly out of the lake. A man only needs to make a short voyage on the lakes to justify the interest that has been manifested for the improvement of the lake harbors. If Buffalo and Dunkirk are specimens, they have nothing that can be called har-

bors! We were gratified to mark the patience and good feeling shown by the sailors under their difficulties; for we have seen and heard a good deal of temper, fighting, and swearing in our Atlantic ports, where the difficulties were far less. We witnessed nothing of the kind here, though we had quite a boisterous time getting out.

We can hardly refrain from speaking of one of those awfully painful accidents which are of so frequent occurrence, (and yet it is a wonder they are not more frequent,) that took place on our way from Lockport to Buffalo. The railroad on a part of this line is in so poor a state, that the cars seldom go at a greater speed than ten miles an hour, generally much less, so that it is very common for passengers to get on or off while the train is in motion. As we were near the wire bridge, approaching the Falls of Niagara, a young man attempted to get on the train, and fell under a freight car at the end of the train.—We felt the obstruction, and on turning round, saw this car rise from the rail as it passed over him, though we did not then know what it was. But presently, when we looked beyond that car, we saw the poor fellow stretched upon the track. Before the train could be backed, some men who saw him took him to a log cabin near by, lay him on a bed, and sent for medical aid. When we entered the close cabin, the blood was trickling down over his face: he was struggling for breath, and the piercing, anxious, yet intelligent glance of his eyes, expressed more forcibly than words could express, the deep agony within.—We would gladly have rendered any aid in our power; but all were requested to leave the cabin, as he was so pressed for breath. So we took our seats in the car, and started along. We were told that the physician thought it nearly impossible for him to live.—The bones of the hip were crushed into the abdominal cavity, and he was otherwise badly injured. What made it more painful was this.—The young man himself was on his way for a physician to come to his dying uncle. Dying, under any circumstances, is a serious business; but to be thus struck down, in the vigor of health, to have all the relations and ties we hold to life thus snatched, and all its plans and hopes blighted in an instant, to have life so "soon cut off, and we fly away," who can think of it and not shudder? Who would not secure an assurance of immortal life, and of an inheritance that fadeth not away?

Jamesstown (N. Y.), April 26th.

On our arrival at Dunkirk, (about 3 p. m. yesterday,) we found Bro. SHERMAN waiting with a carriage to take us to this place, some twenty-six miles. We made a short stop at Laoni, and took a lunch at Bro. CRAWFORD's, where we were earnestly invited to preach; but other engagements, and an exhausted state, would not admit of it.

On our way, we passed the residence of our aged Bro. WILSON. It was our intention to call on him, but it was now very late, and so we passed on to Jamestown without stopping.

We learn by a note from Bro. PINNEY, that our reference to certain men, in connection with the account of our visit to Seneca Falls, was not understood. In speaking of the partisan spirit, a *little* of which we had to meet there, it was not designed to intimate that this was manifested in our meetings there, or by the brethren and sisters generally, for we had a very pleasant meeting with them, as we stated. What we said of the little we met, referred to its expression in private conversation. Besides that, we took occasion to rebuke those mischief-making men by whom the most honest and sincere have been deceived. And besides, we stated our general course. We mean to speak plainly, and in a good spirit. If not, we ask to be forgiven.

Another Gospel.

It is a peculiarity of Christ's teaching, that the truth he taught is inseparably connected with himself. In this he differs from all other teachers.—MOSES, ISAIAH, PAUL, were teachers. But the truth they taught would be worth just as much if their names were forgotten. Not so with the teachings of CHRIST. He is himself the centre, the subject, and the substance of the truth he taught. Like the ancient architect, who wrought his name in the temple which he built, so that it could not be struck out without leveling the building to the ground, the name of CHRIST is incorporated into the whole fabric of Christianity, and cannot be struck out without tearing down the entire structure. Separated from him, his precepts would indeed remain the most beautiful and complete system of morality; his doctrines even then would glow with the luminous wisdom of heaven; but their power would be annihilated, and half their beauty gone. It would be no longer

the Sun of Righteousness with healing in his beams, but a cold and powerless moon.

There is a similar peculiarity in the motives by which the Gospel urges to a religious life. Desire to do good, the sense of duty, the advantages of piety, the beauty of virtue, pity for suffering man, these are all important motives. But not one of them is the peculiar motive by which Christianity urges to a life of virtue. The Gospel sets forth CHRIST redeeming us by his own blood, as an ever-present and sympathizing friend, saying in every difficulty, "I will not leave you comfortless; abide in me." It sets him forth attractive in perfect loveliness. And love to him, affectionate trust in him as a present and personal friend, becomes the motive of the Christian's life. Thus, by a peculiarity nowhere else realized, it combines, in the motives of the Christian, the grandeur of loftiest principle and the energy of impassioned love.

There is "another Gospel" which has much to say of CHRIST as our teacher and exemplar—dwells with fervid eloquence on the beauty of his precepts, and the wisdom of his doctrines—insists continually on charity and benevolence, on the beauty and the benefits of doing right; and yet fails to set forth CHRIST crucified as the object of love, the motive of effort, and the ever present support of piety. The systems may seem alike to the careless observer, yet it is only in the outward form. From within the latter, has been torn the throbbing heart of life.

From these two systems result two sorts of religion. The former spiritual, prayerful; weeping often at the cross in view of sin, conscious of inward conflict, sensible of entire dependence on God, and of the weakness of man, sometimes rejoicing with joy unspeakable, ready for self-denial, toiling patiently, successfully to do good. The latter moral, but emotionless; counting deep emotion fanatical; not without prayer, yet delighting more in *innocent amusements* (so called), talking much of the dignity of man, and leaning confidently on the godlike powers of the soul. The former nourished the piety of apostles, and established Christianity throughout the world; it called into being armies of martyrs; it originated reformatory movements that have changed the face of the world; it has developed itself in revivals, has laid the foundations of free governments, given birth to common schools, and started the human mind on its present career of free inquiry and rapid progress. The latter has talked and written eloquently, and given birth to transcendentalism.

Thus, is this peculiarity of the Gospel, the peculiarity that gives it power. It is a question to be pondered, whether amid the multiplicity of influences now exciting the mind, this simple yet life-giving motive of the Gospel retains in the hearts of God's children its proper central place. Can Christians and ministers say, as PAUL did, "The love of CHRIST constraineth me; for me to live is CHRIST; the life that I now live in the flesh, I live by faith in the Son of God?" In the public and printed appeals in behalf of benevolent causes, is this appeal to CHRIST as "the chiefest among ten thousand," the appeal that is oftentimes made, or that thrills with most power on the souls of Christians? It is delightful to notice the simplicity and ardor of love, with which on every occasion the apostles spoke of the present CHRIST.—Would the church and the ministry to-day, naturally describe their conduct with a similar simplicity and ardor and frequency of their references to the present CHRIST? In proportion as philosophical or rationalistic motives take the place of this primitive and pre-eminent motive of the Gospel, in the same proportion will the church and the ministry be shorn of their power.—*New England Puritan.*

Is it "a Mistake?"

A MISTAKE.—Speaking of the church in Rochester, the "Herald" for April 21st terms it, "the church recently organized there, a church congregation, was gathered by Bro. Himes and others, we think, in '43—since which, the Word has been preached, the ordinances administered, and deacons, at different times, have been appointed. Some were appointed "recently"—but no organization, according to its common understanding, has ever taken place among us. Please correct the mistake." *Her. & Adv.*

It was our intention to have nothing further to say to the *Her. & Adv.*, in the form of controversy; but we are called to account for "a mistake" by that paper; and so we suppose we must "correct," or allow the matter to remain, to be harped on, as usual, "over, over, over, and over, again, again, again, and again," to use that paper's style of expression.

What we said "in the *Herald* for April 21st," had no reference to the gathering of "a church," or anything else that was done "in '43;" but as we spoke of the fact that "Bro. MARSH" acted apparently as the organ of the church in what we stated, we spoke of him as one of the deacons of the church recently organized in Rochester.

We never confounded together the work of faith

and of grace, by which alone men are added to the Lord, the work of *gathering* a church, the *setting in order* the things of a church, as one and the same thing: which the *Her. & Adv.* has so often done, apparently for no other purpose but to find fault with brethren for "adding men to the Lord" by their own act, when they never thought of such a thing. But when men assume the right to invent a meaning to words to suit their own fancy, it is singular indeed if they cannot make out a case to suit themselves. Ignorance or perversity may do this if it will—it is not for us to do it.

We spoke of a fact which is as well known by brethren in Rochester as that Bro. MARSH resides there, and they did not see any "mistake" in what we said. A church has been organized there, "according to the common understanding" of the word organization among us generally. And it has been done "recently," as the following document will show. We need only to say, that no such arrangement, in the form of organization, as this document supposes and provides for, had ever been effected there before; it is, to all intents and purposes, as much of an "organization" as we have ever heard of among Adventists; we have desired nothing materially different from this; and while Bro. MARSH's name was the first one put down on this document, those whom he calls upon to correct the mistake (and about whom he and his partisans have made so many unworthy and slanderous insinuations, as if they were "imitating the sects," assuming to be "the creed power," &c. &c.) have no connection with any body associated by any document whatever.

We give the document referred to, and leave it to our brethren at large to decide who are in the "mistake," those who speak of "the church recently organized," or the one who says that "no organization, according to its common understanding, has never taken place among us."

The date and terms of the document will speak for themselves; and Bro. MARSH admits that some of the deacons were appointed "recently." Will he perpetuate this strife about nothing, or will he correct the "mistake," and the wrong inflicted by it upon his brethren? If the latter, let him copy this correction into the *Her. & Adv.*

"We, the subscribers, followers of the Lord Jesus Christ in Rochester, believing in his pre-millennial advent and personal reign; having renounced all ecclesiastical jurisdictions, human creeds, and hierarchies; and believing the Scriptures of the Old and New Testaments to be a *complete* rule of faith and practice—able to make the man of God perfect, thoroughly furnished unto every good work—being resolved, also, to be governed by that rule alone, and feeling that it is our duty and privilege not to forget the assembling of ourselves together, as the manner of some is; but to exert one another daily, and so much the more as we see the day approaching; aware, also, that we cannot enjoy these privileges, and the gifts of our ascended Lord—evangelists, pastors, teachers, &c., without pecuniary expense as a church; and especially, as the Lord has ordained that they who preach the Gospel should live of the Gospel; and as it is essential that we have a comfortable place in which to meet, lighted and warmed in cold weather, we hereby agree to pay, weekly, the sums set opposite our names, to sustain the preaching of this Gospel of the kingdom in Rochester, subject to any changes that we may feel in our duty to make in the future, of which we agree to give *due* notice to the Treasurer of the church. Payment on this subscription to commence on the first Sabbath in December, 1848. (Signed)

JOSEPH MARSH,
GEO. A. AVERY, and others.

WE have received a letter from Bro. WM. S. MILLER, dated Low Hampton, April 29th, stating that Father MILLER is visibly declining, being now nearly confined to his room. The letter closes thus: "Father says he wants you to stand ready to come and preach his funeral sermon, according to agreement; this is his last request to you while I am writing, and I write accordingly. I think his sickness and weakness now are greater than they have been for years." If we might choose the events which make up the aggregate of our life, we would fain be spared that painful one which we are led so soon to expect from our brother's letter. We would fain hope, that the cause of God, which for so many years has found in Father MILLER an humble yet faithful defender, might not yet be deprived of his counsels and his support. But we may not complain. We need none to tell us of the wishes of our venerable and beloved brother; for we know that he can say with the apostle, "For to me to live is CHRIST, and to die is gain." The doctrine of the resurrection, which he has done so much to restore to its proper prominence in these last days, cannot fail to cheer him in his last struggle with the powers of darkness. The staff on which he has so long leaned and found comfort, can neither bend nor break. The same gushing fountain, at which he has

so often slaked his thirst, will not fail him as he passes through the dark domain of the last enemy, because its pure and living streams flow forth from the throne of God. "The eternal God" is his refuge, and underneath him are the everlasting arms.

TO CORRESPONDENTS.—O. A. RICHARDS.—We do not know, that for the restoration of Eden it will be necessary for everything now on the earth to be restored there. There were none of the wicked in the first Eden, and, consequently, will be none in its restoration. The passage in the Revelation that you refer to, you will see explained in its order in the interpretation of symbols.

WE believe that for an insertion of advertisement of books the required number of times within the last three years, we are entitled to the *History of Denominations*, and another work, from WINDBRENNER & Co., Philadelphia. Will Bro. LITCH forward to us the above work, or works, if they think we are entitled to them?

BRO. HIMES returned to Boston on the 5th, and spent the Sabbath, leaving again the next day to attend the New York Conference. He is in tolerable health, but much fatigued.

Foreign News.

The Steamship *America*, Capt. HARRISON, arrived at New York on Saturday last, with about a week's later news from all parts of Europe.

It appears from accounts from Paris that the Government had determined to send an army of 14,000 men to Rome to assist the Pope, General L'ORDONNAT to command.

The President of the Council says that care will be taken to secure a free and liberal government to the Roman people.

Rumors were in circulation in Paris on the 18th inst. of the modification of the Ministry. General LAMORICIERE is spoken of for the Ministry of War, and General BEDEAU for that on Foreign Affairs.

The cholera is largely on the increase in Paris, and many persons of opulence have become its victims. Up to the 19th there had been 1762 cases, of which 1022 had proved fatal.

Germany.—Germany is still in a state of great confusion. The Prussian Government is said to have obtained the assent of the few of the smaller States, such as Hesse Cassel, Brunswick, and Weimar, to the assumption of the Imperial dignity by the King. But these only form a small part of the States of Germany. Austria is of course violently opposed to a plan which would transfer the Imperial dignity from the House of Hapsburg to that of Brandenburg and Bavaria. The third State in Germany for population and influence, is scarcely less so. Both France and Russia are strongly opposed to the change.

All these difficulties might perhaps be got over if the smaller States of Germany were unanimous in favor of the union with Prussia, but this is not the fact. Hanover, whose assent is essential to the carrying out of the scheme, is not likely to give it, and Saxony is equally opposed to the arrangement. Even if these difficulties could be overcome, it is doubtful whether the old German Empire could be revived.

The following significant paragraph appears in the 2d edition of the *Cologne Gazette*, of the 18th:

"A new Prussian note, bearing the date of April 13th, and intended as an answer to the Austrian one of the 8th, has in the clearest and most unequivocal manner, declared to the Olmutz Cabinet, that the Prussian Government will not be deterred by the opposition of the Austrian Ministry, from assisting with all its power in a speedy formation of a union of confederate States, and that it is firmly resolved to uphold and protect the work thus accomplished with the concordance of the German Princes."

In a word, the relations of Austria are assuming a more warlike appearance, and however desirous the German Court may be to keep on good terms with the Olmutz Cabinet, public opinion is too unanimous and strong in this case to allow of the popular demands being disregarded.

Austria and Hungary.—The Austrian Empire is in as great difficulty as ever, for it is clear, from the retreat of all the divisions of the Austrian army towards the Pesth, that they have been repulsed by the Hungarians. The great struggle now is for the possession of the Hungarian fortress of Colern, on the Danube, which the Austrians have besieged for several weeks, and which the Hungarians are endeavoring to relieve. If they should succeed, the cause of Austria will be desperate in Hungary.

CHARLES ALBERT and RADETSKY have inflicted a great injury on Austria, by compelling the Austrian Government to detach an army of 20,000 men from Cavata to Italy, at the breaking out of the Sardinian war. This army is now hastening back to Hungary, and may perhaps arrive in time to check the Hungarians.

The Imperial army besieging Colern is now exposed to a three-fold attack—from the north, the south, and from the garrison of the fortress itself. The country surrounding Colern is all but in the hands of the Magyars, and Colern is but 20 leagues distant from Vienna.

The Imperial party among the inhabitants of Pesth, are quitting the Hungarian capital, and flying to Grau, and then to Raab and Pasburg.

Vienna papers of the 14th furnish positive information of the capture of the important position of Waizen by the Hungarians. The details of this action are given by the German papers, and are to the effect that WINDISCHGRATZ, at the head of his best regiment, opposed the progress of the Hungarians in the direction of Colern. A fierce engagement ensued, in which the superior tactics of the Magyars proved irresistible.

Italy.—Italy is still in indescribable confusion. The Republicans have been put down in Genoa, after having had the command of that beautiful city for nine days. In Tuscany, there has been a general rising in favor of the Grand Duke, and the man who was recently Dictator is now prisoner.

The landing of the French at Civita Vecchi, will doubtless put an end to the Roman Republic, and be followed by the restoration of the Pope.

Venice is besieged by the Austrians, by sea and land, and must surrender.

In Sicily, the struggle has commenced with dreadful ferocity, and a desperate battle took place on Good Friday, between the Neapolitan and Swiss troops, and the people of Catania, which continued all night, and ended in the defeat of the Catanians. A great number of them were killed, and the city was afterwards sacked and plundered.

The terror caused by this defeat has caused the city of Syracuse to surrender without resistance—Palermo is now the only place of much strength in the hands of the Sicilians. A desperate resistance is expected there, but with very little chance of success.

Information has been received by the Oberon steamer, that on its leaving Catania on Saturday evening, the city was in flames in three places. The most beautiful edifices were a heap of ruins, and the renowned library and museum of natural history were entirely destroyed.

The latest accounts from Florence leave no reason to doubt but that the Grand Duke of Tuscany has returned to his capital. It is reported that the revolutionary Government at Leghorn has been overthrown by the people themselves—as that of Florence has been before.

Denmark and the Duchies.—On the 8th the Danish Minister of War published the following order of the day:

"Kings and sovereigns are sending daily troops into the Duchies, to second the efforts of the rebels against their legitimate sovereign. The combats which daily take place against superior forces, produce only an effusion of blood without decisive results.—The army has in consequence received orders to quit the Sunderwitt, and return to the Island of Alsion, to wait there the moment when it will be possible to attack the enemy man to man."

The Danish entrenchments near Dafel had been attacked and carried by the Saxon and Bavarian troops. The loss of the Germans in this affair is calculated at 150 to 200 men.

Several additional captures have been made by the Danish vessels, and it is stated that German emigrant ships will not be exempted.

It is stated that a commercial treaty is about to be formed between England and France, the leading features of which will be the free admission of brandy, wine, and fruit, from France, and coal, iron, and twist from England. Whatever advantages may be conferred upon French vessels by the alteration of the Navigation Laws, are to be liberally reciprocated by the Government of the Republic.

Ireland.—From Ireland we have the usual quantity of misery and crime, but there is nothing of special importance. The Jury in the case of Mr. DUFFY, of the Nation, has disagreed, and he has been set at liberty on bail for his appearance at the next session.

India.—The details of the battle of Goojarat confirm the report by the India Mail of the 17th March, of the victory gained by Lord Gough.

Correspondence.

THE VOICE OF MY BELOVED.

(Founded on Cant. 2:8-11, 16, 17.)

What sound is this salutes my ear,
'Tis my Beloved's voice I hear;
He comes! to cheer my drooping soul,
He comes! to make the wounded whole;
By faith I now can hear him say,
"Arise, my love, and come away;
For lo, the wintry storms are past,—
The rain of sin with chilling blast,—
The curse no more on earth shall rest,
But will like Paradise be drear,—
The flowers appear to deck thy home,—
The time for birds to sing is come,—
The turtle's voice we now can hear,
The verdant fig-trees do appear,—
The vines and tender grapes in bloom,
Diffuse around a sweet perfume.
Arise, my fair one, come away,
And had with joy the glorious day."
Then we, obedient to his will,
The resurrection's power shall feel:
For this I know, my Lord is mine,
Joined as the branches of a vine;
And where his saints, as lilies grow,
This love and fellowship they know.
Until that glorious morn shall dawn,
When every shadow is withdrawn,
Be like the youthful hart or roe,
On Beher's mount, where spicas grow.
So quickly come to our relief,
Bounding o'er hills of sin and grief.

J. M. O.

SANCTIFICATION. NO. 2.

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." —Rom. 6: 11.

As soon as the steps previously pointed out are taken, the above requisition must be complied with. And when all is indeed consecrated, it requires no mighty effort to believe that we are indeed dead unto sin, but alive unto God, by virtue of the altar upon which the sacrifice is presented. "But," says one, "if I only knew that I had indeed given up all, I would believe; but I fear that I may be deceived." By this suggestion, many have been prevented from laying hold by faith upon the blessing. But, my friend, have you not consecrated all, as far as you have any knowledge? and have you not prayed God to show you if there be any reserve on your part? If so, rest on the promise, "And if in anywise ye be otherwise minded, God shall reveal even this unto you." Consecrate all, known or unknown, and reckon yourself the Lord's. Leave yourself entirely at the mercy of God, it cannot fail toward you. Yield your redeemed powers to his service, remembering that you are a "servant to whom you yield yourself to obey, whether of sin unto death, or of obedience unto righteousness." "But," says another, "I do not feel any different now that I have consecrated all; I want to feel that I am dead unto sin before I believe." Ah! stop, my friend, your sacrifice needs to be tested a little. These must certainly be yielded before you can be blest. Again: Are you aware that you are seeking for some other evidence than the word of God? You would not demand any other evidence than the simple testimony of an individual, whom you knew to be person of unquestionable veracity; how wicked, then, to ask for "signs and wonders" of Him who cannot lie. The Bible is the voice of God speaking to you just as certainly as though you heard it audibly, and will you not believe it? At one time I addressed myself to an individual that was seeking the Lord. I enquired if she was decided to be a Christian. She replied, "Yes." "Are you willing to forsake all for Christ?" "I am." "Are you conscious that you do now yield yourself unreservedly to him?" "I think I do." Then she endeavored clearly to show from the Word, that if all was indeed yielded, it was now her duty to reckon herself the Lord's, and told her to do so. "Why," said she, "I want to feel that I am the Lord's." I then pointed out to her the importance of leaving her feelings entirely with the Lord, and to believe herself his, simply because he had promised to receive her. I repeated the words, "I am thine, Lord," and she united with me a few times, and then she exclaimed, "O, let me feel that I am thine!" "Do you wish to be the Lord's?" I asked. "Yes." "Do you believe it to be his will that you become his?" "I do." "Your will are ceded, and you become his, do you not?" "Yes." "Believe it, then, and fearlessly say, 'I am thine, Lord.'" She began again to repeat the words after me, and soon I perceived that her faith was unwavering on this point, and I urged her to take another step. "Now, sister, praise the Lord that you are his." Here was another struggle with her feelings. It no doubt seemed very inconsistent to her, to praise the Lord without any special spirit of praise, and she said, "I want to feel to praise him." "Do you believe that you are the Lord's?" "Yes." Ought you not, then, to praise him that you are his?" "Yes; but I want to feel it in my heart." "Feeling or no feeling," said I, "say, 'Praise the Lord.'" I repeated the words, and she followed me a few times, when she again cried out, "Lord, let me feel to praise thee!" "Feeling or no feeling, praise the Lord," said I. She repeated them after me, and continued to do so several times without any feeling, and then the Spirit was given. She arose higher and higher in her expressions, and very soon, with a heart overflowing with love and gratitude, she poured out her soul in praise to him who had so graciously pardoned.

Now, with many, this may look very improper; but no other course would have so cut this dear friend

loose from her feelings. God required her to rest alone on his simple promise, irrespective of feelings. Satan cries out, "Presumption! wait for feeling first—time enough to believe after you receive!" He reverses the promise, "Believe on the Lord Jesus Christ, and thou shalt be saved," and renders it thus, "Be saved, and then believe." Beware of the wily tempter. But many are saying, as did one to whom my attention was directed as soon as the above named individual was blest, "Anything but that, Lord!" I urged the necessity of relinquishing the cherished idol, or she could not be blest. For some time she groaned in deep distress, repeating constantly, "Anything but that, Lord!" Finally she cried out, "Any way, Lord, only bless!" and the mighty baptism of the Spirit came. She had chosen the way in which she desired to receive the blessing; and when shown that she must receive it in a different manner from that desired by her, like Naaman, she hesitated, and wished to bring God to her terms, but when she yielded her will, and said, "Any way, Lord, only bless," she was cleansed.

The manner in which God shall work in us by his Spirit, must be left altogether with him. He knows far better than we what method will be the best adapted to crucify us to self.

"Here I am, do with me as thou wilt," should be the language of our hearts, and God will then work in us effectually by his Spirit, and fully prepare us for whatever work he has for us to do. Our great aim and object should be, to do his will, seeking not for happy frames or feelings. This will be given as we need, if we are obedient. I have no sympathy with that spirit which is ever crying, "Give me joy, make me happy;" but far more commendable is that state of mind which is willing to "know Christ, and the fellowship of his sufferings," and as cheerfully consents to follow him to Gethsemane and the cross, as to the mount of transfiguration.

M. D. WELLCOME.

LETTER FROM I. C. WELLCOME.

DEAR BRO. HIMES:—After being absent for a few months, I am happy to find on my return that the Advent cause is, by the blessing of God, advancing in this place. A few of us toiled for some years under many apparently discouraging circumstances, there being at first only two that came out prominently, to be opposed by hundreds of our brethren, but soon after our company numbered from six to eight, who have stood since 1843, unmoved amid all the scorn and reproach, without being able to sustain a public meeting, there being only one who had the will, or has the ability to pay much. But the Lord has graciously regarded us, and kept us from falling, and from turning aside to vain notions. Last summer an unusual interest manifested itself among us, which resulted in the conversion of some five or six of our friends who had not previously associated with us. Since then we have been able to sustain a public meeting, which has increased in interest and numbers until the present. A revival spirit has been constantly kept up, and some new cases of conversion or conviction are constantly being manifested. May the Lord continue to increase it. We now number about thirty who profess to be identified as Adventists, yet we can reckon only those who live prepared for the kingdom, which can only be by faith, which appropriates the righteousness of Christ to us, as our only hope. We have about twenty of such, and we are united in Christ, and established in the faith. We are not professed "Himes men," nor any other man's "men," but the Lord's men, and we, as men, are brethren. And although we do not agree with you about the present state of the dead, and the final disposition of the wicked, yet we should be very glad to have you come among us, and preach to us constantly, could it be consistent. But as it is, we hope you will be able to hold a conference among us, at the central place, this season. The advent of our Lord, to set up his kingdom and restore the earth, and redeem his people, is the question among us. To this we point all, as the only hope of the church. As our "tests of salvation," we have only such as Christ has given,—"He that doeth the will of my Father, the same is my mother, my sister, and my brother." We believe that all who fear God and work righteousness are accepted of him. We ask no man to see and believe everything as we do, that he may be fellowshiped by us. We fully fellowship those who do not believe as we do on the above-mentioned doctrines, if they give evidence of piety. We have one aged sister among us who disagrees with us in the matter, but she is, and has been for thirty years, a devoted and faithful servant of Christ. She not being able to attend our meetings much, is not aware of our state, and does not seem to know our faith on disputed points, for she classes it with that of Elias Smith, while it has no connection. This is the only case among us of any appearance of disfellowship, and that not on our part.

As to our faith in relation to the dead and wicked being "harped upon in the streets," as mentioned by our sister in the last "Herald," I do not doubt it, for it has disquieted many of the wicked among us, both in and out of the churches, and they have the harping to do about us. They have heard but little said on the subject in our meetings, for it is not often mentioned; but many erroneous sentiments are reported as being our faith, which sometimes calls us out on the subject. They often meet us in the streets, and "ask us the reason of our faith," which we feel bound to give "with meekness and fear;" and those who judge by the evidences do not "harp," but those who judge by their feelings, or by their former opinions, are sometimes "grieved," as were the Jews, when the apostles "taught, through Jesus, the resurrection of the dead." We do not labor to make men embrace our views for that alone, but to lead them to God through Christ, and prepare them thereby for the judgment. If any have been "convicted

of the need of religion," and have lost that conviction, on account of our faith, it must be their conviction was not worth much, or else they were turned aside by the false reports of our enemies, or of our injudicious friends, who are uninformed in the matter. Prejudice is truly a nonconductor. But if we have the spirit of Christ, good will follow. Our works must manifest our faith—our future course is unknown to us; but we mean to enter the kingdom, and get as many others to enter as we can.

Yours, in the blessed hope.

Hallowell (Me.), May, 1849.

LETTER FROM C. R. CLOUGHY.

DEAR BRO. HIMES:—I feel to sympathize with those that are laboring for the good of souls; but take courage, dear brother, victory will turn on Zion's side. Lay not down your armor, nor slumber, lest on being called to battle you find yourself unprepared. Be firm and established in the faith and love of God. Get the world beneath your feet, and live in continual readiness for the great and notable day of the Lord; for we see, that because iniquity doth abound, the love of many waxeth cold; but he that shall endure unto the end, the same shall be saved."

How blessed is this consoling promise made by our Saviour!—"He that shall endure unto the end, the same shall be saved." But what is the fate of those that are made rulers over God's household, that cry continually, "My lord delayeth his coming," and begin to smite their fellow-servants, and to eat and drink with the drunken? The lord of those wicked servants shall come in a day when they are not looking for him, and in an hour when they are not aware, and shall eat them asunder, and appoint them their portion with the hypocrites: there shall be weeping and gnashing of teeth: Let us be strong in the Lord, and pray continually for strength to enable us to resist Satan, who is going about as a roaring lion, seeking whom he may devour.—"We to the inhabitants of the earth and of the sea, for the devil is come down unto you, having great wrath, because he knoweth he hath but a short time." I am aware that you have flesh and blood to contend with, but fear not the world, nor its daring threats, for God will help to conquer all these. Be ye therefore complete in him who is the head of all principalities and powers.

According to the request of a friend, I send you some questions, which he wishes you to answer in the "Herald."

Text 1.—"Repent, for the kingdom of heaven is at hand." 1. How near at hand?

Answer.—It was proximating.

2. What is signified by the phrase, "kingdom of heaven?"

Answer.—The kingdom which should be set up by the God of heaven.

Text 2.—"Who hath warned you to flee from the wrath to come?" 1. To come when?

Answer.—At the end of the world.

2. To fall upon whom?

Answer.—On the finally impenitent.

3. In what would that wrath consist?

Answer.—Of "eternal punishment," "where the worm dieth not, and the fire is not quenched."

Text 3.—"Now the axe is laid unto the root of the trees; every tree therefore, which bringeth not forth good fruit is hewn down and cast into the fire." How soon would this prediction be fulfilled?

Answer.—In its fulness at the end of the world.

Text 4.—Luke 4: 18. What was the acceptable year? or of what length of time? covering how many calendar years?

Answer.—During the whole gospel dispensation.

Were not the coming of Christ, the end of the world, and the judgment of the great day, to be contemporary events, or nearly so?

Answer.—Yes.

At what time did Jesus declare his coming should be? Answer.—At the end of the world.

LETTER FROM S. N. GEARS.

DEAR BRO. HIMES:—I take this opportunity to say, that the "Herald" is highly esteemed by the friends of the cause all through this northern region where I have labored. It comes richly laden with the good things of the kingdom, which afford comfort and consolation to many a lonely pilgrim, who hails it weekly arrival with joy, and are much edified with its rich contents. I thank God for this medium of communication in these last days of peril, when faithful laborers are few.

The cause in the north part of this State and in Canada East for the last year, has been on the advance, and converts to the faith have been multiplied. The signs of the times are ominous. My faith never was stronger, nor my hope so blessed and glorious as at the present time. Praise God, we are on the right track. Redemption is at the door. Soon will the everlasting doors be lifted up, and the King of glory come in. The nations are getting angry, and soon God's burning wrath will fall upon the heads of his enemies. Babylon will soon fall, and there will be a great voice of much people in heaven, saying, "Alleluia! Salvation, and glory, and honor, and power, unto the Lord our God: for true and righteous are his judgments: for he hath judged the great world, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia! And her smoke rose up forever and ever. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia! And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia! for the Lord God Omnipotent reigneth."—Amen. Even so, come, Lord Jesus.

Troy (Vt.), May 2d, 1849.

LETTER FROM A. CHASE.

BRO. HIMES:—I have read your paper with much interest for seven years. My faith in God's care over the remnant of Israel has been much enlarged while contemplating the rise and progress of the Advent faith. Previous to the unfolding of the near coming of Christ, I could see no one that I could feel unshaken evidence that they are making it the great concern of this life to seek first the kingdom of God and his righteousness. I sometimes thought I was alone, as did Elijah on one occasion. But I bless the Lord, the preaching of the near coming of Christ has awakened and brought into the open field, both in England and in America, those whose writings convey good evidence they have learned of Christ, and are of the true Israel of God.

The near coming of Christ has not been preached here, with the exception that Bro. Shipman preached here one Sabbath, three years since. Some have expressed a desire to hear him again. The world and its cares have superseded the religion of Jesus; A spiritual darkness prevails, and I look with much anxiety for the Lord to move upon the heart of some ministering servant to come to this place. Brethren, would you not do well to visit where the truth has had no advocate? There are yet those that will hear and understand. Will Bro. Shipman bear us in mind? We also wish to see Bro. Edwin Burnham and D. Churchill. We hope good might be done, and souls awakened to look for the coming of the Lord.

North Groton (N. H.), May 2d, 1849.

ON MUSIC.

When speaking of music, in the general sense of the term, we mean a combination of sounds so arranged as to produce harmony when sung, or performed on musical instruments. But this is not the only meaning which the term will admit of. There is music in the responsive echo of soul to soul—in the sweet voice of friendship—there is music that charms the mind, that elevates the soul, that produces an equilibrium of feeling and mutual kindness, and serves to quell every discord and passionate excitement, so detrimental to our peace and happiness. To the lover of the beautiful in nature, the scene presented on a fine summer evening is full of music; the little songsters, as they warble forth their notes of joy and happiness, give life and beauty to the scene. Again, there is music in the voice of prayer, as it ascends to God, the creator and giver of all blessings. What harmony exists in the prayer meeting, when the spirit of God presides in the midst; and when every heart is filled with that Spirit, and all are willing to bear the cross! It is there that music fills the soul, and inspires a heavenly zeal in the heart, and a longing for heaven. And when we realize that the Saviour will soon come to reward the righteous and punish the wicked, and to immortalize these bodies of ours, and to renovate and restore the earth, there is joy that fills the heart which the world cannot give or take away. O, what music in these words, "Behold, I come quickly!" Come, then, O my soul, awake to duty, and gird on thy armor, for time will soon end.

"Tis almost done—tis almost o'er,

We soon shall reach that blissful shore."

And while we shall mingle and commingle our voices together in praise, let us remember that soon, if faithful, we shall join with angels and glorified spirits in singing the song of Moses and the Lamb, where sorrow and trouble can never come, and where joys will be complete, and the mutations of time are unknown. "Ye objects of sense, and enjoyments of time, Which so oft have delighted my heart, I soon shall exchange you for joys more sublime—Joys that will never depart."

S. N. T. Salem (Mass.), May 2d, 1849.

LETTER FROM G. W. CLEMENT.

DEAR BRO. HIMES:—I have been reflecting upon the position of the Advent people, the doctrines they advocate, and their prospects; and can arrive at no other conclusion, but that in most respects they are on the right track—that the truths connected with their religious faith, if strictly adhered to, and not held in unrighteousness, will lead them into the kingdom of God's dear Son. I am happy to believe that they occupy more scriptural and high ground, in some very important particulars, than their opponents: instance a belief in the great and soul-absorbing subject of the Lord at hand—Jesus and his kingdom at the doors—"the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began"—the "new earth," and "the holy city, the new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband," to remain on the same "new earth" as its capital forever, and the glorious inheritance of all who "have a part in the first resurrection"—with others I need not stop to mention here. I have the satisfaction to know, also, that, besides the abundance of Scripture testimony that fully warrants the correctness of the doctrines we believe, we find, upon the page of history examples among the early, most learned, and deeply pious Protestants, in which we discover similar modes of interpretation of the word of God, to that which is held by Adventists. And so far as they followed the plain and simple teachings of Christ and his apostles, it can be neither unchristian nor unsafe to adopt them. If we come down so late as Wesley, we may see an exhibition of the same sentiments we hold, in his excellent sermon on "The New Creation." Will not some of our Methodist brethren who are so violently opposed to our view of the inheritance of the saints in the "new earth," take the trouble to read that sermon; and see if indeed the rankest of us may not claim affinity with their venerable founder, in embracing many of the truths connected with our

blessed hope! I have not the means at hand to describe the exact number of the sermon, but can safely say from memory, that it is included between the 60th and the 65th sermons. If our opposing brethren will investigate our principles more, and misrepresent them and us less, it is not among the improbabilities that some of them may arrive at a similar conclusion with that of Dr. Durbin, and others. But it may be asked, if we occupy Scriptural ground, and have adopted sound and Scriptural principles, why is it that our numbers do not increase faster? Several reasons at once present themselves. One is, judging from the past, to go back even to the days of our Saviour, the mass of community are not easily moved from pre-conceived opinions, as was the case under the preaching of Jesus of Nazareth; for, though he spoke as never man spake, still but few believed on him. Again, the world is now divided into two great parties—professors and non-professors. The former have established themselves, and have become popular, and, consequently, live not upon their own merit or character, but upon the merit and good character that the church has obtained to which they belong. Hence, they being at home and at peace there, while so many are crying, Peace, peace, they need not the rumbling of the chariot wheels which betoken the near approach of Him whom, not having seen, they should love. The latter class—non-professors—have been for a long time, and are still, more or less, under the influence of professors, and therefore cannot at once be granted over to the truth. O, the awful weight of responsibility that rests upon such Christians as are holding the great body of the unconverted under their influence, and are lulling them with the siren song, that the world is to be converted soon, when the Just One has plainly said, that "sudden destruction shall come upon such as cry peace and safety;" and also, that "straight is the gate and narrow is the way that leadeth unto life, and few there be that find it." O, let all of us who love his appearing gird on the armor anew, and strive to win over as many as we can into the straight and narrow way—win them to love the doctrine of the coming of the Lord. The apparent obstructions to our progress will in no wise excuse us from the labors devolving upon us to perform. Now is the time to try men's souls—to show true Christian courage—to prove who are soldiers indeed. Adventists must expect to now hard, till their warfare is ended; nor should we wish for ease, until victory is swallowed up of life. Let our watchword be, onward—our trust, in God. There is a mighty secret influence on the hearts of many, which, if the Lord should tarry a little while, will explode their prejudices, and bring them to the knowledge of the truth. Thanks be to God, some have already exploded—and we will labor on. Real sober, thinking Christians must and will see that it is hard fighting against God in his purpose to give the world its last solemn warning of the judgment at hand—it will see it, and die in their spirituality, or embrace the truth and live. May they do the latter.

And now, to my brethren and sisters of like precious faith I would say, we must stick to the pioneers in the cause—we must stay up their hands, and help them on their way. Say, my brethren, shall we withhold from these anxious and persevering champions of God's truth the means to carry forward the work? Methinks I hear your united response, "No, God forbid that we should thus do." Up, then, and let us furnish the necessary supplies for their arduous operations. Let us, one and all, who possibly can, pay Bro. Himes promptly for the "Herald," and obtain as many new subscribers for the same as will be persuaded to become such, and relieve him from the embarrassments under which he labors, occasioned by a want of promptness on the part of the readers of the "Herald" to meet their subscriptions. Are any of our dear brethren who have their abundance of this world's goods, excusing themselves by saying that we have large families, or are poor, and not able to give to the glorious Advent cause? If so, let us stop a moment, and ask, where is our faith? Are we looking for, and trusting in the Lord? Freely we have received, then freely let us give, according as the Lord has prospered us; for He will reward the faithful with peace here, and immortal glory in the world to come. May God show us all our duty, and give us willing hearts to do till he comes.

Landaff (N. H.), April 28th, 1849.

Miscellaneous.

RELIGIOUS MAXIMS.

Designed to aid Christians in "cleansing themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—2 Cor. 7:1.

1. "We should not think lightly of the grace of God as manifested in that inferior form of religion which stops short of the more glorious and perfected form of pure love. We are to follow God's grace, and not to go before it. To the higher state of pure love we are to advance, step by step; watching carefully God's inward and outward providence; and receiving increased grace by improving the grace we have," until we are made perfect in love.

2. "Happy wilt thou be, if thou hast no thought but to die to thyself. Thou wilt then become victorious over thine evil nature."

3. "And, to this end, be not afraid of those trials which God may bring upon thee. It is with the stormy winds of tribulation, that God separates the chaff from the wheat." And it is through the severity of the "refiner's fire," that thou mayest reflect the divine image. "Always remember, therefore, that God comes to thee, in thy sorrows as really as in thy joys. Thou wilt find thyself far from perfection, if thou dost not find God in everything."

4. Seek not consolation, but God. Desire of God

only one thing, that thou mayest spend thy life for his sake, in true obedience and subjection."

5. "Resign and deny thyself wholly; for, though true self-denial is harsh at the beginning, it is easy in the middle, and becomes most sweet in the end."

6. "It is impossible for a man to live a life of holiness, if he does not first die to himself by a total denial of all wrong appetites and passions, and by the crucifixion of the pride of natural reason."

7. "The soul which is thus purified, is always quiet and serene—always filled with holy reverence, loving God as truly for his rebukes as for his smiles.

8. "It is in such purified and quiet souls, that the Holy Spirit loves to repose—and he will repose nowhere but where selfishness is banished, and quietness reigns."

9. Be silent and believe. Hold thy peace, and let thyself be guided by the hand of God. Suffer in patience, and walk on in strong faith; and though it seems to thee thou doest nothing, and art idle, being so dumb and resigned, yet it is of infinite fruit. The blinded beast that turns the wheel of the mill, though it seeth it not, neither knows what it does, yet it doth a great work in grinding the corn.

10. Be nothing in thyself, that thou mayest be strong in the Lord. When thou art nothing, thou canst experience no harm that will trouble thee.

11. There are three kinds of silence. Silence from words is good, because inordinate speaking tends to evil. Silence or rest from desires or passions is still better, because it promotes quietness of spirit. But the best of all is silence from unnecessary and wandering thoughts, because that is essential to internal recollection, and it lays a foundation for silence in other respects.

12. He that hath God hath all things; but he that hath him not, hath nothing.

13. No advance can be made towards perfection without faith, because faith is the only means we have of taking hold on Christ, without whom we can do nothing.

14. A fixed, inflexible will is of great importance in a holy life. Satan will suggest a thousand reasons why we should yield a little to the temptations by which we are surrounded; but let us ever stand fast in our purpose.

15. It is only imperfection that complains of what is imperfect. It would be well for those who aim at Christian perfection to remember this. Surrounded by those who constantly exhibit defects of character and conduct, if we yield to a complaining and impatient spirit, we shall mar our own peace, without having the satisfaction of benefiting others.

16. The practice of confession is not inconsistent with the state of pure love. The truly renovated soul can still say, Forgive us our trespasses. If it does not sin now, deliberately and knowingly, still its former state of sin can never be forgotten. In the highest state of Christian experience, it would not be proper for any one to assert, with absolute certainty, that he is free from all deviation from God whatever. Our limited and imperfect knowledge does not admit of this.

To this state, whatever it be called, it is the duty of all Christians to make constant efforts to arrive. This is that blessed state which refers all to God, and leaves nothing to the creature. Strive after it; but do not too readily or easily believe that you have attained it.

"Peace dwells with all who truth prefer, But seeks not them who seek not her."

THE BEAUTIFUL VISION.

"The nations of the world that are saved shall walk in the light of it."—Rev. 21: 24.

"Not the glitter and glory; not the diamond and topaz; no, it is God: he is all and in all."—Richard Watson.

"Walk in that light!"—O! who are they Whose feet shall tread that shining way? Whose sight, undazzled, shall behold That pavement of transparent gold? By angels welcomed, who, O! who Shall pass those pearl-y portals through, And brighten in the glorious blaze Of that gemm'd city's sparkling rays?

There walk the saved; but not in light Of suns in seven-fold luster bright; Nor peerless moonbeams' silent sheen, Reposing, soft, on velvet green; No! nor where hallow'd radiance spreads, From golden lamps, o'er sainted heads, Within the temple ceaseless found, While walk the hours their silent round.

There walk the saved; yes, they who bore, While traversing life's stormy shore, Through tears and blood, the hallow'd cross; Who, purged from earth's terrestrial dross, Received the Saviour's form impress'd, Whose signet, on each hallow'd breast Eastamp'd the mystic name, unknown To all but those around the throne:

Who, 'midst earth's tumultuous strife, Drew from himself that inward life Which spirits breathe, from sense apart; While, deep in each devoted heart, The formless glory dwelt serene, Of old in cherub splendor seen, Prelude of bliss reserved above, In perfect light, for perfect love.

Now, all is heaven! no temple there Unfolds its gates; no voice of prayer From that bright multitude ascends; But holy rapture, reverent, bends Before the mediatorial throne; Before the Lamb: whose beams alone Irradiate that eternal sky.—

The bursting blaze of Deity!

Soft is the voice of golden lutes; Soft bloom heaven's fair ambrosial fruits; Bright beams the dazzling lustre shed From radiant gems in order spread, From golden streets, from em'rald floors, From crystal floods, and pearly doors, From rainbow tints, from angels' wings, And all unutter'd glorious things.

Yet not that city's dazzling glow, Nor limpid waters' crystal flow, Nor dulcet harmony, that springs From golden lyres, nor angels' wings, Though glist'ning with intensest dyes, Reflected from immortal skies, Completes the palmy bliss of those On whom heaven's pearly portals close.

No! 'tis with unlim'd eyes, to see The once incarnate Deity, Who still, in lamb-like meekness bears, Imprinted deep, those glorious scars Whence issued wide that crimson flow In which their robes were wash'd below, Which bought that crown whose splendor bright Nought spheres them in a world of light!

No! 'tis not all that heaven can show Of great or fair, unglim'd below; Nor converse deep with spirits high, Who saw those vollied lightnings fly Which scattered their bright compeers in bliss, And hurl'd them down to hell's abyss; Who mark'd creation rise sublime, And hymn'd the early birth of time:

No! not with minds like these to blend, And feel each angel-form a friend; But God, their fount, to know and see; From all-pervading Deity To catch the nearer burst of light; To gain the beatific sight; Entranced in glory's peerless blaze, Conform'd to Him, on Him to gaze.

Mrs. Bulmer.

"WALKING WORTHY OF GOD."

Christians are exhorted to "walk worthy of God, who hath called them to his kingdom and glory." The worthiness here spoken of is not that of desert. They have forever forfeited all claim to the favor of God upon legal grounds; and it is not to be expected that their conduct, however exemplary, will merit the rewards of heaven. Christians, if faithful, may indeed look for the approbation of their heavenly Father, and to those who by patient continuance in well doing seek for glory, and honor, and immortality, "God will render 'eternal life.'

But the meaning of this exhortation is better expressed by the word *worthy*; Christians are required to walk worthy of God, i. e., in a manner becoming the relation which they sustain to Him. They stand before the world as the representatives of certain principles—of the religion of Christ; and not only so, but they are in some sense the representatives of God himself. They are witnesses for the truth of God; they profess to imitate, and in some measure to reflect his character; they are said to be under the guidance of his Spirit, and even to have that Spirit always within them. The world, therefore, judge of the Christian religion, and in part of its Author, also, by their conduct. They should walk worthy of God, as a child walks worthy of his father, when he lives in such a way as to reflect honor on that parent for the manner in which he has trained him, and gives no occasion to any to speak reproachfully of his father's character and discipline. The Christian should so live that his character may be taken as an illustration of what God would have his creatures be; yea, of what He himself is. To this end he must cherish the deepest reverence for truth, especially God's revealed truth. His regard for truth should be such that every one will know where to find him upon any question in which truth and duty are involved. Everywhere, at all times, he should desire to know simply what is truth, in the highest meaning of the word—what is the duty which truth now requires of him, and then he should act in accordance with truth and right. In so doing, he will act worthy of Him whose ways are "just and true."

The Christian must cherish, also, an enlarged spirit of charity, comprehensive benevolence, if he would be like his Father in heaven, and so walk worthy of God. And here he can be at no loss with respect to the manner in which he shall honor God; for Christ has shown us just how God himself would act in the circumstances in which we are placed, and therefore how God would have us act. Christ "went about doing good," and that was the only true representation of Divine character ever made by man. Every Christian should aspire to the same.—Independent.

THE FIGHT OF FAITH.

The good fight of faith is a warfare maintained by the Christian spirit and principles, with the principles and spirit of the world. As the man of the world lives without any reference to heaven, without any relish for its joys, the Christian is bound to live in a manner worthy of so high and glorious an expectation, and to derive his satisfaction from so blessed a hope. Whatever distinguishes the worldling, he should avoid, and should be, as far as possible, the reverse of it. Contentedly to associate with him, in his vain follies and amusements, is to betray our cause into his hands—to grant a victory to our enemies.

The attempt to unite religion and the world is vain; the expectation of happiness in such a corner is likewise vain,—while misery must be at the end of it.

It is always, says Mrs. Hannah More, an evil symptom, when professedly religious people are con-

tending for a little more of this amusement, and pleading for a little extension of that gratification, and fighting to hedge in little more territory to their pleasure-ground. Little do they think that they are thus exhibiting a kind of wisdom against themselves, that they are not yet renewed in the spirit of their minds.—Rev. John Styles.

A PREMATURE MINISTRY.

"Facts are full of instruction on this subject. Not a few young men of bright promise, who might have become champions of the truth, have been so impatient to hasten into the ministry, that they have fatally blighted their own prospects; and instead of attaining to distinguished success, have scarcely reached the point of mediocrity. The minister now, whose maxim is to expect little things, and attempt little things, mistakes the day in which he lives.—What was knowledge in the thirteenth century, is ignorance now. What was energy then, is imbecility and stupidity now. As was said in another case, it becomes them, our sacred profession, in this period of intellectual progress, to remain like the ship that is moored to its station, only to mark the rapidity of the current that is sweeping by. Let the intelligence of the age outstrip us and leave us behind, and religion would sink, with its teachers, into insignificance. Ignorance cannot wield this intelligence.—Give to the church a feeble ministry, and the world breaks from your hold, your main spring of moral influence is gone."

SCRIPTURE EXPLANATION.

I never understood the full meaning of our Lord's words in John 13: 10, until I beheld the better sort of East Indian natives return home after performing their customary ablutions. The passage reads thus: "He that is washed needeth not to wash his feet, but is clean every whit." Thus, as they return to their habitations barefoot, they necessarily contract, in their progress, some portion of dirt on their feet; and this is universally the case, however nigh their dwellings may be to the river side.—When, therefore, they return, the first thing they do is to mount a low stool, and pour a small vessel of water over their feet, to cleanse them from the soil they may have contracted in their journey homewards; if they are of the higher order of society, a servant performs it for them, and then they are "clean every whit." Does not this in a figure represent to us the defilement which a Christian contracts, although he may have been cleansed by faith in a crucified Saviour; and the necessity of a continual application of the precious blood of atonement to the conscience, in order that the soul may be "clean every whit!"—Statham.

MARVELLOUS COINCIDENCES.

One of those remarkable cases of presentiment, or "second-sight," that have occurred at intervals to the confusion of all human speculation in every age of the world, has just been brought to our knowledge in our city. The daughter of a highly respectable family, a child of twelve years, who has been ill of fever for some days, told her parents in a paroxysm of delirium on Monday evening, that her brother on board the packet ship Devonshire coming from London was then within twenty miles of home, and had with him sundry presents for them, specifying among other things, five books with red covers, gilt edges, &c. The vessel arrived the next (yesterday) morning, and the return of the brother with the specified presents, verified the truth of her marvelous impression. When the brother entered her chamber, she recognized him at once, and on the instant interrogated him concerning the presents which she said she had dreamed of; when he confirmed her prediction in every particular. She then immediately relapsed into delirium.—Newark Daily Advertiser.

VIRTUOUS ACTIONS THE BEST MONUMENT.

A man's best monument is his virtuous actions.—Foolish is the hope of immortality and future praise, by the cost of senseless stone—when the passenger shall only say, here lies a fair stone and a filthy carcass. That can only report thee rich; but for other praises, thyself must build thy monument alive, and write thy own epitaph in honest and honorable actions; which are so much more noble than the other, as living men are better than dead stones. Nay, I know not if the other be not the way to work a perpetual succession of infamy, while the censorious reader, upon occasion thereof, shall comment upon thy bad life: whereas in this, every man's heart is a tomb, and every man's tongue writes an epitaph upon the well behaved. Either I will procure me such a monument to be remembered by, or else it is better to be inglorious than infamous.—Bishop Hall.

DEW DROPS.

He that riseth with the sun, shall be warmed by its beams.

Truth is a highway, over which the righteous pass to the land of promise.

He is well learned, who has learned to do good.

Faith is the cable, and hope the sheet anchor, of the soul.

LET those who are poor, and in distress, be encouraged to trust God for supplies in the way of duty. They may not expect *miracles*, but they may expect *mercy*, if they wait on God, and rely on his promises. Let widows particularly, and prophets' widows in a special manner, depend on him to preserve them and their fatherless children alive; for to them he will be a husband and a father.—M. Henry.

The Literalist.

This is a series of five volumes, containing reprints from English writers on the prophecies, published in Philadelphia some years since. It is now very difficult to find it. We have four sets, which we can furnish for \$6.00 unbound, or \$7.50 bound. The following are the contents of each volume:—

Vol. I.—Essays on the Kingdom of Christ, and the events connected therewith. By the Rev. J. W. Brooks.—115 pages.

1. Introduction. 2. The Second Advent. 3. The Kingdom of Christ. 4. The Place of Manifestation. 5. The Participation of the Saints. 6. The First Resurrection. 7. The Judgment. 8. The State of Separate Spirits. 9. The Resurrection State. 10. The Pre-millennial Advent, and New Dispensation.

Essays on the Millennium. By the Rev. Henry Woodward, A. M., formerly of Christ's Church College, Oxford.—Rector Fethard, in the Diocese of Cashel.—25 pages.

Sermons on the Second Advent of the Lord Jesus Christ. By the Rev. Hugh McNeil, M. A., Minister of St. Jude's Church, Liverpool.—122 pages.

A Brief Enquiry into the Prospects of the Church of Christ in connection with the Second Advent of our Lord Jesus Christ. By the Hon. Gerard T. Noel, A. M.—125 pages.

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The Future Destiny of Israel. By a Clergyman of the Church of England.—15 pages.

The Time to Favor Zion; or, an Appeal to the Gentile Churches in Behalf of the Jews. By the Rev. E. Bickersteth, Rector of Walton, Herts.—47 pages.

An Apology for the Millenarian Doctrine; in the form in which it was entertained by the Primitive Church. By William Anderson, Minister of the Relief Church, John-street, Glasgow.—52 pages.

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Thoughts on the Scriptural Expectations of the Christian Church. By Basilicus.—72 pages.

A Millenarian's Answer of the Hope that is in Him; or, a Brief Statement and Defence of the Doctrine of Christ's Pre-millennial Advent and Personal Reign on Earth; to which is added a Brief History of Millenarianism. By John Cox.—48 pp.

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1. On the Use of Prophecy. 2. The Covenant of Promise. 3. The Voice of the Church. 4. On the Interpretation of Prophecy. 5. On the Second Advent of Christ. 6. The Kingdom of Christ. 7. The Judgment. 8. The Restoration of Israel, and the New Jerusalem Dispensation. 9. On Daniel and the Apocalypse.

The Destinies of the British Empire, and the Duties of British Christians at the Present Crisis. By Wm. Thorp.—109 pages.

Vol. IV.—Essays on the Advent and Kingdom of Christ, and the events connected therewith. By the Rev. J. W. Brooks (part 2)—74 pages.

1. Our Lord's Prophecy.—Matt. 24, 25. 2. Parable of the Ten Virgins. 3. Parable of the Talents. 4. Parable of the Sheep and Goats.

The Nature of the First Resurrection, and the Character and privileges of those that shall partake of it. With an Appendix containing Extracts from the works of Bishop Newton, Mr. Mede, and other writers. By a Spiritual Watchman.—36 pages.

A Practical Guide to the Prophecies, with reference to their Interpretation and Fulfilment; and to Personal Edification. By the Rev. Edward Bickersteth, Rector of Walton, Herts.—312 pages.

Vol. V.—A Guide to the Study of Chronological Prophecy, selected and abridged from a larger treatise, by the same author, entitled, "A Dissertation on the Prophetic Scriptures," &c. &c. By M. H. Hershon.—54 pages.

A Cry from the Desert, "Behold, the Bridegroom cometh." Anonymous.—54 pages.

Thoughts on the Coming and Kingdom of our Lord Jesus Christ. By John Cox, Minister of the Gospel, Woolwich.—157.

1. The Importance and General Scope of Prophecy. 2. The Gospel Dispensation considered; not final, but preparatory. 3. Events which must occur previous to the setting up of the Kingdom of Christ. 4. The Second Coming of our Lord Jesus Christ. 5. The glorious Kingdom of our Lord Jesus Christ; on the Millennium. 6. Objections against the Pre-millennial Coming of Christ, and his Reign on the Earth with his saints considered. 7. The Practical Tendency of the Doctrine of the Coming and Kingdom of Christ.

The First Resurrection considered in a series of Letters, Occasioned by a Treatise of the Rev. H. Gipps, L. L. D. By Joseph D'Arcy Sirr, A. M., M. F. I. A., Rector of Killone, Ireland.—170 pages.

Essays on the Coming of the Kingdom of God. By Philo Basilicus.—62 pages.

The Pope in a Puzzle.—Pius IX., says the Independent, has had a trouble befall him, in addition to his political calamities. He has been called upon to decide—indeed, he is apparently driven into a corner from which all preceding Popes have contrived to keep clear, and now he must decide the question so long controverted in former days—Whether the

Virgin Mary was born free from original sin. In a document dated Gaeta, Feb. 9, 1849, he asks the faithful all over the world to unite in prayers, or "to use a special office of the Conception of the Virgin," that he may render a right decree. To show the momentous importance of the question, he tells them: "We confide, above all, in this hope, the blessed Virgin, who has been raised, by the greatness of her merits, above all the choirs of angels to the throne of God; who has bruised under the foot of her virtue the head of the ancient serpent; and who, placed between CHRIST and the Church, full of grace and mildness, has always snatched Christian people from the greatest calamities. For you know perfectly well, venerable brethren, that the foundation of our confidence is in the three holy Virgin, for it is in her that God has placed the fullness of all good; so that if there is in us any hope, if there is any favor, if there is any salvation, we know that it is from her we receive it; for such is the pleasure of Him who has willed that we should have all through MARY."

DIED, suddenly, in West Troy, N. Y., April 19th, 1849, RUSSELL D. POTTER, aged 31 years. Bro. POTTER was formerly an efficient member of the Presbyterian church; but when he saw the evidence of the speedy coming of CHRIST, he conferred not with flesh and blood, but publicly avowed his faith, and maintained it, in a judicious and faithful manner, till the day of his death. He was not only active in the cause, but liberal in his contributions for its support. It was a matter of duty with him to support the Advent cause in its purity, having for its object the preparation of men for the coming of CHRIST. He lived an example of piety; and though he hoped to see his SAVIOUR come in his glory, yet he died calmly, in the full faith of seeing him at the resurrection of the just. He has left a wife and three children to mourn his departure; but their loss is his gain. The brethren in his vicinity have also lost a valuable helper. May God raise up others to fill his place. His funeral service was attended in the Presbyterian chapel, which was attended by a large concourse of people. Bro. M. BACHELOR gave an excellent sermon on the occasion.

TESTIMONY.—JOHN Q. ADAMS says: "I have often wished that every individual of the human race afflicted with this artificial passion, could prevail upon himself to try but for three months the experiment which I have—giving up smoking and chewing—I am sure it would turn every acre of tobacco land into a wheat field, and add five years of longevity to the average of human life."

Tobacco and Rum, are the annoyance of modesty—the spoiler of civility—the destroyer of reason—the brewer's agent—slewife's benefactor—the wife's sorrow—the children's trouble—his neighbor's scoff—a walking swill tub—a picture of a beast—a monster of a man.

SMOKING AND SNUFFING.—A French Legislator has proposed to the Assembly, to pass a law to tax smoking and snuffing; the proposition being, that every person intending to smoke or snuff shall obtain a license to do so, the price of which is to be fixed at five francs—ninety-four cents.

Too cheap, by far.

LIBERAL OFFER.—MR. GERRIT SMITH, of New York, has given notice that he has a large quantity of land in the State of New York, the debt on which will be paid within the coming year, which he will give away. The persons to whom this land will be given must be white inhabitants of the State of New York; must be between the ages of 21 and 60; must be virtuous, landless, and poor; and must be entirely clear of the vice of drinking intoxicating liquors. Moreover, they must, in each county, be taken from the sexes in equal numbers.

He estimates that there will be sufficient for one thousand persons. Three thousand colored persons have already received land from Mr. SMITH, entirely free of all charge, either for the land or for the perfected deeds thereof.

THE Conference in Boston will commence on the 29th inst. We trust there will be a general gathering of all who love the doctrine of the Second Personal Coming of CHRIST.

JOSEPH WARREN JENKINS, whose obituary was published in our last, was the son of JOHN and ELIZABETH JENKINS, of Stoughton. The sermon on the occasion of the funeral was delivered by Bro. I. R. GATES.

It would often be bad with us, if God did not take more care of us, both for soul and body, than we of ourselves.

SUMMARY.

J. P. Taylor, clerk to the Board of Commissioners, Kensington, committed suicide by shooting himself in Philadelphia on Friday. A letter from New Orleans, dated April 21, says there were two hundred and twenty-two funerals the day before, and that people were dying very fast of cholera.

Wednesday, Dec. 6th, '45, was appointed for a fast by the king of the Sandwich Islands, on account of sickness. Mortality was great in all the Islands.

EARL W. Johnson's "carrying out boy" was stopped in Soudbury street on Saturday by two young men, one of whom held him, while the other took his bundle away, which contained a fancy fly front stock coat.

A negro, or a white man with his face blacked, left at the house of Thomas Warner, Esq., of New York, is City Hall Place, a box which contained a cannister filled with powder, slugs, and friction matches, so placed as to take fire on drawing out the lid. From the particular directions given by the person who left the box, during Mr. Warner's absence, Mr. W. was suspicious of its contents, and accordingly drew out the lid very slowly; and on perceiving the flame, and smoke, and smell of the matches, he shouted to his wife and son, who were in the room, to run for their lives, and rushed out of the room. The explosion instantly followed, shattering the walls, the table on which the box stood, and setting fire to the house. The author of this diabolical attempt has not yet been discovered.

A man of white reasoning asked

What is it like to live?

What was the internal evidence?

That proved the Bible true?

The terms of dispensative art?

Had never reached his era?

He had no hand upon his heart?

And only answered—HERE!

In Lisle, N. Y., Mr. Houghtaling, being intoxicated, laid down in the furrow he was ploughing, and went to sleep. His wife, only eight years, unharnessed the cattle, drove them to the barn, and returned with a sharp ax, with which he chopped his father's head off. He owns the deed, and gives as a reason that his father whipped him the day before while drunk.

Mrs. Wood, wife of Stephen Wood, of Groton, was thrown out of the carriage in which she was returning from church on Sunday afternoon last, and killed instantly. She was 55 years of age. Her husband was home sick.

The Washington "Intelligencer" says that both Mrs. J. Q. Adams and Mrs. President Taylor are recovering their health.

In Cincinnati, a young man named George died of chloroform administered by a physician, to enable him to undergo an operation.

The mistakes of a layman are like the errors of a pocket watch, which affect only an individual; but when a clergyman erra, it is like a town clock going wrong—a multitude is misled.

A council of bishops of the Roman Catholic Church is to assemble in Baltimore on Sunday. It is said they intend to recommend archibishoprics.

Near the Worcester Railroad depot on the 2d inst., a man, who attempted to get upon a train in motion, was thrown down, and had his collar bone broken.

Another Detected.—The Auburn Journal states that the Deputy Postmaster at Wadesboro, N. Y., has been detected in perpetrating a series of robberies upon the mail. Considerable sums of money have of late been missed from the mails which passed through the Wadesboro Post-office. The delinquent Postmaster, whose name is Bowes, had previously stood as high in the community as almost any man in the county. He has been arrested, and committed to jail, in default of \$300 bail.

An "Indian doctor" named Cross has been arrested for manslaughter in Stroudsburg, Pa., by improper treatment of Daniel Quin.

A man named Fay has been committed at Charleston for the murder of his wife.

Augus McSween, a young man of good education and standing, was shockingly stabbed at Wadesboro, N. C., by James Watson, who was suffered to escape by the bystanders. McSween is recovering, though his wounds were supposed to be mortal.

World on Fire.—Lieut. Mearns, Superintendent of the National Observatory, Washington, says in a late address:—"It may be that there is now at this very time, in the firmament above, a world on fire. Argo, a well-known star in the southern hemisphere, has suddenly blazed forth, and from a star of the second or third magnitude, now glows with the brilliancy of the first."

Mrs. Howard, who killed the paramour of her husband a short time since in Cincinnati, has been tried and acquitted.

Ezra S. Corning, of Chaceopee Falls, has recovered \$5,455 from the Connecticut River Railroad Company, for damages sustained while riding in one of their cars.

Jarvis C. Bacon has been arrested at Grayson, Va., charged with circulating abolition documents, a sermon preached in Philadelphia, and the life of Frederick Douglass.

Alexander Jones, convicted in New York of arson, has been sentenced to be hanged on the same day with Wood, the murderer of his wife.

Charles A. Whittlesey, who went out as navigator of the pilot-boat W. G. Blackstaff, from New York for California, was lost overboard when seven days out.

On Tuesday evening, Robert Hall, of Colchester, while attempting to jump upon the South Shore train on the Old Colony Railroad, fell upon the track, and had a leg and an arm broken. He was conveyed to the hospital.

Dr. J. Orton, of Forestville, N. Y., committed suicide by swallowing three ounces of aqua-forte.

BUSINESS NOTES.

II. Rockey—Small sums may as well be enclosed in a letter, and large ones sent in the form of a draft.

John Pierce.—In Oct. '44, you were credited \$2 to No. 301, which is the last we have received from you. The 1st of January previous to that, we received \$2 also.

B. Morley—The book you want, cannot be found in this city.

DELINQUENTS.

If we have by mistake published any who may have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

The P. M. of Perry, III., writes that SAMUEL P. OSBORN signs his paper—he owes

JOHN VAN BUREN, of Pleasant Valley, Mich., stops

JOHN MOWRY, of Green Creek, O., stops his paper,

owing

The P. M. of Claremont, N. H., writes that N. TAYLOR

reduces his paper from the office. He owes

John Pierce—

Total delinquencies since Jan. 1st, 1845. —————— 48 50

TRACT AND MISSION DISTRIBUTION FUND.

W. Peiffer. —————— 5 10

WESTERN TOUR—Church in Newburyport —————— 3 00

APPOINTMENTS.

Bro. H. H. Gross will preach at Middletown, Saratoga Co., N. Y., May 12th to 15th. J. F. Peiffer, to 18th to 21st. S. S. Spenser, May 16th to 19th. J. F. Peiffer, to 22d to 25th. L. D. Allen, May 26th to 29th. J. F. Peiffer, to 30th to 31st. J. F. Peiffer, to 1st to 4th. J. F. Peiffer, to 5th to 8th. J. F. Peiffer, to 9th to 12th. J. F. Peiffer, to 13th to 16th. J. F. Peiffer, to 17th to 20th. J. F. Peiffer, to 21st to 24th. J. F. Peiffer, to 25th to 28th. J. F. Peiffer, to 29th to 32nd. J. F. Peiffer, to 33rd to 36th. J. F. Peiffer, to 37th to 40th. J. F. Peiffer, to 41st to 44th. J. F. Peiffer, to 45th to 48th. J. F. Peiffer, to 49th to 52nd. J. F. Peiffer, to 53rd to 56th. J. F. Peiffer, to 57th to 60th. J. F. Peiffer, to 61st to 64th. J. F. Peiffer, to 65th to 68th. J. F. Peiffer, to 69th to 72nd. J. F. Peiffer, to 73rd to 76th. J. F. Peiffer, to 77th to 80th. J. F. Peiffer, to 81st to 84th. J. F. Peiffer, to 85th to 88th. J. F. Peiffer, to 89th to 92nd. J. F. 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ADVENT

HERALD



LAST 9: 28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY.... WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. Vol. III.

BOSTON, SATURDAY, MAY 19, 1849.

No. 16. WHOLE No. 430.

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Prayer.

Give me, O God, the power and will
To do to others as I still
Would they should do to me.

Give me a conscience free from guile,
Teach me on earthly things to smile,
And turn my heart to Thee.

Where I have erred, O Lord forgive,
When I've been right, treat while I live
In that path may stay.

And O, whenever worlds pride
Would lure my wau'ding steps aside,
Do thus direct my way. *Isabella Graham.*

The Royal Poet and Warrior, David.

The following eloquent description of the character and writings of the patriarch David, is from the pen of Rev. Edward Irving, who wrote the introduction to Horne's "Commentary on the Psalms," a new edition of which has been published by Robert Carter. The introduction is one of the finest specimens of composition in the English language, and has never before been published in this country:—

"But it is not the writings of the man, which strike us with such wonder, as the actions of his wonderful history. He was a hero without a peer, bold in battle, and generous in victory; by distress or by triumph, never overcome. Though hunted like a wild beast among the mountains, and forsaken like a pelican in the wilderness, by the country whose armies he had delivered from disgrace, and by the monarch whose daughter he had won—whose son he had bound to him with cords of brotherly love, and whose own soul he was wont to charm with the sacredness of his own minstrelsy—he never indulged malice or revenge against his unnatural enemies. Twice, at the peril of his life, he brought his blood-hunter within his power, and twice he spared him, and would not be persuaded to injure a hair upon his head—who, when he fell in his high places, was lamented over by David, with the bitterness of a son, and his death avenged upon a sacrilegious man, who had lifted up his sword against the Lord's anointed. In friendship and love, and also in domestic affection, he was not less notable than in heroical endowments, and in piety towards God he was most remarkable of all. He had to flee from his bed-chamber in the dead of night, his friendly meetings had to be concerted upon the perilous edge of captivity and death—his food he had to seek at the risk of sacrilege—for a refuge from death, to cast himself upon the people of Gath—to counterfeit idiocy, and become the laughing-stock of his enemies. And who shall tell his hidings in the cave of Adulam, and of his wanderings in the wilderness of Ziph; in the weariness of which he had to stand before his armed enemy with all his host, and by the generosity of his deeds, and the affectionate language which flowed from his lips, to melt into child-like weeping the obdurate spirit of king Saul, which had the nerve to evoke the spirits of the dead!"

"King David was a man extreme in all his excellencies—a man of the highest strain, whether for counsel, for expression, or action, in peace and in war, in exile, and on the throne. That such a warm and ebullient spirit should have given way before the tide of its affections, we wonder not. We rather wonder that, tried by such extremes, his mighty spirit should not often have burst control, and enacted right forward the conqueror, the avenger,

and the destroyer. But God, who anointed him from his childhood, had given him a store of the best natural and inspired gifts, which prevented him from sinking under the long delay of his promised crown, and kept him from contracting any of the craft and cruelty of a hunted, persecuted man. And adversity did but bring out the splendor of his character, which might have slumbered like the fire in the flint, or the precious metal in the dull and earthly ore.

"But to conceive aright of the gracefulness and strength of king David's character, we must draw him into comparison with men similarly conditioned, and then shall we see how vain is the world to cope with him. Conceive a man who had saved his country, and clothed himself with gracefulness and renown in the sight of all the people, by the chivalry of his deeds, won for himself intermarriage with the royal line, and by union of the Lord's prophet been set apart to the throne itself; such a one conceive driven with fury from house and hold, and, through tedious years, deserted of every stay but heaven, with no soothng sympathies of quiet life, harassed forever between famine and the edge of the sword, and kept in savage holds and in deserts; and tell us, in the annals of men, of one so disappointed, so bereaved and straitened, maintaining not fortitude alone, but sweet composure and a heavenly frame of soul, inditing praise to no avengeing deity, and couching songs in no revengeful mood, according with his outcast and unsociable life; but inditing praises to the God of mercy, and songs which soar into the third heavens of the soul: not, indeed, without burst of sorrow, and the complaint of solitariness, and prophetic warnings to his blood-thirsty foes, but ever closing in sweet preludes of good to come, and desire of present contentment. Find us such a one in the annals of men, and we yield the argument of this controversy. Men there have been driven before the wrath of kings, to wander outlaws and exiles, whose musings and actions have been recorded to us in the minstrelsy of our native land. Draw these songs of the exile into comparison with the psalms of David, and know the spirit of the man after God's own heart: the stern defiance of the one, with the rooted trust of the other; the vindictive imprecations of the one, with the tender regret and forgiveness of the other. Show us an outlaw who used the vigor of his arm only against the enemies of his country, yea, lifted up his arm in behalf of that mother, which had cast her son, crowned with salvation, away from her bosom, and beheld him at a distance from her love, and raised the rest of her family to hunt him to the death; in the defence of that thankless, unnatural mother-country, find us such a repudiated son lifting up his arm, and spending its vigor in smiting and utterly discomfiting her enemies, whose spoils he kept, not to enrich himself and his ruthless followers, but dispensed to comfort her and her happier children. Find us among the Themistocles, and Coriolani, and Cromwells, and Napoleons of the earth such a man, and we will yield the argument of this controversy which we maintain for the peerless son of Jesse.

"But we fear that not such another man is to be found in the recorded annals of men. Though he rose from the peasantry to fill the throne and enlarge the borders of his native land, he gave himself neither to ambition nor to glory; though of the highest genius in poetry, he gave it not license to sing his own deeds, nor to depict a loose and licentious life, nor enoble any worldly sentiment or attachment of the human heart, however virtuous and honorable, but constrained it to sing the praises of God, and the victories of the right hand of

the Lord of hosts, and his admirable works, which are of old from everlasting. And he had dressed out religion in such a rich and beautiful garment of divine poesy as besemeth her majesty, in which, being arrayed, she can stand up before the eyes even of her enemies, in more royal state than any personification of love, or glory, or pleasure, to which highly gifted mortals have devoted their genius.

"The force of his character was vast, and the scope of his life was immense. His harp was full-stringed, and every angel of joy and sorrow swept over the chords as he passed; but the melody always breathed of heaven. And such oceans of affection lay within his breast as could not always slumber in their calmness. For the hearts of a hundred men strove together within the narrow continent of his single heart; and will scornful men have no sympathy for one so conditioned, but scorn him, because he ruled not with constant quietness the unruly host of divers natures which dwelt within his single soul? Of self-command surely he will not be held deficient, who endured Saul's javelin to be so often launched at him, while the people without were ready to hail him king; who endured all bodily hardships, and taunts of his enemies, when revenge was in his hand; and ruled his desperate band like a company of saints, and restrained them from their country's injury. But that he should not be able to enact all characters without a fault—the simple shepherd, the conquering hero, and the romantic lover; the perfect friend, the innocent outlaw, and the royal monarch; the poet, the prophet, and the regenerator of the church; and, withal, the man, the man of vast soul, who played not these parts by turns, but was the original of them all. O! that he should have fulfilled this high priesthood of humanity, this universal ministry of manhood without an error, were more than human.

"With the defence of his backslidings, which he hath himself more keenly scrutinized, more clearly discerned against, and more bitterly lamented than any of his censors, we do not charge ourselves, because they were, in a manner necessary that he might be the full-orbed man which was needed to utter every form of spiritual feeling: but if, when of these acts he became convinced, he be found less true to God and righteousness; indisposed to repentance, and sorrow, and anguish, exculpatory of himself, stout-hearted in his courses, a formalist in his penitence, or in any less worthy of a spiritual man in those than in the infinitive moods, then, verily, strike him from the canon, and let his Psalms become monkish legends, or what you please.

"But if these penitential Psalms discover the soul's deepest hell of agony, and lay bare the iron ribs of misery, whereon the very heart dissolveth; and if they express the same in words which melt the soul that conceiveth, and bow the head that uttereth them, then we say, let us keep these records of the Psalmist's grief and despondency, as the most precious of his utterances, and sure to be needed in the case of every man who essayeth to live in a spiritual life.

"For though the self-satisfied moralist, and the diligent Pharisee, and all that pugnacious breed of purists, who make unto themselves a small and puny theory of life, and please their mercenary souls with the idea of keeping it thoroughly, smiting upon their thigh, and protesting by their unsullied honor and inviolate truth, and playing other tricks of self-sufficiency, will little understand what we are about to say, we will, nevertheless, for truth's sake, utter it, that, until a man, however pure, honest, and honorable have thought himself, and

been thought by others, discovereth himself to be utterly fallen, defiled, and sinful in the sight of God, a worm of the earth, and no man, his soul cleaving to the dust, and bearing about with it's body of sin and death; and until, for expressions of his utter worthlessness, he seek those Psalms in which the Psalmist describes the abasement of his soul, yea, and can make them his own, that man hath not known the beginnings of the spiritual life within his soul; for (let him that readeth understand) a man must break up before there is any hope of him: be must be contrite and broken in spirit, before the Lord will dwell with him."

Thoughts on Revelation Twentieth.

There are two distinct views entertained by the church in regard to the millennium; and have been from about the 16th century. To decide which is right, is not the object of this communication, but simply to present a few thoughts on one side of the subject, which have some weight on my own mind.

The character of the millennium will be decided by the first resurrection. If that be spiritual, then the millennium is spiritual: if literal, then will the saints be raised and reign literally on earth with the Saviour, and the promise of God to them be actually fulfilled—"The righteous shall inherit the earth." In favor of the last mentioned view, I would offer the following reasons:—

1. A spiritual resurrection conveys no blessing to departed saints, not already enjoyed.—What propriety can there be in saying, "they lived and reigned with Christ a thousand years," when, in fact, the most of them have reigned with him spiritually more than that already? To say that the spirit of the martyrs will be revived in the saints then living, and that this is what is meant by the first resurrection, fails entirely of proof, I believe, from the Bible. Not even John the Baptist, which is the plainest of any mentioned in the Bible, is so represented; but he "came in the spirit and power of Elias," and not the soul of Elias was raised up and reigned in John, or reigned with Christ; which would have been necessary as proof in the case under consideration.

2. When the saints are represented as reigning, and the time designated, it is always at the coming of Christ and the setting up of his kingdom. Hence we hear him saying, Luke 22: 29, 30—"And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. See also Matt. 19: 28. Some, however, understand those passages spiritually, and think it has already taken place. So, then, according to their view, the apostles have reigned already over 1800 years, and Peter perhaps still holds the keys of the kingdom.

But the Saviour has told us plainly when this shall take place, so that I think we need not misunderstand him. Matt. 25: 31, 34—"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." This harmonizes with Rev. 20: 4—"They lived and reigned with Christ a thousand years." Paul says, 1 Cor. 6: 2, 3—"That the saints shall judge the world." So also it appears from the passage cited from Revelation: "I saw thrones, and they that sat on them, and judgment was given unto them." Daniel presents us with a similar view, Daniel 7: 27—"And the kingdom, and dominion, and greatness of the kingdom under the whole heav-

en, shall be given to the people of the saints of the Most High," and this appears to follow immediately the destruction of the anti-Christian powers, and the "gathering out of his kingdom of all things that offend." "And then shall the righteous shine forth in the kingdom of their Father."

If this view of the subject be correct, then the words of the Revelation (chap. 20:5,) will be easily understood—"And the rest of the dead lived not again until the thousand years were finished. *This is the first resurrection.*" What meaning may be attached to the expression, "*lived not again*," when in fact none, either of the righteous or wicked, had *lived again*, is more than I can understand.

3. It has been already said, that the character of the millennium will be decided by what is called the "first resurrection." And I know of no better way to decide the question, than by letting the word of God speak for itself. We there find the term *resurrection* made use of about thirty-six times; and in every case it means the resurrection of the body, unless the one under consideration is an exception. And this would be departing so far from the rules of interpretation, that it seems to me wholly inadmissible. Other terms are made use of, it is true, when faith in the resurrection, and obedience to God, are shadowed forth in that great and glorious event. Thus Paul to the Colossians, (3d chap. 1st verse)—"If ye then be risen," &c. That he did not mean they had risen from the dead, is evident, but that they had been buried, and raised again, in that which was a figure of the resurrection, is equally certain; as appears from verse 12th of the preceding chapter. "*Buried with him in baptism, wherein also ye are risen with him, through faith of the operation of God, who hath raised him from the dead.*" And if in all cases where the resurrection is referred to, it is identified as literal, I think it is strong proof that the term means what it says in the case under consideration.

4. The order in which it is spoken of, is an argument in favor of the above position. First the righteous, then the wicked. Thus in Daniel 12:2—"Some to everlasting life, and some to shame and everlasting contempt." Evidently referring to the same event and times we are now considering. John 5:29—"They that have done good, unto the resurrection of life," &c. See also Thess. 4:16—"The dead in Christ shall rise first." Hence as to order of time, it is the first resurrection.

In this connection, it may be proper to notice the distance of time intervening between the first and second resurrections. This has been considered a serious difficulty in the way, because as it is said it is spoken of generally as one event. Suppose that it is, is there any incongruity about it? Is it uncommon for the prophets so to express themselves? Sometimes they present all the blessings of the gospel day in juxtaposition, without the least regard to the distance of time, from the commencement to the end; or the amount of time occupied. As in Ps. 45 and 72. Also Isa. 2:1, 3, 4; and 9:5, 7. And sometimes they are represented as occurring in a day. Isaiah fifty-second chapter, "In that day." Zech. 14—"a day known only to the Lord." Other cases might be noticed, but these are sufficient for our present purpose. Here we see all the events, connected with the dispensation of the gospel, are represented as occurring in a day, meaning no doubt the whole time embraced in their fulfilment. As it regards the resurrection, it must necessarily be over 1800 years from the commencement to its close; for when Jesus arose from the dead, many of the bodies of the saints that slept arose, and came out of their graves after his resurrection, and showed themselves unto many. Paul tells us that Christ has "become the first fruits of them that slept"—1 Cor. 15:20, by his own resurrection from the dead, and that the next event in this series will be the resurrection of the just. "Christ the first fruits, afterward they that are Christ's at his coming," 23d verse. Here we have the Apostle's view of the subject. The harvest in its nature is the same. "As the children are partakers of flesh and blood, he also himself likewise took part in the same."—Heb. 2:14. But the gathering of the first fruits, and offering it under the law, precedes the harvest in order of time. So the resurrection of the Saviour, and that of his people, though apparently so distant from each other, make but one event—but one resurrection; and when all of them are raised, it may be called the resurrection. The above view agrees with the declaration of the Saviour—"He will gather

the wheat into his garner, but the chaff he will burn with unquenchable fire."

Lastly. The manner in which it is spoken of in the chapter under consideration, verse 5th, carries with it, it seems to me, its own meaning—"The first resurrection." If the term resurrection here, is to be understood spiritually, then it is the first and only place I believe in the whole Bible where it is so used. And if the martyrs only are raised spiritually, and reign with Christ, what will become of the rest of the saints who die before and in the time of the millennium, for it is written—"Blessed and holy is he that hath part in the first resurrection, for on such the *second death* hath no power?" If then, those only are blessed, as the text plainly intimates, the second death will have power over the remainder; and we read that the "lake that burneth with fire and brimstone is the second death." If we say it means the wicked dead, what propriety can there be in the expression, "*lived not again?*" They never have lived spiritually, and of course could not be expected to live so then. But they have lived literally, and if they are not raised until after the millennium, it is certainly correct to say—"They lived not again until the one thousand years are finished." May the Lord direct us into the truth, that we may be numbered among the wise at his coming.

If the views here presented are in agreement with the word of God, then the opinion entertained by a large portion of the church, will be found without support from the Bible, and their hopes will not be realized. The church will not attain that pitch of worldly grandeur so fondly anticipated, previous to the coming of the Saviour. The world will not be converted to God, as some have believed. The Jews will not return to the promised land, nor will the world of the ungodly see such a flourishing state of prosperity and ease, as they are looking for. But a sudden stop will be put to all their plans, calculations, and enterprises; and the awful scenes described in the 19th chapter of Revelation, from verse 11th to the end, will be fully realized. And it may not be too much to say, that the "three unclean spirits like frogs," are already doing their work, politically, ecclesiastically, and religiously, gathering them together, unto the battle of the great day of God Almighty.

Yea, are not the tares already being gathered together for the burning? It cannot be amiss, certainly, to watch the movement of

things in the world, and try to discern the signs of the times, having our loins girt about, and our lamps burning.

As to the time of its commencement, I believe it is generally admitted to be near, "even at the door." Some think it has already begun; and that the increase of light and knowledge, and the great improvements in the arts and sciences, are evidences of it. They seem to have forgotten, that these are *only signs of its being near*, as it is written, "many shall run to and fro, and knowledge shall be increased." Besides, Satan is to be bound at the commencement, and surely if he is now bound, he must have left one legion of subordinates behind him, judging from present appearances in the world.

"But of that day and hour, knoweth no man." It will come, no doubt, as a thief in the night upon an ungodly world, for "when they shall cry peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape." But must the Christian necessarily be so ignorant? or may he not be aware of the approaching crisis, although he may not know the very hour? I think he may. And I think it is his duty to be watching, that he may not be in darkness, and so that day overtake him as a thief. And is it not the duty of preachers of the gospel to examine the subject carefully, that when they are asked, "Watchman, what of the night?" they may be able to decide whether it is evening or morning—day or night?—*Zion's Advocate.*

Origin of Sacrifice.

"For the life of the flesh is in the blood; and I have given it to you upon the altar, to make an atonement for your souls: for it is the blood that maketh an atonement for the soul."—Lev. 17:11.

The so-called and self-called modern Rationalists, who affirm that sacrificial rites, whether among Jews or Gentiles, were never meant to be propitiatory; that they were mere gifts, or thank-offerings; that the religions of men, ancient or modern, have in general been marked,

not by terror and gloom, but by confidence and love; and that not in one of them do we find a trace of the doctrine of a proper atonement, as the only channel through which the Divine mercy can flow to sinful men. Assertions more rash, reckless, and groundless, could not possibly be hazarded. Universal history, experience, feeling, practice, all reclaim against them as foolish and false. It stands as a stubborn fact, which no Rationalist sophistry can subvert, that the stings of conscious guilt have driven all nations—not indeed to forsake sin: it must be a stronger principle than terror that will make a man forsake sin—but to attempt expiation, and to avert, by propitiatory rites, the wrath of offended heaven. The same irrepressible feeling has everywhere prompted the same absorbing enquiry—"Wherewithal shall I come before the Lord, and bow myself before the High God?" For the sin of the soul, the fruit of the body has been offered.—Even *human* blood, we have seen, has been shed in torrents. Thousands of victims have been offered, and tens of thousands of rivers of oil, and yet, after all this waste, with super-added personal inflictions, and the frequent crucifixion of the tenderest feelings of our nature, the grand problem, "How shall a man be just with God?" was still unsolved. Nature and providence, indeed, were eloquent of the Gospel. "God left himself not without witness, in that he did good, and gave them rain from heaven and fruitful seasons, filling their hearts with food and gladness." In this way, "mercy rejoiced against judgment;" but still her lamp burned feebly in the ungenial atmosphere of conscious and ever accumulating guilt. To the eye of the transgressor, earth still bristled with the briars and thorns of the general curse; the heavens hung black with disasters; the face of God was still veiled in ominous mystery and gloom; and thus, guilty men, prompted by the ever prevalent notion, that "without shedding of blood there is no remission," though they seldom discerned the vital truth—though they thus, in most instances, came short of peace—though they must often have felt that "vainly their incense soared, their victims bled," nevertheless sought a fancied relief in oft-repeated immolations of bulls and of goats, "which could never take away sin." Away, then, with the assertion, that men are in general free of terror when they contemplate God as a judge! The secret whisper, "there is no God"—the terror of death—the horrors and shrinkings of mind as respects the world of spirits—all contradict the affirmation, and prove it to be not only a falsity, but a lie!

Reader, how is it with you? Can you be all in the dark as to whether Christ died for you—as to whether God is well-pleased for you—and yet contemplate that holy and sin-hating God without dread and alarm? You at once answer—No! In the heat of controversy, indeed, in the hey-day of health, in the riotous roar of excited revelry and mirth, the idea of God may float in levity across the surface of your mind, and the name of God may float in blasphemy across the threshold of your lips; but closer yourself, sinner, with your conscience and your God! Be bold and faithful enough, first of all, to look your spiritual self in the face; then steep your mind, if but half an hour, in the idea of the infinitely holy and omnipresent Jehovah, and say what reply would give Antisatisfactionism if, in that hour of awe, it came and told you with smile to be of good courage and banish your fears; that they were quite uncommon and uncalled for, irrational and absurd; and that all that was needed to soothe your soul into serenity and peace was simply to see, in the light of reason, that no atonement was provided, because none was required! We venture to say, that the most light-hearted soul that glances over these columns would tremble on the spot where he sits, at the idea of lying down this night on a bed of death, with no better prospects than these; and would despise such Rationalist guides with the exclamation of Job—"Miserable comforters are ye all!" O, unawakened soul! what is your security against being stretched, even tonight, on a bed of death? What is your panoply against the pestilence that is now walking at noon-day? Are you proof against his shafts, which have been flying thick all around us? How know you but one of his invisible arrows may be already lodged in your heart; or that you have not by this time inhaled his poisonous breath? O, flee for your life, for the destroyer is behind you!—flee while you may to the sacrificial blood of the Lamb! That blood has been provided—that blood has been accepted—and all this for you. O, add not to all your other sins

this crowning sin, this sin of sins, the sin of trampling down, under the heel of unbelief, the most sacred, and solemn, and precious reality in this world—the blood of the Lamb slain as a sacrifice for our sins! Be persuaded to welcome it as God's gracious promise for you. "The blood have I given you," is his language to one and all. Let faith echo the words, till, under the sprinkling of that blood thus appropriated and applied, your souls glow and expand with the peace of God that passeth all understanding.

From the *import* of sacrifice, which we have thus proved to be propitiatory, we now pass on to consider its *origin*; and here the question we have to deal with is, Was it instituted by God at the beginning, and handed down from age to age; or was it a practice suggested by the mere reason of man? We have already seen that if sacrifice be viewed as mere thanksgiving embodied in a bloody gift, so far from being a mode of worship in accordance with reason, it would be a barbarous rite, at which all rightly regulated reason and moral sentiment must revolt. But feeling entitled, from the proof advanced, to hold it now established that sacrifice, as everywhere practised and understood, has been a propitiatory rite, involving the confession of guilt, and consequent need of atonement, the simple question with which, at present, we have to do, is, taking sacrifice as the great symbol of Christ's atonement, Did God appoint it, or did man invent it? With the utmost confidence I reply, It was God that appointed it—and that at no longer interval, if not immediately after the first announcement of the gospel in Eden—to a standing symbol at once of the death-doom which men deserved, and of the propitiation, or satisfaction, which God had mercifully provided, in terms of which the liabilities were transferred from the sinner to the Substitute—and thus the sinless Substitute suffered, while the sinner went free. The Scripture proof of this, the Divine institution of sacrifice, appears to me to be quite conclusive; but before adducing it, I would premise a few considerations, of a presumptive kind, which will pave the way for a calm survey of these Scripture intimations.

First, then, be it observed, the *adaptation*, or *fitness* of sacrificial rites to introduce, propagate, and perpetuate among men such ideas as those of the *desert of sin*, of *substitution*, of *imputation*, of *expiation*,—ideas which lie at the very foundation of the Gospel,—has been demonstrated by an experience nearly as long as time, nearly as wide as the world. This of itself is no small evidence in favor of the Divine substitution of sacrifice.

As practised all along, it has proved the most perfect system of symbolic instruction ever given to the world. Contemplate the great reality of the Cross—strip it of all metaphor—view it in its unique grandeur and simplicity as involving the mediation of Jesus, his substitution in our room, the imputation of our sins on him, and his consequent sufferings and death, that we might go free; and say what—supposing you were allowed to tax your ingenuity to the utmost in quest of a more excellent way—what could you conceive to be better fitted than sacrifice, as the means of conveying these elementary ideas to rude and untutored minds in which they had never been implanted? What better fitted than sacrificial rites to maintain a testimony among men, at once to sin, and to the propitiation—to the ruin and the remedy? "The refinements of advanced society," says an eminent theologian, (Dr. Pye Smith,) "and the general use of letters, have made us far less sensible to the language of living signs than the ruder children of nature have always been. How much more must the impression on the heart have been increased when the first sacrifice was offered; when the parents of our race, recent from their guilty fall, were abased by the Divine rebuke, driven from their blissful seat, and filled with dismay at the threatening of DEATH—a threatening piercing through their souls, but of the nature of which they could form none but vague ideas. But when, directed by stern authority, to apply some instrument of death to the lamb which, with endearing innocence, had sported around them—an act of whose effects they yet knew nothing—they heard its unexpected cries, they beheld the appalling sight of streaming blood and of struggling agonies, and of life's last throes—they gazed upon the lifeless body, and they were told, 'THIS IS DEATH,' how stricken must they have been with horror, such as no description could ever paint! When, farther, they had to go through all the other process of the sacrifice, their hands reluctant and their hearts broken, and all their

soul crushed down to the sad consciousness that these horrid things were the fruit of their sin, and yet contained the hope of their deliverance, who can imagine the extremity of their feelings?" (Discourses on Sacrifice, second ed., p. 8.)

The fitness of sacrifice to effect its end, as a system of instruction, by signs, is strikingly proved by the result. Admitting the sickening atrocities and abominations which Gentile wickedness superinduced upon the original institution, still the fact is notorious, that sacrificial rites have been all but universally diffused and perpetuated. We find them in countries where, if abstract instruction ever existed, the last echo of it had died away into everlasting oblivion; and through these rites, overlaid with corruption though they be, we find tribes the most barbarous familiar—I say not with the gospel; there is unbelief there as well as here—but, with the ideas of sin, substitution, imputation, expiation, reconciliation, and the like, in which the living and life-giving gospel is rooted and ramified. "Corrupt as are the symbols of paganism," says an able writer, "they are the original instruments of universal instruction. Diverted from their proper use, they have not lost all their advantage. The Christian teacher would find them to be no little help, no slender facility, in explaining to idolaters, who practise expiatory and ablative ceremonies, the redemption and regeneration of his creed. And though the evils of these superstitions cannot be exaggerated, there is the opposite difficulty of teaching and informing the mind in the few exceptions of their absence. But for the idea (we hold it to be strictly Divine!) of priesthood, piacular oblations, and diverse washings—the sacrifice of Christ, and the renewing of the Holy Ghost, could never have commanded themselves, with such distinctness, to our powers of comprehension."

Such are the principles which, on this subject, have commanded themselves to thinkers; and practical men have amply illustrated them by facts. In recent times, particularly, have they been remarkably verified in the course of that missionary enterprise which is now stretching its arms of love over our sin-blighted world.

Wherever missionaries find the rites of sacrifice prevailing, there they have a grasp of the savage mind, of which they are never slow to avail themselves, and find it comparatively easy to evoke an echo to the joyful sound. An eminent missionary to South Africa, whose praise is in all the churches, mentions some tribes in that benighted region that had lost all trace of sacrificial rites; and the difficulty he encountered in instructing them about the great doctrines of sin and salvation, he compares to the difficulty of attempting to grasp the face of a smooth mirror, where there is nothing standing out of which you can get a hold. What is still more remarkable, in that same region, where no sacrificial rites were to be found, the missionaries have actually felt themselves necessitated to draw pictures of the altar, and the bleeding victim bound to it and stretched on it, and thus do their best to supply the blank by recalling, in representation, what they would gladly have found in fact, in order, out of these materials, to build up in the savage mind the various elements that make up the complex idea of expiation! Could anything be more demonstrative of the fitness of sacrifice to effect its end as a system of symbolic instruction, and of the consequent wisdom evinced in its original institution?

This brings us round to our grand enquiry, Who was its author? Who first gave man this most enduring, effective, and extended system of instruction—this most stupendous of all instruments of teaching that has ever aimed at imprinting and prolonging an impression on the universal mind of man? Was it the product of God's wisdom, or of man's? Most certainly the former. Even if we had no other proof, this would to us have been decisive. It is not man's wont to be so prolific and so conservative of good. If, even in the simplest spiritual truths, his whole history betrays an invertebrate tendency to forget, neglect, and counterwork God's gracious communications, how much more in the case of expiation, which was an idea altogether new! Can we conceive that an institute, so successful as sacrifice has proved itself to be, in perpetuating ideas of which man is naturally destitute, and which, when imparted to him, he is so apt to pervert or neglect, could have any other source than the wisdom and mercy of that God who is "wonderful in counsel, and excellent in working"? To ascribe it to man would be to make human reason antedate revelation; in other words, to

make the truly absurd supposition, that that same human reason, which has too generally exercised itself in the way of visiting and thwarting the gracious truths of revelation, nevertheless at the beginning, and by some felicitous accident—the only one of its kind—actually hit upon a plan—of all plans the very best, as experience has shown—for correctly delineating, widely extending, and unceasingly transmitting the great leading features of the propitiation of the spotless Lamb of God, ages before the minuter features of that sublime transaction had been given to the world! In the light, then, of this consideration—the adaptation of sacrifice to gain its end as a system of symbolic instruction—we conclude that it must have been instituted by God shortly after the first gospel promise to our first parents, as a symbol, or picture, in which, as if before their very eyes, Jesus was "evidently set forth" as a suffering and sin-bearing Saviour, to appear in the fulness of time as the Lamb of God, and put away sin by the sacrifice of himself.

Reader, rejoice that the predicted child has been born, the Son given, the sacrifice rendered, the ransom paid! To you the symbol has merged into the reality, the sign into the thing signified, and the shadows have long since melted in the zenith blaze of the gospel day. O, quit every false refuge—every shred of your own righteousness; and, without waiting for holiness, without waiting for evidences, without waiting for feelings, without waiting even for *faith*, see, O that you would but open your eyes and simply see, that all you need is in Jesus, as God's gift to you, to be your wisdom, righteousness, sanctification, and redemption. For "God so loved the world, that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life." Yes! to us, and to all our fellow-men—such is the gospel record—"God hath given to us eternal life, and this life is in his Son."

—J. Guthrie.

The Supernatural Darkness at the Crucifixion of our Saviour.

"And it was about the sixth hour, and there was darkness over all the earth, [or country,] until the ninth hour, and the sun was darkened." Luke 23: 45, and Matt. 27: 45.

This event is recorded, not by the evangelists only, but by Phlegon, of Tralles or Saleucin, in Asia.

This learned author flourished soon after the death of Christ, about the middle of the second century. He was one of the freed men whom Adrian the emperor caused to be taught the sciences; he wrote several works worthy of the learned and polite court where he resided.—That in which we are the most interested, is a *Universal History* in twelve books. It is in these annals that Origen, and the learned defenders of Christianity, found the evidence and circumstances here in question.

The words of Phlegon are these:

"In the fourth year of the 202d Olympiad, there was the greatest eclipse of the sun that had ever been beheld. About the sixth hour of the day, it produced a night so dark that the stars in the heaven were visible, and it was attended with a terrible earthquake."

M. de Cheseaux, Calmet, and others, have proved by their judicious observations, that the 4th year of the 202d Olympiad, mentioned by Phlegon, was exactly the 18th year of the reign of Tiberius, and consequently the same year in which Christ was crucified.

Those who wish to see some judicious remarks on this passage, may consult Mr. Addison's excellent *Treatise on the Christian Religion*; translated by M. Seigneux de Corevion, (vol. i, p. 82.) This learned translator concludes that Phlegon used the word *eclipse* to express the miraculous darkness, either because he was ignorant of the real sense of the word, or because the public, who are ignorant of astronomy, expressed themselves thus on the phenomenon which happened in Judea.

"Add to this," says M. Seigneux, "that the darkness which reigned in the middle of the day, and during three of the most luminous hours, was altogether sufficiently wonderful to strike the whole world with astonishment, who might learn the truth of this prodigy from thousands of witnesses. And this Phlegon had in view, and it is easy to see that the apologists for Christianity have cited them in this manner."

Tertullian tells the pagans, that in the hour when Jesus Christ expired, at the time when the sun was in the midst of his career, the day was darkened: this fact is preserved in your archives.

"Dies, medium orbem signante sole, subducta est, &c. Eum mundi casum in archivis vestris habet." (Apolog. Cap. 21.)

"This prodigy," adds the learned translator, "has received the received testimonies of two Pagan authors in addition to that of Phlegon; we have that of Thales, (according to Euseb. Chron. Graec. page 77,) a Greek author who wrote the *Syriac History* in the first century of the Church: in his third book he mentions this miraculous darkness.

"Julius, the African, the most ancient historian that the Christians have had, strengthens the proof given by these Pagan authors. He was born in Palestine: he lived in the third century. His work is lost, save what is preserved as a quotation by Eusebius concerning the miracle of which we speak, and the proof which Julius brought to establish the divinity of Jesus Christ according to Phlegon's evidence and that of Thales. To this may be added what Rufinus says in his ecclesiastical history concerning Lucian, a priest and martyr, who said to his judges: * Consulte annals vestros: inveniatis Pilati temporibus, dum patreter Christus, media die fugatum sole, et interrup- tum diem."

Finally, as God could shake the earth without forming a new volcano, so he could arrest the light of the sun, and cause a sudden darkness without the interposition of the moon, and without deranging the planets.

Grotius, and some other apologists for the Christian religion, endeavor to render this miracle more extraordinary than is needful, and thus have unfortunately given to some philosophers a pretext for rejecting it. Judicious persons, like M. Seigneux, hold a just medium between incredulity, which rejects the best attested facts, if they are extraordinary, and that passion for the marvellous which admires false miracles, or enlarges the true ones.

Here I will introduce the argument by which Mr. Ferguson has proved that Jesus Christ is the Messiah promised by the prophets. Daniel, in his prophecy, chapter 9: 25, thus expresses himself:

"Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks and threescore and two weeks; and after threecore and two weeks shall Messiah be cut off, but not for his iniquity." I will here give an extract from Mr. Ferguson's *Analysis of Astronomy and Physics* concerning this prediction:

"The darkness which accompanied the crucifixion of our Savior could not be occasioned by a natural and regular eclipse of the sun; for it happened during the feast of the passover, which was always celebrated at the full moon, at a time when the earth is between the sun and that planet, and when the moon cannot pass between the earth and the sun, and, by consequence, when it was impossible for her to produce an eclipse of the sun.

"He was crucified on the preparation for the Jewish Sabbath; and this Sabbath being on Saturday, the crucifixion took place on the Friday; therefore the full moon of the passover fell this year on Friday.

"It appears from astronomical calculations, that from the twentieth to the fortieth year of our Saviour, the full moon never fell on a Friday but once; and this happened on the third of April, in the thirty-third year of our Saviour's life, computing his birth according to the common era; the thirty-third year of our Saviour's life was the 4746th year of the Julian era, and the 4th year of the 202d Olympiad.

"Phlegon, a Pagan author, informs us that in the year of the 202d Olympiad, there was the greatest eclipse of the sun that was ever beheld; for the day was so completely changed into night that the stars were visible.

"The canon of Ptolemy fixes the year 4256 of the Julian era, for the time which Artaxerxes Longimanus published his edict for Esdras to re-build Jerusalem, and re-establish the Jews in their own country.

"And according to the prophecy of Daniel, Christ was to suffer death seventy weeks of years, or 490 years after this command. Add 490 years to 4256 and you have 4746, the same year of the Julian era in which the death of Christ took place, according to astronomical calculations—an event supported by a Pagan author, who regarded preternatural darkness as an eclipse of the sun, because he was no astronomer."—*Works*, vol. 4, p. 48.—*Rev. J. Fletcher.*

*Consult your annals, and ye shall find, that in the days of Pilate, when Christ was suffering, the sun withdrew at noon, and obscured the day with darkness.

Religious Controversy.

The law of Christ in respect to controversy may be learned from his own example, and from the precepts of his word. His example is a safe guide. He was often during his ministry, in controversy with the most unreasonable men. But in no instance do we find him resort to sophistry in defence and advocacy of the truth. He never seeks to silence an adversary by appeals to popular hatred. He never indulges in ridicule. He never misrepresents the opinions of others; never puts a false construction on their conduct, is never guilty of deceit. Though he could not be deterred by fear from uttering the truth, he could not even speak the truth for the pleasure of inflicting pain by it. He came into the world on an errand of love, not to the righteous, but the wicked; not to friends, but to enemies; and their opposition to him, even to the shedding of his blood, never damped the ardor of his charity. In this spirit only—the spirit of love, is it lawful for us to assume in the church the work of controversy. In this spirit of Christ we should imitate the example of Christ. We should hesitate to employ, in defence of his cause, any weapon which he, in his integrity or wisdom, restrained from using. So far as his example has force as a law to us, the path of duty is plain. But he has made it still plainer in his word. He tells us by his Apostle, 2 Tim. 2: 24-26, that "The servant of the Lord must not strive, but be gentle to all men; apt to teach; patient; in meekness instructing them that oppose themselves, if God will peradventure give them repentance to the acknowledgment of the truth." What a different spectacle from this, do most theological combatants present to the world! One would judge from their pages, that meekness is the last grace to be exercised in controversy; and patience next to the last. Victory seems to be their sole aim, any means, however dishonorable, of accomplishing so good an end, they appear to think quite pardonable.—Were we to accept the account which they give of each other as correct, we must consider both parties destitute, not only of Christian principle, but of common honesty. We have known intentional misrepresentation abundantly charged, and, in some cases, proved upon men, who, in any office but that of defenders of the faith, would be esteemed worthy of all credit. Were we to suppress this fact, especially if we were to deny it, lest it should reflect some dishonor upon religion, we should be guilty of the very crime which we condemn.—The history of the Christian church, if written as it actually passed under the eye of Omnipotence, would probably reveal moral obliquities in good men, that would overwhelm us with astonishment and shame; yet it should be added to the honor of Christianity, that she extends no countenance to the wickedness of her professors. It is the dishonor of human nature, not of religion, that even the renewing grace of God does not at once raise mankind to a state of immaculate purity. We know of no other way of accounting for the particular obliquity of which we speak, but to suppose there is still lurking in the Protestant Church that most corrupt principle, that the end sanctifies the means. This we have been accustomed to regard as the peculiar corruption of the Church of Rome; yet Protestants are certainly sadly infected by it. Nor is it very difficult to account for the fact. Good men are very easily drawn, by a desire to do good, into approbation of what seems to them the most efficient means. A measure of seeming utility, though unlawful, is seldom regarded with unmixed disapprobation. It was, we may charitably suppose, under this binding influence, that good men in the early age of Christianity, fabricated epistles and memoirs, in the names of apostles and saints, and published them to the world as genuine works. Their object was to check the spread of heresy; and to do so great good by what appeared to them to be a harmless artifice, occasioned them, probably, no very painful compunctions.—*New Englander.*

Ministry of Angels.

Although angelic ministry is no longer openly continued, we are nevertheless taught to believe that it exists, and that many of the blessings that fall upon our daily path are shed from hands which have been lifted amidst the choirs of heaven in holy adoration to the God of all principalities and powers. As Christians, ye are come to this innumerable company of angels; ye are united to them by a bond which binds together every member of the happy family of God; ye are blended with them into one vast and harmonious society. The dis-

cordance necessarily subsisting between these pure spirits and the sinful inhabitants of a fallen world is destroyed. Clothed in the merits, and washed in the blood of the Redeemer, you no longer present to them that impurity with which their holy nature could hold no alliance. They perceive, in the redeemed of the Lord, hearts blotted indeed by much imperfection, but yet impelled by the same principles, hopes, tastes, and affections as their own. Your song is at least the faint echo of theirs. Your Father is, in every sense of the word, their Father; your God is their God. Touched by these considerations, although once they watched at the gate of the earthly paradise to prevent our entrance, now they bend from the golden walls of the heavenly city, to invite you to a participation of their joys, of which they alone, of all created beings, know the fulness, the intenseness, and the perpetuity.—Rev. J. W. Cunningham.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, MAY 19, 1849.

Interpretation of Symbols, Figures, &c.

(Continued from our last.)

In the 6th chapter of the Apocalypse we read: "And I saw when the LAMB opened one of the seven seals, and I heard one of the four living beings saying, with a voice like thunder, Come and see. And I saw, and behold, a white horse: and he who sat on him had a bow; and a crown was given to him: and he went forth conquering, and that he might conquer. And when he opened the second seal, I heard the second living being saying, Come! And there went out another horse, fiery-red: and power was given to him who sat thereon to take peace from the earth, and that they should kill each other: and there was given to him a great sword. And when he opened the third seal, I heard the third living being say, Come! And I beheld, and lo, a black horse; and he who sat on him having a balance in his hand. And I heard a voice in the midst of the four living beings saying, A measure of wheat for a penny, and three measures of barley for a penny: and injure not the oil and the wine! And when he opened the fourth seal, I heard the voice of the fourth living being saying, Come! And I looked, and behold a pale horse: and the name of him who sat on him was Death, and The Tomb followed with him. And power was given to him over the fourth part of the earth, to kill with sword, and with famine, and with pestilence, and with the wild beasts of the earth. And when he opened the fifth seal, I saw under the altar the persons of those slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Sovereign, holy and true, dost thou not judge and avenge our blood on those dwelling on the earth? And a white robe was given to each of them: and it was said to them, that they should rest yet for a season, until their fellow servants also and their brethren, who were to be slain as they were, should be filled up. And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black like sackcloth of hair, and the moon became like blood. And the stars of heaven fell to the earth, as a fig-tree casteth her unripe figs, when shaken by a mighty wind. And the heaven departed like a scroll rolled together; and every mountain and island were moved from their places. And the kings of the earth, and the nobles, and the rich, and the commanders, and the strong men, and every bond-man, and every free-man, hid themselves in the dens and in the rocks of the mountains; and say to the mountains and rocks, Fall on us, and hide us from the face of him seated on the throne, and from the wrath of the LAMB; for the great day of his wrath is come; and who can stand?"—Vs. 1-17.

The symbols of this chapter are unexplained. We can arrive at no understanding of them, only by a study of their peculiarities, and by comparing them with other symbols which are divinely interpreted.

The living creatures are doubtless the same as those of the preceding chapters.

The horses and their riders have no parallel in the Scriptures, excepting in the first chapter of ZECHARIAH.

RIAH. The horses are white, red, black, and pale. In ZECHARIAH the horses were red, speckled, and white. The horses, with their riders, seen by the prophet, are explained to be "they whom the Lord hath sent to walk to and fro through the earth."—The horses, with their riders, seen in vision by the revelator, must fill corresponding offices: they also must be messengers of the Lord sent to walk to and fro through the earth. The horsemen in ZECHARIAH, were commissioned to the performance of a specific duty. These horsemen must likewise be commissioned to perform specific duties. The mission of the horsemen of ZECHARIAH's prophecy, was to observe the state of the earth, and report its condition. And after walking through the earth, and reporting that "all the earth sitteth still, and is at rest," the Angel of the Lord, to whom they made the report, immediately petitioned for the restoration of Jerusalem—a restoration which could not be effected unless the Persian empire, which extended over a hundred and seven and twenty provinces, and whose monarch, Darius, sent his decrees to "all people, nations, and languages that dwell in all the earth," was undisturbed by any great commotion—and the Lord graciously responded, announcing his return again to Jerusalem, with mercies. The mission of the horsemen seen by the revelator, was not merely to observe the state of the earth, but to execute important purposes in the earth—their several offices being indicated by corresponding resemblances. The horsemen of ZECHARIAH could have symbolized no human agencies; for no such agencies could have made the necessary survey, and reported to the Angel of the Lord the condition of the earth, preparatory to the return of God's favor to Jerusalem. Consequently, they must have symbolized superhuman, or angelic intelligences. Reasoning from analogy, the horsemen of the Apocalypse symbolize corresponding agencies—angelic intelligences, to whom are entrusted the execution of the events indicated by their accompanying appendages.

That angels are entrusted with the oversight of human affairs, and the execution of important missions to mankind, is evident from the whole tenor of Scripture. When the children of Israel cried unto the Lord from their bondage in Egypt, He sent an angel and delivered them.—Num. 20:16. By the hand of angels Lot was rescued from Sodom.—Gen. 19. When, in punishment for the sin of DAVID in numbering Israel, a pestilence was sent upon the Israelites, it was an "angel of the Lord that smote the people."—2 Sam. 24:16, 17. "The Lord sent out an angel which cut off all the mighty men of valor, and the leaders and captains in the camp."—2 Chron. 22:31. An angel closed the mouths of the lions, that they should not devour DANIEL. God giveth his angels charge over his people, to keep them in all their ways."—Psa. 91:11. The angels of the Lord excel in strength—they "do his pleasure" —"they do his commandments, hearkening unto the voice of his word."—Psa. 103:20-22. Angels being thus executors of God's purposes, we understand that in the chapter under consideration, the horsemen symbolize those superhuman beings to whom are committed the accomplishment of the events symbolized by their insignia of office.

The horseman of the first seal is seated on a white horse, with a bow, receives a crown, and goes forth to conquer. The angel symbolized must, then, be entrusted with the execution of events appropriately illustrated by those appendages: and in the opening of this seal, a period in the future history of the world must have been foreshadowed, during which should be fulfilled the events thus indicated. And so with each following symbol—the opening of each seal being the signal for each corresponding revelation.

Mr. LONG affirms, that the symbol was taken from "military and civil life in the Roman empire." He says: "The personage taken as the symbol was TRAJAN, who, in the year 96, marched with a powerful army against the Dacians, gained important victories, and conquests," &c.—the bow being at that time the chief weapon for attacks at a distance—the office of the horse exhibiting its rider in the attitude in which victorious warriors appeared when decreed a crown, and in the exercise of his profession.—*Ex. of the Apoc.*, p. 67. Although he regards the symbol as "thus drawn from the military and civil customs of the empire," he takes the position, that as with the symbol of the lion, or eagle, we do not look for the animal itself, but for some different agent of resembling characteristics; so in this instance we must not look to the civil and military department, from which the symbol is taken, to find that which is denoted by it; but must "find the correspondence which the law of symbolization demands," in some other department. This "law of symbolization" to

which he refers is, that the symbol is not taken from the order to which the agent belongs, but from some other order. And as he finds no analogous community except in the religious world, he understands that it was fulfilled by the teachers of Christianity, who went forth from the period of the vision, and exerted an agency for the uninterrupted spread of the gospel from the last years of the first century to the middle of the third, when commenced the persecutions of DECUS.

To look for the agent symbolized, in the religious world, when the symbol is admittedly taken from the military and civil, would not, probably, have been thought of, were it not for the "law of symbolization" above referred to; for there is nothing in the symbol suggestive of it. This alone would make us look with suspicion on the assumed "law;" for if this is not "theorizing," we know not what can be. The proposition of this rule of interpretation by Mr. LONG, was what induced us to commence this series of articles. We wished to bring the several symbols to its test. Thus far we have found that it sometimes holds good, and sometimes does not, i.e., there are exceptions to it; and where there are exceptions, there can be no rule. Still, we are inclined to think that there is a great truth connected with this rule, or that it may be so modified, that when applied to symbols taken from certain classes of objects,—as beasts, horns, &c.—it shall have no exceptions.—But on the supposition that the "law" is demonstrated, it does not appear to us to be here consistently abided by. In other prophecies, a beast has been found to symbolize an empire; horns, divisions of the empire, &c. In those instances, there is a vast difference between the orders from which the symbols and the things symbolized are respectively taken—a difference not found in the present instance. A religious man is not so vastly different from a military man as to make them of two separate orders: they are both of the order of man. One beast, or one class of beasts, never symbolized another class of beasts: then why should one class of men symbolize another class of men? If we are to look for the thing symbolized in a different order of beings, when man is the symbol, we should look for the thing symbolized in the order of angels; for the thing symbolized is never in a lower order than that from which the symbol is taken: the greater never symbolizes the less. And as the symbol is confessedly taken from "military and civil life in the Roman empire," and as a period in that empire commencing soon after the date of the vision is admitted to correspond with the appendages of the symbol, we should look no farther for the period, or the condition of the things thus symbolized.—(To be continued.)

New York Riot.

A fearful riot, attended with a dreadful loss of life, occurred at the Astor-place Theatre, on Thursday night of last week. A paper war between Mr. MACREADY and Mr. FORREST, men of some distinction with the play-going public, whose sympathies have been warmly enlisted in their personal contests, has been going on for some time; though we believe the interest has grown more out of the fact, that Mr. M. is an Englishman, while Mr. F. is an American, than out of their professional merits, or the merits of their "war question." Be that as it may, the most deplorable results have followed.

On the appearance of Mr. MACREADY on the Monday night before the fatal outbreak, the partisans of Mr. FORREST broke up the performances by a bloodless, but disgraceful row. Mr. M. was urged to go on with his engagement (which, it seems, he had given up on account of the first disturbance) by persons of influence in New York city, who obtained the assurance of the authorities that they should be protected. Thursday evening arrived, and the mob assembled. When Mr. M. came on the stage, the mob within the theatre began their insults by cries of, "Hustle him out!" "Down with him!" &c. &c. The police interposed, and numbers were arrested, till the disturbance within appeared to be quelled.—The mischief now commenced outside the theatre. Surrounded by thousands, the mob made a general assault on all accessible parts of the building, with paving-stones, bricks, clubs, &c., breaking the windows and doors, though they were so well barricaded, that few persons inside were hurt. The police, with an extra force, interfered, but could accomplish nothing in stopping the work of destruction. Several of the authorities were injured by the mob. The military were called to the assistance of the authorities, who made their way, with much difficulty, to the spot to which they were ordered; and after many of them were felled to the earth by large stones thrown by the mob, the order was given, first to fire above

the heads of the multitude; but this had no effect, only to provoke bolder insults, and they were ordered to fire on the ruffian mass pressing on all sides of them. This fatal, but decisive order, was obeyed, and in doubt many innocent fell with the guilty.—The scene of terror, of anguish, and excitement that followed, we cannot describe. Let it suffice for the present to state, that between twenty and thirty were killed on the spot, or have since died of their wounds, besides a considerable number who were wounded, but will doubtless recover, with the loss of an arm, leg, eye, or some other part of their bodies. A brief extract from the New York *Evening Express*, of the 14th inst., will give some idea of the spirit of the mob.

"I was on the ground, where, as a good citizen, I had no business to be, from dusk till 2 o'clock at night. Throughout the evening until the first volley was fired, I stood directly in front of the Opera House. For a full hour, if not more, before the military made their appearance, the building was assailed with a constant volley of stones, and efforts were made to break in and carry the doors; policemen were struck and wounded with brickbats, and the most unbridled violence raged at all points. It was not long after these infamous acts were perpetrated that the first military, consisting of a troop of cavalry, appeared upon the scene. And what did they do? Nothing but pass slowly and quietly through the street. And how were these citizen soldiers treated, called out by the authorities to assist in preserving the peace of the city? Without having used the least violence, they were barbarously and brutally assaulted with stones, and some of them knocked from their horses. These are facts to which hundreds can testify. It was not, then, until every window in the building almost had been smashed, the lives of those within endangered, and the civil officers personally attacked, that the military appeared at all; and it was not until the military themselves, without a shadow of provocation, had been assailed, that the firing commenced. The whole combined police force of the city would have been utterly, hopelessly insufficient to disperse the mob that night—instantaneous death to many would have followed the attempt, the certain failure of which would have incited the rioters to far fiercer acts of atrocity. The most ignorant man in the crowd knew all this—the opinion was openly and freely expressed—the destruction of the building and the annihilation of the policemen were purposed loudly avowed by men, who, with stones in their hands, were ready, at the first chance, to commence the demolition of the one, and the assassination of the other. With such hellish temper prevailing amongst the mob, and after the commission of the acts I have already described, what truly honest man, or upright citizen, can conscientiously say, that it was a season for temporizing, or that the crisis had not arrived for the military to act, not pusillanimously, but with unflinching nerve and determined resolution! All honor is due to the public authorities for the fearless stand they have taken in this emergency. Let them persist unwaveringly, at all hazards, in their efforts to preserve the public peace. The result will be a lasting benefit to the city, and a stern warning to all rioters in future."

Behold, how great a matter a little fire kindleth! How do these scenes of tumult and death remind us of what we are to expect in these last days. Happy are those who shall escape the more terrible and more widely extended scenes that are to come.

Editorial Correspondence.

Steamer Diamond, Lake Erie, April 29th, 1849.

Bro. BLISS.—We left Jamestown this morning at 5 o'clock, very much fatigued with our continued labors; but very grateful that we had realized so many favors from God and his people. The ride to Dunkirk—26 miles—was quite uncomfortable, on account of the dust, as the wind blew a gale; the stage was also crowded. However, we arrived at the lake in good time. Our country friends were apprehensive of a rough passage down the lake; but so far all is right. The wind is none too strong, as it is all in our favor, and we are homeward bound.

The meeting at Jamestown, must be reckoned as one of the best we have held during our campaign. "Behold how good and how pleasant it is for brethren to dwell together in unity!" Very "pleasant" was our transient sojourn in Jamestown! The brethren and friends who reside there received us with a very cordial welcome; and though the season called them to their spring work, our meetings were well attended. The use of the Wesleyan chapel had been obtained for our conference, which we found very suitable and conveniently located. On the Lord's day the place was snugly filled; in the evening the house was so crowded that a part of the congregation occupied the vestry connected with the chapel. Some of the ministers of the village attended at most of these meetings, and many of the citizens. The apparent interest was very encouraging.

There was a considerable number of brethren and sisters present from the neighboring towns; two came even from Pennsylvania, about 70 miles; and all experienced great satisfaction in the enjoyment of

the privilege. Some of these brethren, when they were about leaving, in expressing their gratitude, voluntarily stated, that they had been so much under certain well known perverting influences, that they came to the meeting deeply prejudiced; but they were glad they had come to hear and enquire for themselves. Their prejudice was all removed, and the sweet spirit of Christian and brotherly affection was revived again. A sad development is yet to be made of the cruel and blighting agency which has been at work among us, disguised as an angel of light, of which some of our brethren little dream, though they are beginning to understand it.

Brother JUNSON resides in Jamestown, where he preaches most of the time, and the remainder in other places in the vicinity. With the poetical, and other productions of sister JUNSON's pen, over the signature "A. C. J." the readers of the *Herald* are familiar. We were gratified to see them so pleasantly located, and to hear them spoken of so invariably with affectionate interest. We should think the region afforded a very promising field of labor.

We were never before so deeply impressed with the truly wonderful facilities for natural intercommunication between distant parts of our "great country," as while we were at Jamestown. We were told that persons at the spring flood, could take the small stream that runs through the village, one of the tributaries of the Ohio river, and journey by water away to the gulf of Mexico. And Jamestown is only about twenty-five miles from lake Erie.

To Correspondents.

J. C.—By your letter and letters received from other brethren, we perceive that a deep interest is felt in the Rochester and Boston "differences." We regret to see so little reason to hope, that the labor put forth in the case, will be productive of the desired result—a restoration of confidence and open, honorable, Christian co-operation. When we proposed to put the case into the hands of the committee, we supposed they would do just as they did, so far as they had time, examine the facts—not *spirits or motives*—and express their decision for the acceptance or rejection of the parties. When we signified our acceptance of their report, we did so without explanations that involved them in points which they distinctly asserted they had nothing to do with—our "spirit." And when we made our confession, we made it without any "if," which virtually nullified their decision. They said we were "unwarrantably severe." Very well. We knew we had been severe. We meant to be severe. We believed the case to be treated demanded severity. But when we accepted the report, that we had been "unwarrantably severe," we submitted without an "if," and asked pardon.

Now, to put the question on an "if," with a profession of acceptance of a report that has decided the question, appears to us to leave the way open for a continuation of the old causes of complaint—all under the same "if," and a continuation of them must destroy all confidence, and all satisfactory co-operation. Our brethren know where we are. We want no concealment in those who profess to co-operate with us. If we are brethren, say so. If not, say so.

We may have occasion to say more next week, on a letter from Homer to the New York Conference.

Bro. R. V. LYON entirely misapprehended our note. We had not the most distant thought of intimating that his course had been injudicious in time past. But all who are acquainted with him can bear witness to his prudence and faithfulness. What we meant by his taking a judicious course, referred to the fact, that some who hold to the questions of the state of the dead, and the end of the wicked, as he now does, have pressed them to the distraction of the cause. We expressed the hope that he would not do so, and we still believe he will pursue a wise and judicious course, making the speedy coming of the Lord the *great question*.

As to the other matters, we should differ in judgment—so let them pass, and keep to the great work in which we do agree.

R.—We are well acquainted with J. THOMAS, M. D., who is now travelling in England, but he has no connection with the Adventists in this country.

"*But THOMAS WAS NOT THERE.*"—The manner in which old Father MORRIS, an aged New England clergyman, illustrated some topics, is shown in the following extract from an article in the Ladies' Book, written by Mrs. H. B. STOWE. Sometimes he would give the narrative an exceedingly practical turn as one example will illustrate.

"He had noticed a falling off in his little circle which met together for social prayer; and took oc-

casion, the first time he collected a tolerable audience, to tell concerning 'the conference meeting which the disciples attended,' after the resurrection.

"But THOMAS was not among them,' said the old man, in a sorrowful voice. Why, what could keep THOMAS away? 'Perhaps,' said he, glancing at some of the backward auditors, 'THOMAS has got cold-hearted, and was afraid they would ask him to make the first prayer; or, perhaps,' said he, looking at some of the farmers, 'THOMAS was afraid the roads were bad; or, perhaps,' he added, after a pause; 'THOMAS had got proud, and thought he could not come in his old clothes.' Thus he went on; and significantly summing up, with great simplicity and emotion, he added:—'But only think what THOMAS lost, for in the middle of the meeting the Lord Jesus came and stood among them! How sorry THOMAS must have been!' This representation served to fill the vacant seats for some time to come."

The Conference in Boston will commence on the 29th inst. We trust there will be a general gathering of all who love the doctrine of the Second Personal Coming of CHRIST.

BROOKLYN.—We preached once in this place last Lord's-day, and had a good attendance. The Society has suffered some by the sickness of Bro. JONES, whom they miss very much. Bro. J. W. BONHAM supplies them at present.

New York Conference.

This Conference commenced on Tuesday, May 8th, in Washington Hall, corner of Hester-street and the Bowery. A considerable number having assembled at 10 A. M., the meeting was opened by singing the hymn, "Come, let us now," and by prayer. Bro. L. D. MANSFIELD was called to act as Chairman, and Bro. O. R. FASSETT as Secretary, *pro tem.* On motion, Bro. SHERWIN, NEEDHAM, and BONHAM were appointed a committee to nominate officers for the Conference, a business committee, &c. While the committee were absent, Bro. HALE remarked, that while it was customary for the Conference to spend a part of its time in devotional exercises, all its business was directly subservient to the truest devotion. Singing, praying, exhortations, preaching, the proposal and discussion of plans for carrying on the work, the reports of the state of the cause, were all subservient to the promotion of the purest devotion in their own hearts, and designed to kindle it in the hearts of others.

He thought our work as Adventists had been misunderstood, even by some Adventists. A remark made by a laborer in another department of the cause of God, expressed the true idea, he thought, of our work, in its relation to the people of God around us. It was this: "A few pioneers are sufficient for a large army." The office of pioneers is to move in advance of the great body of the army, to fell trees, fill up ditches, remove obstructions, and thus prepare the way for the grand army to move on to their destination, and to the accomplishment of their country's purposes. And this he understood to be the work to which God has called us as Adventists—to advance in front of the whole

"host of God's elect!"

to direct their attention, and urge them to prepare for their promised deliverance; to remove obstructions out of their way, and then to leave each one to decide before God whether he would prepare for that deliverance or not. In taking this position, as with pioneers generally, they were often exposed to the first and sharpest fire of the enemy; but the work must be done, and somebody must do it. And we should be too anxious to have all who receive the truth become publicly identified with us. "A few pioneers are sufficient for a large army!" He was satisfied that some had been influenced by injudicious advisers to identify themselves with us, whom God never led to do so; and it is no more acceptable to God to attempt what he does not require, than to refuse what he demands. We must do our duty by presenting the truth to the church, and let each one determine for himself what his duty is in advancing the great truth—the coming of the Lord at hand! We must not prescribe,—we may not direct as to others' duty. He would not thank the world to think as he did, merely to agree with him; he would not have those who received the truth leave the different fields of labor, in the great moral enterprises of the age, unless God required it. He wished them God speed! Would to God they might be a hundred-fold more successful than they are. He did not want any church in the land to give up their form of government—Presbyterian, Episcopal, Congregational, or whatever it might be—or to abandon their

places of worship. Let them receive the truth into their churches, yield to its claims and responsibilities, and we ask no more. It is not our work to build up a sect, though from circumstances that we could not control, we have, to some extent, become a distinct body. It is our work to call on Christians around us to prepare for the coming King!

And while we have been called to this work here, God has other pioneers, in the same work, all over the Christian world. We hear of them in England, in France, in Germany, in Sweden, in Russia, and even among the Laplanders. We are unknown to them, as they are, in a great measure, to us; but they are doing the same work. They are held in about the same estimation by the world; they proclaim the same message; use the same arguments; refer to the same facts in the past—though they may not agree with us in all the details; and point to the same events of the present time to enforce the warning. And the warning is not sounded in vain. In spite of the unbelief, the indifference, and contempt so generally manifested, some listen, and ponder, and examine, and believe, and bow to the authority of the truth. He rejoiced, he said, not so much that we do the work, as that the work is done!

We hear some very gratifying reports from different parts of our own land. Some of them during our late tour West. The attention of individuals is called to the great subject by a fellow-traveller on a canal, or steamboat, in some business interview, during the visit of a friend, or by a tract, or a paper. It gives a new turn to the thoughts; they read with new facts before their minds, and all the plans of life are changed. One had formed great plans for the purchase of new lands on a large scale; another for building a permanent and spacious palace; and a third for extended commercial transactions. But these are given up, or greatly modified by the thought of the hastening judgment. Some ministers of Christ have embraced the truth wholly, or in part; they have preached it to their brethren and their flocks, but are not publicly identified with us; nor should we be anxious to have them become so.

Our position is, to stand out in front of the moving host; it may be as a mark for all the archers to shoot at. And what we do in this Conference, is to show to the church and the world that we are going forward.

And let us pray that SAVIOR, whose message we bear; by whose grace alone we can stand; whose wisdom only can guide us aright, and whom we expect soon to meet in his glory, that he will be with us in the great work, and receive us at that day with a welcome to the kingdom prepared from the foundation of the world.

Bro. Himes observed: I did not intend to make any remarks at this time; but as we say sometimes, we should speak when the spirit moves. The remarks of Bro. HALE has caused me to inquire, What is the work of Adventists? There cannot be a more important question for a man to settle, than to ascertain what he is to do. We read of JESUS running an express, but we do not learn what he had to do when he reached his journey's end. So, there are multitudes that run, but they do not know for what purpose they run. There are great responsibilities resting upon us as a body of Adventists. Here we are assembled, in the midst of various associations and philanthropists, who have congregated here. But among all the various objects which have called them together, there are none of such magnitude as the one which engrosses our attention, or imposes such vast responsibilities. We profess to give the world a distinct message. That message is from God, and with God we have to do. And when I see the interests of all about me—their eternal interests—pending, perhaps, upon what I can do, I see how vast is my responsibility, and yours, and am overwhelmed with the magnitude of our work.

Although there are great men, and good men, in all parts of the world who sympathize with our views of Scripture, yet, when we look at the number who are not especially engaged in the great work of warning the world of its approaching crisis, we find that we are but a handful. On the other hand, the whole strength of the church, with her vast machinery, and large combinations, is turned against us. There is but one thing that gives me support under such a state of things:—It is the history of the church in its beginning, and in other trying times. When I look back to Palestine, eighteen hundred years, or more, I see JOSEPH and MARY called out of Galilee into Judea to be taxed. I see the BABE of Bethlehem born and laid in a manger. Afterwards, I see him commencing his ministry. I see him with a company of twelve fishermen, and these, associated with others, going out to preach the gospel. Here was the great Jewish Sanhedrim, composed of sev-

enty of the best men that could be selected,—the High Priest among the rest, and thousands of priests, all united in opposition to the SAVIOR and his doctrines, and all the professed church and world arrayed on their side. When I turn over the page of history, it tells me that they were right, and that all the world was wrong. Every noble, effective reform, has always been despised by all but the despised few.—Look at the case of the Reformation under LUTHER. LUTHER was a monk! a despised, "ignorant" monk!—nothing but a monk! But after all, the sequel tells us the monk was right. So Protestants say, at least. I do not make these remarks, under the impression that future generations will attest to the justness of our cause, but from a conviction that we are right in the position we have assumed before the world, while all are seemingly arrayed against us. We have Scriptural testimony upon which we rest, and this will never fail us. Our doctrines are the doctrines of the Bible. First, we advocate the doctrine of the personal advent of our Lord, in which, if the Scriptures are to be taken literally, we can but be right. And if all the world should be arrayed in opposition to it, I could not, as an honest man and a Christian, adhere to any other than a literal interpretation of the Scriptures on this point. We stand on this as on a rock in the midst of the ocean, and feel that we are safe. Secondly.—We have every evidence of His *speedy* coming. We have in the Scriptures historical prophecy; and what does it mean if it does not teach us that the Advent is near? Shall we say that the 2d, 7th, and 8th chapters of DANIEL mean nothing? No. When we look at them, we find that all historical events which belong to this state, are in the past, and our work is to prepare ourselves, and others, to meet the last event. Thirdly.—God is giving us signs, which, like the opening buds of the trees, as they begin to put forth leaves, and betoken that summer is nigh, admonish us that Christ's advent is at the door. God is giving us signs in heaven above, and on the earth beneath,—distress and perplexity of nations. We almost hear the knock of the Master, when he will come in and finish the work he has begun, and save the heirs of redemption.

Now, in view of these things, what is our work? To prepare ourselves to meet the event, to seek that state of heart and mind which will enable us to live in the fullest fellowship with God—a state of true reconciliation and sanctification to God. The gospel of "the hour of his judgment is come," should make us extraordinarily good—better than our neighbors—more liberal, more benevolent, more diligent, and less worldly. We should possess extraordinary virtues with this extraordinary message. If we do not possess these, our influence will be nothing, and worse than nothing. Where is this extraordinary effort for a state of heart fit for the work in which we are engaged! Among the ministry! Who feels as he did when first he was awakened and engaged in the spread of the message! Did we have motives for acting then! We have more now—a hundred press upon us now, that never have before. We see some of those who have been with us, engaged in this ministry, establishing themselves, and building themselves up in this world. Now, if we cannot give up the world, let us say so. We have come up to this place—for what? To strengthen and "build ourselves up in the most holy faith." We have not come here to dwell upon our sectarian views, nor to devise means to promote them in order to distract the whole body. O, I wish I could make men see the distractions and divisions which are the result of pressing their peculiar opinions. It is no part of our work to press our peculiar sectarian views. On the points I have mentioned we do not differ; and those things upon which we do, sink into eternal insignificance before this great one, *The Lord is near.* I am resolved to keep this truth burning in all its purity in my own mind; and let us resolve in the strength of our God to go forward with our work. I know that many of us are worn out—brought down constitutions by our incessant and arduous labors; but let us rally the little strength we have, and never give up till our Master calls. If we sleep, it will be but a short sleep, before we awake in His likeness.

The nominating committee having come in, they presented the following as officers of the meeting:—

N. N. WHITING, *Pres.*

L. D. MANSFIELD, *Vice Pres.* O. R. FASSETT and S. BLISS, *Sec'y's.* D. I. ROBINSON and A. HALE, Committee to designate preachers for the meeting. The Committee recommend 10 o'clock, A. M., and 7 1-2, P. M., as hours of meeting; and that the morning session be taken up with business, afternoon in part with business, and part with devotional exercises, and evening with devotional exercises altogether.

The above nominations and regulations, in so far as they went, were accepted and adopted. Conference adjourned with prayer by Bro. D. I. ROBINSON, to meet at 2 o'clock P. M.—(To be continued.)

Correspondence.

NO REST FOR US HERE.

No rest for the weary—no rest for the soul, Where clouds may oft gather—where billows may roll; While prosperous and happy, our path may seem bright,—

Our prospects most pleasing—our burdens most light, But when our hearts fail us, through sorrow and fear, O! then do we feel—there's no rest for us here.

No rest for the weary—no rest here on earth, Where pain and afflictions and troubles have birth, Where all that can chain and enfeebles the mind, Is often most near us when pleasures we find, And frequent we say, 'mid a smile and a tear, No rest for the weary—no rest for us here.

While sin has dominion, no peace can be found, Though pleasures, like flowers, our pathway surround, Though sweet is the fruit we apply to the lip, As grateful as nectar, which fairies might sip, Yet frequent, while plucking the rose-bud so dear, The thorn but reminds us—no rest for us here.

Here, gloom has its portion, and grief has its sway, Like clouds, they oft darken our happiest day, And cast a drear shadow where bright rays have shone, Obscuring those treasures we cherish alone;

Yes, oft when our days seem most sunny and clear, Our sorrows remind us—no rest for us here.

The evils of sin we may always here feel, If o'er our calm spirits a gloom shall but steal; Each sweet has its contrast, each pleasure its snare, Though blossoms may sweeten the fresh morning air, The poison oft lurks where no danger seems near, And pain but assures us—no rest for us here.

Content and profusion may gladden each heart, And solace each fear with the peace they impart, Yet leaving one scene filled with gifts of delight, The next may then greet us with penury's blight; So while through life's quickstands we anxiously steer, Experience teaches—no rest for us here.

The pilgrim to Zion—though steadfast his gaze On Jesus, his guide through this world's dreary maze,

Here sighs, as the signs of his sorrows unfold, Though conscious the dross then escapes from the gold;

Yet patiently suffering, with faith and hope clear, His heart then responds—no rest for us here.

No rest for the weary—no rest can be found This side of blest Canaan's enchanted ground; On earth, tribulations and trials must be, Till sin and its evils forever shall flee; Then saints e'er exempt from a sigh and a tear, Will gladly exclaim, O! sweet rest for us here.

Sweet rest for the pilgrim—sweet rest for him now, And garlands of beauty shall deck his fair brow, His trials are ended—his pleasures begun— His conquest is certain—his victory won, rejoicing through Jesus his laurels to wear, He finds them, unfailing, sweet rest always there.

O, glorious rest! we would share its repose, Where the thorn never stings—where the brier ne'er grows,— Where the flowers shall blush all their sweetest to charm,—

And nought shall inspire even dread or alarm,— Where Paradise will with its wonders requite Each cheerful beholder with life and delight.

Lord! grant us our portion where rest can be found, Where holy enjoyments shall always abound,— Where glories ineffable shine o'er the way, Resplendent with beauties which never decay; There, these crowned immortal, eternally blest, The weary shall sing of his sweet, peaceful rest.

Portsmouth, N. H.

TEMPERANCE.

The true idea of temperance, as this term is used in the Bible, is, "continence, self-control, or having the control over one's passions and evil affections."

Temperance is a "fruit of the Spirit." It forms a link in the golden chain of faith and charity, which gives its possessor an assurance of entering into "the everlasting kingdom of Christ."—1 Pet. 5:7, 10, 11.

Intemperance does not consist in outward actions, but in inward, cherished desires. Two men may drink freely of rum, one to cure the bite of a rattlesnake, and the other to gratify his depraved appetite. So that similar outward actions may have an opposite moral character. James says (1:14, 15): "Every man is tempted when he is drawn away of his own lust, and enticed. Then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." The mere existence of strong desire is temptation. But when a desire for an evil object is consented to, or cherished by the will, "it bringeth forth sin."

To cherish a desire for anything that injures us, is intemperance—it is sin. Or, to cherish a desire for anything which does no good, but wastes our time and money, and injures our health, is sin. Paul says: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Is this too strict? Will it bring a Christian into bondage to adopt this rule, and carry it out in his life? Nay, it is the rule of all who abide in their first love. They as naturally connect God with everything they do, see, or hear, as the selfish person does his selfish interests. Self-interest is the ever-present thought with sinners; but with saints, it is the glory of God. They love always to feel that "God gives them life, and breath, and all things," and that it is in them they live, move, and have their being.

Guilt implies light. And the just, as a rule of life, do conform their thoughts, words, and deeds to the light they have; so that their "path is as the shining light, which shineth more and more unto the perfect day." This cannot be said of those over whom sin has dominion. They are not temperate, they allow themselves in that which they condemn,—they are not happy. "To him that knoweth to do good, [right, or duty,] and doth it not, to him it is sin." Wisdom says: "Keep thy heart with all diligence; for out of it are the issues of life." And "He that ruleth his spirit, is better than he that taketh a city."

Alexander was called "the Great," because he conquered the world; but when the crisis came, that he must conquer himself, or die, his courage failed.—He died of debauch.

But the Christian, who has ignorantly become enslaved to evil habits, can avail himself of Omnipotence to overcome them. What he needs is light, "knowledge," to which he will "add temperance."

For the benefit of those who are willing to think upon and do those things which are "honest, pure, and lovely." I wish to offer a few facts on the nature and effects of tobacco.

Dr. W. A. Alcott, in his excellent little work on "The Use of Tobacco: its Physical, Intellectual, and Moral Effects," &c., says: "Tobacco is, of itself, an intoxicating substance. Messrs. Arms and Coast, American missionaries to Patagonia, testify of the savages there, that they are not only excessively fond of tobacco, but that they will even get intoxicated by mere smoking. I know the attempt is often made to show that narcotic substances, such as opium, tobacco, coffee, &c., though exciting or exhilarating, are not really intoxicating. But the distinction which is thus attempted is almost without a difference, and is usually spoken of by those persons to whom it would be quite convenient to have a distinction shown, which, after all, it is more easy to assert than to prove."

Again. "That tobacco is not only an irritant, but a poison—a most virulent one, too—cannot be doubted. The authorities on this subject are exceedingly numerous, and highly respectable. Among foreign chemists, physicians, and other scientific men, whose experiments and statements go to establish the poisonous character of tobacco, are the highly respected names of Posselt, Vauquelin, Brode, Berzelius, Hermann, Posselt, Reimann, Fontana, Albinus, Henry, Hooper, Boutros, Rees, Buchner, and Wilson. Among our own countrymen, are Franklin, Rush, Silliman, Wood, Bache, Bell, Condie, Mussey, Graham, McAllister, Waterhouse, Woodward, Eberle, and Ives."

"Dr. Franklin ascertained," says Dr. Mussey, "that the oily material which floats on the surface of water after a stream of tobacco smoke has been passed through it, is capable, when applied to the tongue of a cat, of destroying life in a few minutes."

"The Indians of our country," says the Journal of Health, "were well aware of the poisonous effects, and were accustomed to dipping the heads of their arrows in an oil obtained from the leaves of tobacco, which, being inserted into the flesh, occasioned sickness and fainting, or even convulsions and death." "Tobacco," adds the same Journal on another occasion, "is an absolute poison."

"The tea of twenty or thirty grains of tobacco," says Dr. Mussey, "introduced into the human body for the purpose of relieving spasm, has been known repeatedly to destroy life."

"Tobacco," says Mr. Graham, "is one of the most powerful and deadly poisons in the vegetable kingdom."

Dr. Brown, of Providence, says, "The symptoms which are liable to arise from the habitual use of tobacco, whether chewed, smoked, or snuffed, may be any of the following:—Dizziness, head-ache, faintness, pain at the pit of the stomach, weakness, tremulousness, hoarseness of the voice, disturbed sleep, incubus, or night-mare, irritability of temper, seasons of mental depression, epileptic fits, and sometimes mental derangement."

Dr. Woodward says: "It tends to produce apoplexy, hypochondria, consumption, head-ache, dyspepsia, cancer, and insanity."

Its effects upon the teeth are to hasten their decay. Dr. Rush mentions a man in Philadelphia, who lost all his teeth by smoking."

It injures all of the five senses.

Dr. Rush says, "It produces dyspepsia."

Dr. Mussey says, "It is a mistake to suppose that smoking aids digestion."

Dr. Allen says, "I have found all the symptoms of dyspepsia produced by snuffing."

It injures the voice. "Do we wonder," says Dr. Rush, "why the voice should be affected, when the hollow nasal cavities are converted into so many flues of a sooty chimney!"

It injures the intellect. "But every form of tobacco is injurious to every faculty of the mind. Dr. Stephenson says, 'It is ruinous to intellect.' Again he says, 'In all its forms, it appears to be deleterious to the brain and nervous system.' Gov. Sullivan says, 'It has never failed to render me dull and heavy, to interrupt my usual alertness of thought, and to weaken the power of my mind in analyzing subjects and defining ideas.'

Professor Hitchcock says: "Intoxicating drinks, opium, and tobacco, exert a pernicious influence upon the intellect. They tend directly to debilitate the organs; and we cannot take a more effectual course to cloud the understanding, weaken the memory, unfit the attention, and confuse all the mental operations, than by thus entailing on ourselves the whole hateful train of nervous maladies. These can bow down to the earth an intellect of giant strength, and make it grind in bondage, like Samson shorn of his locks, and deprived of his vision. The use of tobacco may seem to soothe the feelings and quicken the operations

of the mind; but to what purpose is it that the machine is furiously running and buzzing after the balance-wheel is taken off?"

"Let us not, however, mistake the meaning of Brof. H. He does not suppose that the intellectual operations are permanently quickened by tobacco.—On the contrary, no class of men, as a class, think more tardily than old tobacco-mongers, especially chewers. One may well be astonished at the slowness of their intellectual movements—as if some mighty load were upon them, pressing down."

Its immoral tendency. "Tobacco," says Dr. Rush, "more especially when used in smoking, is generally offensive to people who do not use it. To smoke in company, under such circumstances, is a breach of good manners. Now, manners have an influence upon morals. They may be considered as the outposts of virtue. A habit of offending the senses of friends or strangers, by the use of tobacco, cannot, therefore, be indulged with innocence. It produces a want of respect for our fellow-creatures, and always dispossess us to unjust and unkind behavior towards them. Who ever knew a rude man completely or uniformly moral?"

"Tobacco with many," says Dr. Stephenson, "especially with inexperienced youth, is the handmaiden of dissipation and vice; and deeply involves the individual, as well as the general health, morals, and happiness of the rising generation."

Its effects on religion. "The Methodists, in early times, forbade the use of tobacco to their people. This prohibition," says Dr. Rush, "discovered a high and just sense of the self-denial, decency, and universal civility which are required by the gospel." "What reception," he adds, "may we suppose the apostles would have met with, had they carried into the cities and houses where they were sent, snuff-boxes, pipes, cigars, and bundles of cut, or rolls of pigtail tobacco! Such a costly and offensive apparatus would have furnished solid objections to their persons and doctrines; and would have been a just cause for the clamor and contempt which were excited against them."

"Wesley says: 'Use no tobacco unless prescribed by a physician. It is an uncleanly and unwholesome self-indulgence.' It was customary with this great man not to receive into the ministry any individual who persisted in the use of this drug. Would that his followers had adhered to the same principle, and that other sects had profited from the example. Would, rather, that no young man might present himself as moved by the Holy Ghost to preach the gospel, who has not light and conscience enough to prevent him from using tobacco."

Its filthiness. "King James I., who in the year 1600, soon after the introduction of tobacco into England, wrote a treatise against it, says that it is 'hateful to the nose, baneful to the brain, and dangerous to the lungs.' He also represents 'its black stinking fumes,' as nearest resembling the 'horribly Stygian smoke of the pit that is bottomless.' And again, as if to show still more strongly his utter contempt of this precious stink."

"But if all the other filthiness connected with the use of tobacco were tolerable, the spitting it occasions would not be. How many excellent men—would there no Christian ministers on the list—are almost as much dreaded as the cholera, or the small-pox, simply and solely because neither floors nor furniture are safe in their presence. That the room would be scented for a day or two, could be borne, but to have floors and carpets, or even stoves or fire-places, stained with tobacco-juice, is quite too much for ordinary housekeepers to endure."

"A good story is related by the author of the Temperance Tales, of a very intelligent and zealous friend of tee-totalism, who was a most inveterate, not to say disgusting, slave of tobacco, and yet was recovered. This individual was the accredited and respectable agent of a temperance society, by which he was principally employed in collecting funds. While soliciting contributions one day with his tobacco in his mouth, very much to the annoyance of all who were near him, a better man than he, looking him full in the face, observed: 'You, sir, are not a proper person to be an agent in the cause of temperance, for you are not a temperance man yourself: you are enslaved to tobacco.' No reply was made; but one of the company, taking the 'better man' aside, said, 'Do you know who that gentleman is?' 'No, I do not,' was the reply. 'Why, it is Col. L.—one of the best men in the whole country.' The reprover was surprised, and would have written a note of apology, but did not know where to address it."

"Some time afterward, being at a public place, he recognized, in a better dress, and with a more cleanly and healthy appearance, the same temperance agent. On proceeding to make an apology, he was prevented by the agent. 'No apology is needed,' said he: 'you did your duty, and your reproof had its intended effect. It led to much reflection and to new resolutions, and as the consequence, you behold me to-day a free man; and you are my deliverer.'"

"Let us then never despair, even of the most hardened. Let us reprove kindly, but yet boldly, whenever we have occasion. The word of truth is quick and powerful, sharper than a two-edged sword. Directed by its great Author, it may reach the heart, and by leading to reflection, may 'save a soul from death.'"

The above facts are stubborn things, and many more might be stated on each point I have noticed. Now, reader, if you are convicted on this subject, reform at once, and let your light shine before men." "All things are possible to him that believeth." Remember the saying of the poor negro, on being asked how he could give up his tobacco so cheerfully? He replied, "Me beg Massa Jesus all the time."

Buffalo, April 24th, '49. B. MORLEY.

SANCTIFICATION. NO. 3.

"Ye ask, and receive not, because ye ask amiss." James 4:3.

"Ask in faith, nothing wavering. For he that waveth is like the troubled sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord."—James 1:6, 7.

How many have said to me, when I have been urging upon them the duty of being holy, "Well, I have a great many times thought that I gave up all, and I expected to be blest; but I was not." Now, it cannot be that God proved unfaithful in such an instance; the fault must, therefore, have been on the part of the individual. I am acquainted with one who has professedly been seeking to be saved from sin for at least ten years, and yet is no nearer the attainment of the blessing than she was when she first began. Now, there must be a fault somewhere on the part of the seeker, for God has said, "And ye shall seek me and find me, when ye shall seek for me with all your heart." "Let God be true, and every man a liar." "Ye ask, and receive not, because ye ask amiss."

Many plead for purity, while they at the same time are unwilling to pass through the painful process of self-crucifixion. If they could only have holiness, and at the same time be conformed to the world, how gladly would they receive it. Others would willingly enjoy it if they could keep it to themselves.

Some wrest the promises, and apply them to our use, when at the same time they are not the characters to whom they are given. One individual I have recently heard make use of this expression when praying: "Whosoever shall call upon the name of the Lord shall be saved;" and there they rested, believing that they should be saved, because they prayed. Their daily walk plainly showed that they were not saved, in the present tense, at least.

There are other passages which teach that we must call upon God out of a pure heart, in order to do so acceptably. "He that turneth away his ear from hearing the law, even his prayer shall be an abomination." Says David, "If I regard iniquity in my heart, the Lord will not hear me." And if he would not hear David, neither will he hear us.

There is one promise which should ever regulate our petitions, viz., "If we ask anything according to his will, he heareth us; and if we hear us, we know that we have the petitions we desire of him." We must be sure that our desires are regulated by the will of God. "Well," says one, "it is the will of God even my sanctification. I may surely ask this, and believe that I receive." Yes, my friend, it is indeed the will of God that you should be sanctified; but it is also his will to sanctify you in his own way, and not in yours. You wish to be saved on your own terms: but you must comply with the conditions laid down in the word of God.—"Wherefore come ye out from among them, and be ye separate; touch not the unclean thing, and I will receive you, and will be a Father to you, and ye shall be my sons and daughters, saith the Lord Almighty." Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

The different manner in which individuals come to God for his blessing, is clearly illustrated by two persons who came to our Saviour in the days of his flesh. The first thus addressed him: "If thou canst do anything for us, have mercy upon us and help us." "If thou canst," as though anything were impossible with God. "There must be no little 'ifs' in the way, when we make our requests known to God.—The Saviour replies, "If thou canst believe, all things are possible to him that believeth." The man cries out, "Lord, I believe, help [or forgive] thou me unbelief!" Immediately his petition was granted. Another came, saying, "Lord, if thou wilt, thou canst make me clean." Quickly does the Saviour reply, "I will: be thou clean." Here the short way of faith is clearly illustrated. This faith God always honors. I know that many speak of their unbelief as though it were a very trifling thing; but not so, it is dishonoring to God, and damning in its nature. It was unbelief which caused man to fall, and excluded him from the garden of Eden. It was unbelief that overthrew Sodom and Gomorrah. It was unbelief that brought the flood upon the old world. It was unbelief that prevented the children of Israel from entering the promised land; and we would do well to take heed lest we also fall, after the same example of unbelief.

But while you plead that it is "only unbelief" which prevents your reception of the blessing, I would advise you to search well your heart, and endeavor to ascertain the cause of your lack of faith. You doubt not the ability of Christ to save you, nor his willingness to do it; but it is appropriating faith that you lack. Well, "How can you believe that seek honor one of another, and seek not that honor which cometh from God?" How can you exercise saving faith, while unsubmitting to the will of God? Cease to be in rebellion, cease to cherish your own will, and the foundation of your unbelief is undermined—it no longer has anything upon which to rest, and of course must fall to the ground. Perfect submission brings perfect faith in its train, and perfect faith brings perfect love, and every other grace, into the soul.—"Submit yourselves therefore to God." Believe on the Lord Jesus Christ, and thou shalt be saved.

M. D. WELLCOME.

LETTER FROM E. S. CLARK.

BRO. HIMES.—The "Herald" is highly prized in this section by all who attentively read it. The only class who oppose and denounce it are those who do not, and will not read it. I am happy to say, however, that this class is small in this place, and I am confident, if it were not for unfounded prejudice and determined opposition, it would become extinct here, as well as elsewhere.

I have been highly interested, and, I trust, benefited, in the perusal of the series of articles on the "Interpretation of Symbols," &c.; but there is one idea alluded to, and one that is generally received by Adventists, that I have never seen harmonized with other prophecies that affect the subject, viz., the object of Messiah's first advent to be King of the Jews.

How can such a view harmonize with the following prophecies concerning him?

"Thou shalt bruise his heel."

"Lamb slain from the foundation of the world."

"He make his grave with the wicked, and with the rich in his death."

"It pleased the Lord to bruise him, he hath put him to grief; when thou shalt make his soul an offering for sin he shall see his seed, he shall prolong his days," &c.

"When Jesus therefore perceived that they would come and take him by force to make him a king, he departed again into a mountain himself alone."

"Jesus answered, My kingdom is not of this world; if my kingdom were of this world, then would my servants fight," &c.

I think the object for which he first came has not been thwarted, but accomplished, and that he will soon manifest to the world that he was "born to be a king." There are many who hope that Bro. Litch will respond to your request, and give us light (truth) on this subject.

Waitsfield, May 2d, 1849.

We suppose, that in tendering the Jews the kingdom at his first advent, the object of Christ was the same as that of its tender to the elect at the second advent. We have, however, no idea that the kingdom at the first advent would have been perfected before the time at which it will be now consummated: it would only have been restored to Israel. Nor do we suppose that it would have obviated the necessity for the sacrifice of Christ; for without the shedding of blood, there could have been no remission of sins.—Had not Christ died, God could not have been just in justifying those who diligently seek him. We have no confidence in the Unitarian fable, that the death of Christ was not necessary to the satisfaction of Divine justice. Should we thus deny the atonement, and make the blood of Christ an unessential condition in God's forgiveness of sin, we should feel that we were unworthy of the name of Christian.—Eo.

LETTER FROM A. KEYES.

BRO. HIMES:—I have been a reader of your valuable paper, more or less, for six years, and it has been to me as a refreshing shower in a thirsty land in earning time; and although I have not been a subscriber, for the want of the means to pay, I have borrowed the paper ten miles distance from home. I am thankful to my heavenly Father, that he has restored me to health, so that I am able to support my family, and provide means to pay for your paper.

I commend the manner in which the "Herald" has been conducted, although I dissent from you on some points. I like a straight-forward course. You are engaged in the most momentous work that ever claimed the attention of the world,—the work of proclaiming to the world the approach of its destruction. Christ's second personal coming lays near my heart. I believe that this world's history is almost told, and I am looking daily for the return of the same Jesus that went up into heaven, and in the same manner, to receive to himself his own blood-bought children.

I praise God that I ever heard the midnight cry, and that it ever found a lodging-place in my heart. I have been disappointed in not seeing my blessed Jesus before this time, but not forsaken, for the Lord has been with me, still is with me, and has promised to be with me to the end.

I am alone here, there being no one within several miles to sympathize with me in the opposition I meet with. I feel to mourn that there are so few that hold this precious faith, and who still profess to be Adventists, and oppose the plain truths of the blessed Bible, and twist, and misrepresent the word, so that it is worse to pick out than a Yankee puzzle. I hope my beloved brethren will learn wisdom, and not contend for the mastery over one another, but for the mastery over ourselves; we should then gain a much more glorious victory for the faith that was once delivered to the saints.

I rejoice to hear from my brethren scattered abroad who are looking, and waiting, and longing for the appearing of our Saviour. May God keep you in perfect peace, with all the sanctified, unto his coming, and give us all an abundant entrance into his everlasting kingdom. I remain your brother, waiting for speedy redemption.

West Windsor (Vt.), May 7th, 1849.

Extracts from Letters.

From Bristol (Vt.), May 2d, 1849.

BRO. HIMES:—The cause through this region is doing well. We recently visited Panton, and preached five times, to good and attentive congregations. The cause is in an encouraging condition. We trust God will prosper the friends there, in laboring to advance and sustain the truth in its integrity.

Our brethren in Addison are building a house, which they hope to have completed, and ready for a conference, about the 20th of June. They will expect a visit from you at that time.

As time advances we have demonstration on demonstration that the Advent cause is of God. And we hope to see through the united, persevering efforts of the friends who will sustain the cause in its

purity and integrity, a healthy, rising influence in favor of the truth. Yours, A. SHERWIN.

Obituary.

BROTHER and Sister Baxter, of Syracuse, N. Y., have recently been afflicted in the loss of their only son and daughter, CHAS. STEPHEN, in his fifth year, and LOUISA MARIA, in her third year. The latter died May 3d, the former, about three weeks previous. The hearts of the bereaved parents, though sorely lacerated by this affliction, are nevertheless comforted by the hope of their speedy return from the land of the enemy to their own border.—*Jer. 31:16.*

Miscellaneous.

THE ADVENT.

"In my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another."—*Job 19.*

Mortal eye shall see thee soon,
Ear shall hear thee! it may light
In the calm of summer noon,
Or in silence of the night,
When thy glory from afar shall be known,
As beneath thy feet the sky
Bends her crystal canopy;
Seen in terror's canopy;
Coming down—

As on the stricken lyre—
When the unnumber'd trembling goes,
Or the flood of morning's fire
Breaks upon the night's repose.
The universe shall rise at thy coming!
When the earth shall make his bed,
Moon and stars shall shake with dread,
And the archangel, at whose tread
Earth shall ring—

Shall descend with a shout!
I, in flesh, shall stand and see,
Countless multitude throughout,—
Thy full countenance on me!
Mid innumerable hosts on each one—
As in grains on glittering beach,
As in waves in ocean's reach,
With his full-orded eye in each
Shines the sun!

Again, as man below,
Though for justice armed, yet
O'er thee lone's celestial bow,
Like a radiant glory set,
Encompassing the terrors of thy throne,
As beside thy tomb of yore,
Or by Galilean shore,
With the form that dies no more,
Seen and known.

As caught from Bethany,
In a cloud of glowing sheen;
As on the right hand on high,
By the dying Stephen seen,
Binding in Infinity to a span!
As when girt with golden zone,
As when on the cloudy throne
By thy loved disciples known,
Son of Man!

O thought, to spirit frail
Soothing sweet, when tremblingly
Death withdraws the eternal veil,
And the accuser standeth by,
In pitying flesh to see, form benign,
Form the failing hand may hold,
And the sinking eye behold
Seen again, as then of old
Power divine!

Not as on Sisai's height,
Nor with glory's withering glance,
But to our weak mortal sight
Tempering thy full radiance,
That we may to our weakness welcome thee;
To thy searching, healing eye,
Lo, beneath thy feet I lie;
Lord, a sinful man am I,
Stay with me!

Hope's lamp that lit the way,
Faith, the pilgrim's staff, shall fail,
With her mantle on that day,
Love shall stand, love shall prevail,
Let that love familiar grow with thee now,
Where the lowest place is found,
Mercy's hand, or sorrows wound,
Where chaste thoughts with prayer abound,
There art thou!

British Mag.

CELESTIAL BREEZES.

Storms and calms, strong winds and gentle breezes, furious tempests and favoring gales, make up life on the ocean. Calm and sunshine are very pleasant, but it is a great mercy that the winds do not always sleep. The mariner dreads the calm always more than the driving tempest. The gales that toss and rock are needful to bear along the gallant ship towards her destined port, though the full and calm are not without their uses.

We are all voyagers, outward bound to another world, on a relentless voyage. Every one carries along with him freight of costlier price than all the diamonds that ever sparkled in monarch's crown, and exposed, amidst the storms and adverse winds of the perilous passage, to eternal shipwreck. Multitudes, with sails spread, glide along reckless of their fate and course, till overtaken with some fatal gale, suddenly they go down, with all on board, to the deep and fathomless chambers of eternal night. Their wrecks are seen strewed over the waters; but the careless mariners take no heed, and receive no warn-

ing;—sooner or later, they, too, make shipwreck of their souls, and are lost forever;

But not so with all. Celestial breezes, too, blow over life's dark waters. There are favoring gales, which waft heavenward. The Christian, as well as the worldling, is under way. His sails are spread; he waits and watches prayerfully for the auspicious breeze. Sometimes gently, and again more swiftly, his bark is borne along towards the port of peace. Sad it is, if the heaven-bound mariner, weary of waiting, furls his sails, and botakes himself to the cabin, to slumber in forgetfulness, while heavenly breezes blow, and he knows it not, but finds at length his bark no farther on than when he laid himself down to sleep. It is only the ever-watchful voyager, ready to catch every favoring breeze that blows, who makes a steady onward progress.

The celestial breezes blow for all. The air is not freer for all than are the life-giving influences of the Spirit, and the offers of salvation. The winds of the ocean are not freer to all who sail over its pathless wastes, than are the celestial breezes to those who will spread their sails by faith and prayer to receive them. The mariner who quietly and indolently furls his sails, and lies down to sleep, or amuses himself with trifles on the deck of the ship, cannot justly complain if he makes no progress on his voyage.—Nor more justly can that would-be voyager to heaven complain, if he does not spread his sails, and watch and wait for the celestial breezes. Let him that reads, understand.—*N. Y. Evang.*

JOYFUL PROSPECT IN THE MIDST OF CONFLICT.

Jesus Christ helps and delivers his people in conflict by the nearer prospect of the rest of heaven. How often have generals animated their soldiers with the hope of soon seeing their peaceful home, their fathers, brothers, sisters, friends, all anxiously waiting to congratulate them on their victory. Think, O tried believers, of your eternal hours, to which Jesus, your Captain, will soon conduct you. You have a Father there: the most gentle, gracious, and affectionate, that ever bore the name of love. You have brothers there, and sisters also, even all that ever lived, who, through grace, repented of sin, believed in Christ, and fought the good fight. You have friends there, whom you have never seen in the flesh, but who long to see you with them in that pleasant land. And there, they are all so loving, so pure, so gentle, and so gracious; they are all of such kindred minds and congenial spirits; they will all welcome you so kindly, telling you their gracious history, and listening to yours, and adoring with you your common Saviour; that the very delight of that happy meeting in that land of peace should re-animate the most fainting among you, to go on praying, believing, wrestling, with holy perseverance, till his return to enter into eternal rest shall in due order come.

And then, no more conflict! Ye angels, write that upon the jasper walls! Spirits of the just made perfect, chant that with your golden harps! Ye that are to wear garments made white in the blood of the Lamb, and to carry palm-branches in your hand, anticipate that song now! There shall be no more conflict! There is no war in heaven now! Flesh and blood, in their present state, shall not enter there! No law in the members shall militate against the law of the mind! No evil world, no crafty temper there! Blessed, my brethren, whatever our selfish, ignorant minds may sometimes object, thrice blessed are the dead which die in the Lord.—*Hambleton.*

ESTABLISHED PRINCIPLES.

It is a good thing for a man, when he has fairly and fully examined a subject, connected either with Christian duty or Christian truth, to lay up in his mind the result which he reaches, and thereafter to assume that result as a *fixed point* in subsequent enquiries. So, for example, with the inspiration and consequent authority of the Scriptures, or with the reality of man's native disposition to self-indulgence and evil; and so, in practical matters, with the amount of time and effort and pecuniary means to be devoted yearly to charitable uses, or with the course of private self-discipline to be pursued by the soul. Principles, or rules, in regard to such points should not, indeed, be adopted hastily, or without great caution, and careful survey of their many relations.—Least of all should they be adopted without a diligent and faithful seeking for the illuminating influences of the Divine Spirit. But when adopted, they should be *fixed* in the mind; taken as the germs and corner-stones of future belief, as the base-lines, or established elements of future calculation.

Men act in this general mode in business, or in professional study, or in political life, or in the discussion of questions of morals. They should act thus in religion. And if they would, they would find their whole system of faith becoming more symmetrical and compact; they would be more intelligent in regard to duty, would accomplish more for the permanent good of themselves and others, and would be saved an indefinite amount of anxiety and troubled unrest. "Drive a stake down, Johnny!" said an old farmer to his son, who had been surveying with him a distant and almost wild farm, and who was just turning homewards at night satisfied that his retentive memory would recall in the morning the courses they had followed, and the spot at which they had stopped; "drive a stake down, if it takes you an hour to find one, and then you'll be sure not to be bothered." So we would ourselves, and so would have other Christians do, in the things of the soul: *drive down the stake*, wherever we have fished a subject, and reached a result. We shall have the point then, "a possession for everlasting." And though we may not come back to it in the morning, nor after many days, and though when we come back we may not be able to trace at all the ridges, and plains, and lowlands of thought along which our

compasses have led us, and over which our chains have been drawn, we shall have the result, and can begin at that point our further ranges.—*Independent.*

FOUNDATION PRINCIPLES.

To constitute a sufficient moral system, there must be a recognition of one Supreme, the original Source of being, authority, and wisdom—duty to whom includes, harmonizes, and makes binding all other duties; for else there will be a conflict of duties, rendering virtue uncertain, variable, and inconsistent. To establish sufficient moral principle, there must be proposed motives to do right, convincing the mind and controlling the heart, superior at all times, and in all circumstances, over every possible motive to do wrong.—To direct in moral conduct there must be an exhibition, by actual example, of the highest moral perfection. All these can be found only in Christianity. Hence we affirm that, though there are some auxiliary means, the Bible is fundamentally essential to the proper training of the young. Every attempt to build a sound education, except upon evangelical truths, will be a failure. For, besides that the Holy Scripture is a library of itself, containing the most ancient, authentic, and satisfactory account of things and their causes; narratives the most simple and impressive; biography the most honest and useful; eloquence, the most powerful and persuasive; poetry, the most sublime and beautiful; argument, the closest and most profound; politics, the justest and most liberal; and religion, pure from the throne of God; it alone teaches mortals with sufficient authority, motive, and example—the authority of God, the motives of eternity, and the example of Jesus Christ, God-in-man. Thus we find that, in exact proportion as the Bible is read, useful knowledge, civil liberty, and sound morals prevail.—*Dr. Bethune.*

LENGTH OF LIFE.—To three classes of persons time seems to pass slowly, viz.: to those who are idle, to those who are suffering pain or distress, and to those who are impatiently anticipating some highly-prized pleasure. To two classes it seems to speed its flight, viz.: to those whose minds are fully employed, and to those who are enjoying pleasure or happiness. In the retrospect, it appears longest to those whose lives have been filled up with the largest number of memorable events. The mind, in looking over its past history, measures time by the successive events it remembers, taking no very distinct cognizance of the space intervening. If a man could forget all the events of his life, with the exception of one, he would seem to himself to have lived only whilst that one was transpiring.

If these thoughts are correct, what is their practical bearing? The latter part of life is the period for sober reflection—for the solemn retrospect of earlier days. He who has spent his time in idleness, like one who has slept soundly, awakes, and is astonished to find himself near his end, when he has scarcely begun to live. His life is a painful void. He is like one who, whilst intoxicated, has spent his fortune, and is aroused to realize his poverty and wretchedness. His fortune is gone, he knows not how.—He who has lived an eventful but wicked life, seems to have lived long; for memory brings up before his mind, in fearful array, his numerous transgressions; and he is overwhelmed at the sight. He who has abounded in good works, seems to have lived long enough. He is happy in the recollection of a life well spent, and now calmly and joyfully looks forward to a glorious immortality. It was a great happiness to PAUL to be able to say—"I have fought the good fight, I have finished my course, I have kept the faith; and henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give unto me in that day."

Reader, would you enjoy the happiness of a long life, let your days be filled up with works worth remembering.—*Presb. of the West.*

To consider religion always on the comfortable side; to congratulate one's self for having obtained the end, before we have made use of the means; to stretch the hands to receive the crown of righteousness, before they have been employed to fight the battle; to be content with a false peace, and to use no efforts to obtain the graces, to which true consolation is annexed; this is a dreadful calm, like that which some voyagers describe, and which is a very singular forerunner of a very terrible event. All on a sudden, in the wide ocean, the sea becomes calm, the surface of the water clear as a crystal, smooth as glass, the air serene; the unskilled passenger becomes tranquil and happy; but the old mariner trembles. In an instant the waves froth, the winds murmur, the heavens kindle, a thousand gulls open, a frightful light inflames the air, and every wave threatens sudden death. This is an image of most men's assurance of salvation.—*Saurin.*

We should have a thorough persuasion that nothing befalls us by chance, or by the mere agency of inferior causes, but that all proceedeth from the dispensation, or with the allowance of God; that all occurrences (however adverse and cross to our desires) are well consistent with the justice, wisdom, and goodness of God: that *all*, even the most bitter and sad accidents, do (according to God's purpose) conduce to our good: an entire resignation of our wills to the will of God, and a hopeful confidence in Him for the removal and easement of our afflictions, and for His grace to support them calmly, cheerfully, and courageously.—*Dr. Isaac Barrow.*

We are never straitened in God, in his power and bounty, and the riches of his grace; all our straitness is in ourselves. It is *our faith* that fails—not his promise. He gives above what we ask; whatever are our necessities, there is enough in God to supply every want.—*M. Henry.*

Foreign News.

The British steamship *Hibernia* arrived at this port on Saturday last. We copy the following summary of European news from WILLMER and SMITH's *European Times* of the 28th ult.

France seems to progress slowly, but we trust surely, towards something like a regular and firm Government. The proceedings in the National Assembly continue to refer chiefly to subjects of subordinate interest.

The usual electioneering manoeuvres are put in motion for gaining advantage over rival candidates, and endeavors are being made by real or fictitious correspondence to sow the seeds of discord among the members of the BONAPARTE family. The President, nevertheless, seems to gain in general esteem, and, upon the whole, the country is proceeding tranquilly. It is true that now the conspirators of the late revolutions find that they cannot descend into the streets to fight, they tread in the same path which their predecessors of the last century chalked out for them in the earliest days of the Consulate; and secret plotting will probably be carried on for some time to come.

Several secret societies have already been discovered, and at one in the Rue de la Blanche, 21 members were detected in full deliberation, and amongst them were several of the June insurgents, who, after trial and condemnation, were set at liberty. The French expeditionary fleet left the anchorage of the Island of Hyeres on the evening of the 22nd. It was believed that the troops would, immediately on landing at Civita Vecchia, proceed without halting direct to Rome, and the probability is, that the Roman people will give them a welcome reception. The Pope will remain at Gaeta until the temper of his revolted subjects shall be ascertained.

The cholera is still making great ravages in the French capital.

The latest news from Paris only furnishes fresh details of secret societies being discovered, and some of them have come to blows with the police. Clandestine proceedings of conspirators, having for their object the overthrow of the Government, are daily brought to light, and the Socialists seem resolved to persevere to the last in their wild attempts.

M. MARRAST, President of the French Assembly, and M. LEDRU-ROLLIN, appear likely to be losers, in a pecuniary point of view, for their illegal proceedings whilst members of the Provisional Government. The committee of the National Assembly has refused to allow the former a sum of f. 51,000 for expenses alleged to have been incurred for organizing a secret police to protect the moderate members from their extreme colleagues. The sum of f. 123,000, disbursed by LEDRU-ROLLIN "in republicanizing" France for the elections, and f. 5700 for the *Risques-Tout* expedition to revolutionize Belgium, are also disallowed. These disclosures present a sad picture of frightful plundering which took place amongst the lower agents of the Government. The chief members have, however, been exonerated from all charges of embezzlement.

The Crown diamonds, worth nearly a million sterling, are proved to be safe in the treasury, with the exception of two jewels, which have been stolen, the loss of which is estimated at about £12,000 sterling. It is at present too early to foresee the relative success of the several parties at the approaching elections.

The war between the Danes and the Germans still goes on, but without any preponderance on either side likely to influence the eventual issue. The German troops entered Jutland on the morning of the 20th instant, in considerable force, and it is said that active preparations are being made to "storm" the Island of Alsen. Heavy artillery is being brought to the coast. Our readers will be quite prepared for the prevalence of the Germans by land, whilst the Danes with equal success are making captures on the seas wherever they can. But hostilities languish. Every one feels that this war is entirely subordinate to other political projects now going on. The Germans have it in their power to crush Denmark, but their whole strength is not put forth. Matters are not quite ripe.

We have idle reports of the Emperor of Russia disconcerting the Danes for prematurely rushing to arms; but these, and all other passing rumors, sink into insignificance before the great question out of which all this war has sprung. Will Germany succeed in forming an *united empire*? During the past week this momentous question, upon which we fear now depends the peace of Europe, has assumed a very serious aspect. The princes of Wurttemburg and Bavaria, who have refused to bow to the King

of Prussia as the head of the empire, find their thrones shaken to the foundation by popular feeling. Austria, another dissident, is in a state of continued anarchy, and the Frankfort men push forward their scheme with a resoluteness which almost commands success. The opinion gains ground that if the King of Prussia finds himself compelled to yield to the solicitations of the German States, in order to avoid a frightful internal convulsion in Germany, that nothing can save him from being beset by a host of enemies from without. Foremost, France will never tolerate the existence of an united empire of forty millions of people perpetually threatening her eastern frontier; Austria, embittered by late events, will regard with mortal jealousy a rival, if not a superior, sprung as it were from her own German race. The Danes are already actually at war with the inchoate state now in the pangs of political childbirth; whilst Russia, whom the Germans fear and hate, would send forth her countless legions to root out an enemy which would plant a sharp thorn in the side of Poland. England only asks for peace; she implores peace, as the only means of keeping her vast population tranquil. But Germany, as we have often said, thirsts for war; and with her people thus excited we have deep apprehensions for the result. The King of Prussia is yielding more and more to the intercessions made to him, and the probability of his acceptance of the imperial crown strengthens daily.

In the mean time the war between the Hungarians and the Austrians increases in ferocity. Our last stated that the Hungarians had got possession of Waizen, and were in communication with C. morn. By subsequent accounts it appears that the Imperialists repossessed themselves of Waizen at the point of the bayonet; but again the fortune of war seems changed, and by the last contradictory accounts the Hungarians had again advanced westward. A battle at Gratz has again opened the road for the Magyars to Comorn, and Pesth is said to be in their hands; whilst the Danube keeps the neighboring city of Ofen in the possession of the Austrians.—However this may be, it is quite clear that Austria, single-handed, is unequal to the fight, and we look with alarm into Transylvania, where we fear the Russians will step in to decide the contest. These events, coupled with those now passing in other parts of Germany, render the chances of a general European war most imminent. Mediation is out of the question whilst such passions are at work; and we watch the progress of events with deep solicitude.

It will be seen that the French expedition has sailed to the *Roman States*. Parma has returned to her allegiance, and the other states of Italy will, we hope, retrace their steps. We discredit altogether the reports circulated about France marching into Savoy, because RADETSKY demands an excessive sum from the Sardinians for the cost of war. These matters will be arranged, provided Germany can be kept within due bounds.

We have news from Sicily that the Neapolitans have, by successive marches and battles by land, supported by their fleet at sea, run down and conquered the whole eastern ports of Sicily, from Messina to Syracuse. So far is certain and official; but reports are in circulation that the Sicilians from Palermo have marched to the relief of the eastern cities, and have obtained great successes; we think it, however, far more likely that the provincial government has proposed to capitulate to the Neapolitans. The headstrong Sicilians had the finest chance to secure a constitutional government under the auspices of France and England, and they have thrown away the opportunity. We see no alternative but their unconditional surrender.

Our next will give the *dénouement* of the revolution at Rome.

In Spain the war is drawing to a close, but the Court of Madrid, when too late, is again anxious to interfere in favor of the Pope.

CHARLES ALBERT, the ex-king of Sardinia, has reached Portugal in safety.

NEW YORK CITY.—The church believing in the speedy, personal advent of the SAVIOUR, (formerly in Sixth Avenue,) have removed to the "Bleecker Building," corner of Morton-street; entrance opposite Jones-street. Bro. WHITING and others supply the pulpit. This is the most eligible and commodious place which they have ever had. We gave them two discourses last Lord's-day, and were highly pleased with the audiences, and the prospects of the Society. May the Lord prosper them.

We have received a letter from Bro. I. E. JONES. He is better, and will return in season, if his health permits, to attend the Boston Conference.

SUMMARY.

Charles Corey, aged 20, and Chester Thompson, aged 24, were drowned in the Connecticut, near Hanover, N. H., on Saturday evening last. They had been engaged in spearing.

Josiah M. Harding, sailmaker, accidentally fell from the capstall of City wharf the 11th, striking his head against a vessel, and inflicting a serious wound. He was taken up insensible.

The whole number of places at which liquor is sold in New York city is 4,597; of these, 2,614 are licensed; 729 are not licensed; and at 3,253 sales are made on Sunday; 4015 licenses were issued during the past year.

The boy, aged 8 years, who cut off his father's head in Lisle, N. Y., has been discharged on account of his extreme youth, and moral incompetency to commit the crime of murder.

A letter, containing diamonds worth \$300, was stolen from the New Orleans Post-office by a negro boy named Isham, slave of Mr. Woolridge, the Deputy Postmaster, instigated by a Danie named Besser. The diamonds were recovered.

John Ward, of Spilsby, England, killed his mother. He wanted to marry a servant girl in the house, against which she remonstrated. He got into a rage, ran out of the house, remained out several hours, returned, found his mother asleep in a chair, when the monster shot her through the head with a gun. He then threatened the life of the girl if she refused to clothe with him. She made no excuse to get her clothes, but ran to a farmer's house, and he sheltered her. The murderer is in custody.

Wheeler Phillips, town clerk of Woodstock, was robbed of \$400 in cash by an Irishman named Howland, who had been some time in his employ. The robber escaped.

The number of paupers in England in 1856 was 1,471,000, and in 1857, 1,576,000, showing an increase in two years of 405,000.

A poacher, with his dogs, was hunting on the domains of the Earl of Balcarras, when the gamekeeper shot first one of his dogs, and then the poor poacher dead.

Henry Hawkes, of Oxford, for being drunk on the Sabbath, was fined in Worcester \$2 and costs, taxed at \$5 25, which he paid, and was discharged.

The night is mother of the day,
The winter of the spring;
And even the dead,
The greatest must cling,
Behind the cloud the starlight lurks,
Through showers the sunbeams fall;
For God, who loves all his works,
Has left his home with all.

Christian Geitner has been found guilty of the murder of his father, mother, and two sisters, at Sodom, Canada, and sentenced to be executed on the 1st of May. His motive for the deed does not appear. He had received a good education in Germany.

Mr. Grindell was robbed of \$140 at the hotel in Vernon, Ct., on Tuesday night of last week, and the thief was arrested in Springfield the next day.

Mather Vose Withington, of Dorchester, aged about 35 years, while in a state of mental derangement, committed suicide by cutting his throat on the 5th.

Clarina Smith, seamstress, aged 25, late of Providence, was drowned while bathing at Williamson, N. C.

John Church, first mate of the *Magnolia*, was killed at Charlton on the 5th, by falling from the fore-topmast cross-trees.

Two children were poisoned to death at Heavenly, N. Y., last week, by eating huckle berries.

At the Supreme Court in Barnstable on Thursday, Calvin Fish vs. Town of Fall River, recovered a verdict of \$700, for damages sustained about a year ago in consequence of a goli in the road, which had been left open for several weeks.

Henriette Bowline, a child, was run over and fatally wounded by one of the Harlan cars in New York.

A man named A. S. Smith sent a boy to Adams & Co.'s Express Office, in Richmond, Va., on the 8th, marked as merchandise, and directed, "To T. Williams, Butterwood-street, Philadelphia." The box was placed in the freight cars, but on examination it proved to contain two negro slaves, who were provided with cans and bladders of water, and other necessary contrivances, to sustain them on the trip. On the discovery being made, a telegraphic despatch was sent to Frederickburgh, where Smith was arrested and taken back to Richmond, where he was committed to jail to await an trial.

Philip Miles, a black man, of Ottawa, O., has been held to bail on the charge of killing his own son David, aged 12 years. The boy took the gun of a white man, for whom he had worked, and who refused to pay him, and for this the colored man whipped his son so that he died in a few days. The white man is blamed for not telling the father the whole story.

At Salem, N. H., on the 8th, Olive Reed put an end to her life by hanging herself in her chamber. She was twenty-five years of age, and kept house for her widowed father. She prepared the dinner as usual, was afterwards seen picking dandelions, and at a later hour was found dead.

Timothy Cartt, brakeman on the Worcester Railroad, while unshackling cars on a freight train, in motion, at Granatos, fell upon the track, and was run over and instantly killed. His remains were brought to this city for interment.

At Schenectady, John Schuyler, formerly of Rochester, was run over by the cars and instantly killed.

A coroner's inquest was held on Wednesday morning of last week on the body of an unknown man, found in water at the Boston and Maine Railroad wharf. The body was probably been in the water several hours, and was last seen in the river.

At New Haven, the New Haven & New Haven's King" 15—He held, He cometh with clouds." 15 cts. per set; \$1 for eight sets.

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evening of the 5th; at Ashburnham, 2d; Montague, 8th; (will Hiro Morgan be at the depot on the arrival of the morning train?); at Northfield Farms, the second Sabbath; at Vernon, Vt., the third, brethren will make arrangements for evening meetings to be held best; at Waverly, Mass., Tuesday, 10th; at Springfield, 11th; at Ware, from the 1st to the 25th.

Bro. L. D. Mansfield will preach in Norwich, N. Y., May 22d to 25th; in Auburn, 27th; in Somers, the 28th; in Pittsfield, the 29th; in Jamesburg, the second; Springfield, the third; Orange, the fourth, and during the week preceding. Will the brethren in Syracuse make arrangements for a public meeting?

Bro. R. V. Lyon will hold a meeting in Enfield, Ct., commencing on the 13th, at 2 p. m., and continue over the Sabbath. Let there be a general rally.

Bro. I. H. Saipman will preach at North Springfield, Vt., Sabbath, May 20th.

Bro. A. Brown expects to preach at Nashua the third Sabbath in May; at Marlboro' the 4th; at Manchester, N. H., the first in June; at Concord the second.

Bro. A. Sherwin will preach in Claremont, N. H., Sabbath, May 20th, and at Springfield, Vt., Sabbath, the 27th.

Bro. P. Hawkes will preach at Lowell Sabbath, May 26th, and at Manchester the 27th.

Bro. C. Bywater will preach in Victor the 3d Sabbath in June.

MEETINGS.

Bro. J. C. Bywater will hold tent meetings as follows:—At Cayuga, N. Y., commencing Friday evening, May 25th. Will Lazarus select the best location? At Oswego, commencing Wednesday evening, June 6th. Come with tents and provisions.

CHEAP SEATS.—We have still left about fifteen seats, which were used in the vestry in Milk-st., one would do for a small chapel, or hall. Enquire at No. 8 Chardon-st.

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RECEIPTS for the Week ending May 16.

The No. appended to each name below, is the No. of the Herald to which the money credited says. By comparing it with the present No. of the Herald, the sender will see how far he is in advance of his account.

A. L. Frazier, 425; A. L. Crocker, 428; E. K. Stredley, 429; H. D. Smith, 402; J. H. Goodwin, 297; J. H. Johnson, 298; J. A. Smith, 299; J. B. Smith, 300; J. W. Nichols, 301; J. W. Nichols, 302; J. W. Nichols, 303; J. W. Nichols, 304; J. W. Nichols, 305; J. W. Nichols, 306; J. W. Nichols, 307; J. W. Nichols, 308; J. W. Nichols, 309; J. W. Nichols, 310; J. W. Nichols, 311; J. W. Nichols, 312; J. W. Nichols, 313; J. W. Nichols, 314; J. W. Nichols, 315; J. W. Nichols, 316; J. W. Nichols, 317; J. W. Nichols, 318; J. W. Nichols, 319; J. W. Nichols, 320; J. W. Nichols, 321; J. W. Nichols, 322; J. W. Nichols, 323; J. W. Nichols, 324; J. W. Nichols, 325; J. W. Nichols, 326; J. W. Nichols, 327; J. W. Nichols, 328; J. W. Nichols, 329; J. W. Nichols, 330; J. W. Nichols, 331; J. W. Nichols, 332; J. W. Nichols, 333; J. W. Nichols, 334; J. W. Nichols, 335; J. W. Nichols, 336; J. W. Nichols, 337; J. W. Nichols, 338; J. W. Nichols, 339; J. W. Nichols, 340; J. W. Nichols, 341; J. W. Nichols, 342; J. W. Nichols, 343; J. W. Nichols, 344; J. W. Nichols, 345; J. W. Nichols, 346; J. W. Nichols, 347; J. W. Nichols, 348; J. W. Nichols, 349; J. W. Nichols, 350; J. W. Nichols, 351; J. W. Nichols, 352; J. W. Nichols, 353; J. W. Nichols, 354; J. W. Nichols, 355; J. W. Nichols, 356; J. W. Nichols, 357; J. W. Nichols, 358; J. W. Nichols, 359; J. W. Nichols, 360; J. W. Nichols, 361; J. W. Nichols, 362; J. W. Nichols, 363; J. W. Nichols, 364; J. W. Nichols, 365; J. W. Nichols, 366; J. W. Nichols, 367; J. W. Nichols, 368; J. W. Nichols, 369; J. W. Nichols, 370; J. W. Nichols, 371; J. W. Nichols, 372; J. W. Nichols, 373; J. W. Nichols, 374; J. W. Nichols, 375; J. W. Nichols, 376; J. W. Nichols, 377; J. W. Nichols, 378; J. W. Nichols, 379; J. W. Nichols, 380; J. W. Nichols, 381; J. W. Nichols, 382; J. W. Nichols, 383; J. W. Nichols, 384; J. W. Nichols, 385; J. W. Nichols, 386; J. W. Nichols, 387; J. W. Nichols, 388; J. W. Nichols, 389; J. W. Nichols, 390; J. W. Nichols, 391; J. W. Nichols, 392; J. W. Nichols, 393; J. W. Nichols, 394; J. W. Nichols, 395; J. W. Nichols, 396; J. W. Nichols, 397; J. W. Nichols, 398; J. W. Nichols, 399; J. W. Nichols, 400; J. W. Nichols, 401; J. W.

ADVENT



HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY.... WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. Vol. III.

BOSTON, SATURDAY, MAY 26, 1849.

No. 17. WHOLE No. 42.

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standing. He may mistake the welfare of others, but he feels for their welfare through the exercise of his affections. This is the nature of enthusiasm—if right, the greatest of all benefactors; if wrong, the honestest of all bewilderers; but in all instances, one of the noblest qualities of man.

True, that Popery sends out missions. True, that Popery is fiercely indignant at withdrawal from her camp. True, that Popery once made proselytism her policy, and pursued her policy by fire and sword; but this was the pursuit of power, not the impulse of conversion. Kneeling on the bare pavement, eating fish instead of fowl twice a week, living in a cell, rising at three in the morning to shiver through a half hour's mass, confinement and the confessional, a twelvemonth's silence, and a spade stuck into one's future grave once a day, are tiresome follies; but they have no connection with the mind, they fill no spirit with thought, they create no affection, they excite no interest; their actual operation is to deaden all mental elasticity, to lower all elevation of spirit, to chill all ardor of heart, to break down all that makes one mind soar above the rest by a mill-horse round, to exhaust its strength by a weary routine, to substitute dull realities for vivid conceptions, and to make the measured monotony of ritual the extinguisher of religion. The monk may be foolish, or frenzied, or fanatical; but he knows nothing of the high abstraction, the solemn sincerity, the pure unworldliness, and the glowing devotion of Christian enthusiasm.

The life of Hildebrand was a perpetual struggle for the enlargement of the Papal power. His early career had been a long intrigue; his government was a desperate policy, which convulsed Rome, Italy, and Europe, for five hundred years.

The insult to the German emperor at Canossa was deeply felt and fiercely avenged. But the first effort of Henry IV. was to retrieve his diadem. Rudolf of Swabia, with the Pope for his supporter, had usurped the throne. Henry rushed upon the usurper, fought him in a succession of fierce encounters, and slew him on the field.

The storm next fell on Rome. The emperor poured an army across the Alps, called a council, deposed Hildebrand, elected another Pope, Clement III., and marched to the gates of Rome. All there was terror. The invasion of the Germans reminded the startled cardinals and trembling population of the march of Alaric. But Hildebrand, more a statesman than a monk, active and resolute, had not been unprepared. To meet the German cohorts in the field was hopeless, and they ravaged the olive-groves and vineyards of the Papal state without resistance or revenge. But the most daring and successful warriors in the world had already settled in the south. The name of Guiscard, the Norman leader, was a tower of strength. Whether purchased by the wealth, or excited by the entreaties of Hildebrand, the Norman banner was raised, and at the head of a small but invincible army, Guiscard advanced to the rescue of Rome.

But the victory was there already gained. The summer heats and the vapors of the Campagna were the conquerors of the German. Hildebrand, from his battlements, saw the invaders melt away, day by day, until their camp was a grave. The Emperor retreated; but it was only to return with increased power. He was again baffled, and he again returned for three successive years. Still he was unable to force the gates, or, perhaps, to combat the more formidable fatality of the malaria. But, with German determination, he still persevered, until, in the fourth year, 1084, the people, weary of the war, and indignant at the government of

the Pope, sent deputies to tell the Emperor that the gates of Rome were open to his army. His tents were instantly struck, his trumpets were sounded, and in all pomp of war Henry entered the capital of the Papal world. Hildebrand took refuge in the Castle of St. Angelo, then a fortress impregnable to the rude warfare of the age.

But there, if a fugitive, he was a prisoner. He was shorn of his beams; and it may well be conceived with what agony of heart his haughty ear must have heard the shouts of the multitude for the consecration of the rival Pope. Henry was now master of Rome; and on Easter Sunday he was crowned in St. Peter's as the imperial successor of Charlemagne.

But the Germans at length marched from the capital; and the Norman army were again summoned to the deliverance of Hildebrand. But now those wild warriors had other thoughts than the rescue of an old ecclesiastic. Rome was to the world of those ages a city of gold. The recovered statuary of the old mistress of the arts; the dazzling, though rude, efforts of early painting; the Eastern tapestries and jewelled shrines were objects, first of astonishment, and then of rapine, to the Norman. A universal plunder began; and the most angry hostilities of Henry were mercies to the succor of Guiscard. But the spirit of revenge still lived in Hildebrand. Issuing from his castle, he summoned a council, and thundered a bull of excommunication against Henry and Clement. But this was his last blow. His triumph was now to close. His bold, unscrupulous, and indefatigable career was now to be extinguished in the tomb of an exile.

When Guiscard marched to his own dominions, Hildebrand dared no longer remain in Rome. He followed the Norman army, and never returned. Within the year he died at Salerno.

The supremacy of Rome over all kings and kingdoms was first pursued by Gregory VII. with system, vigilance, and vigor. The foundations had been laid from the assumption of the title of "the Universal Bishop," in the middle of the sixth century. Gregory raised the solid structure; the battlements and pinnacles, the political ornament and regal pomp, were the work of a century later, and of the hand of Innocent III.

The form of the church of Constantine had been that of a vast Commonwealth, co-extensive with the Roman empire. The Christian patriarchs, each, presided over what had once been kingdoms. They were independent of each other, while all owed allegiance to the emperor.

In the final disruption of the empire by the northern invasions, the Bishop of Rome assumed a general power over the bishops of the Western Empire; as the Bishop of Constantinople issued a similar power over those of the East; but the bishops still retained large privileges.

In the papacy of Alexander II., to whom Hildebrand was minister, the enactment was first issued declaring that no bishop should be suffered to enter upon his functions until consecrated by the Pope. The archbishops were next compelled by Gregory to receive the robe of consecration from the Papal hands. Thus all spiritual power was concentrated in Rome. The next step was an advance to the temporal: he claimed the right to send legates, nominally as Papal ambassadors, actually as Papal viceroys of the clergy, into every kingdom—a custom which, under various forms, subsists to this hour, and virtually secures the vassalage of the Romish world.

Hildebrand was unquestionably a man of great natural ability, at once sagacious and

bold, capable of forming far-sighted views, and of realizing them with unwearied vigor, combining with southern subtlety the stubbornness of northern determination; but perverting all his qualities by employing them on a purpose alike beyond the powers, and fatal to the progress of man.

To make the priest the ruler of mankind, the church the universal throne, and Rome the capital of earth, was an impossibility in the nature of things, and must be ruinous if it were not impossible. A universal kingdom, ruled by living man, must be a universal dungeon, governed by the caprices, the passions, and the resentments of the gaoler. The universal faith of Rome must be a sentence of blindness on all human intelligence. Rome, as the capital of earth, would have been only a mob of vassal monarchs, soliciting corruption, and repaying it by slavery; the interests of their kingdoms neglected; their laws rescripts from the Vatican; and their religion left to the dictation of monks, the vices of man, and the sullenness of their original barbarism. Rome would have been the heart, only to be surcharged with the blood of the whole frame; its members would have been withered and paralyzed. When the universal kingdom shall come, its throne will not be possessed by the profanations or the passions of man.—London Britannia.

Mr. Glidden on the Pyramids.

Although explorations were made of the pyramids from 1788 to 1825, it was subsequent to the latter period, that under the instructions of the new school of Champollion and his coadjutors, that the most important discoveries were made, and to Col. Howard Vyse is the world indebted for the most exact and complete measurements and descriptions. The great pyramid of Gheesah was built over a small rocky eminence, varying in height from twenty-two to seventy feet, and situated on the lower platform of the Lybian chain, which some five miles distant vanishes in the great desert. It is constructed of large blocks of limestone from the Lybian mountains, lined with granite brought from the upper cataracts of the Nile, a distance of 640 miles, and covered with white limestone from an Arabian mountain in the vicinity, which being smoothed with the utmost skill and care, was intended to preserve the monument forever from invasion, and gave it an almost snow-white appearance. This casing to the depth of about thirty feet has been removed for building purposes, thus reducing to that extent the size and height of the pyramid, and exposing to view the vast blocks of which the great mass of the structure is formed. This pyramid is at its base 746 feet square, and 450 feet nine inches in height, (having been originally 450 feet,) and contains 89,028,000 cubic feet of masonry, and 6,848,000 tons of limestone, from which, however, is to be deducted the granite blocks used in lining the interior. This pyramid covers thirteen acres, and a practical builder has said that were the materials converted into brick, they would be sufficient to build the city of Philadelphia, leaving at the same time in the granite blocks enough to construct all the churches and other public buildings. The blocks of limestone vary from two to five feet square. The casing stones of white limestone (of which a few at the foundation were discovered by Col. Vyse,) were eight feet three inches long, four feet three inches in height, and four feet eleven inches in breadth. Mr. Glidden described the measuring rod of Egypt, holding in his hand an exact copy of one found at Thebes, from which it appeared that the ordinary Egyptian cubit was twenty-

four inches, and the royal cubic twenty-eight inches, and by which measurement, (supposed to be that of David and Solomon,) the great pyramid was two hundred and eighty cubits high, and the proportion of its base to its height as three to five. The pyramids were begun at the centre of the base, and smoothed down from the top.

The granite lining of the pyramids, as well as the covering, was finished with the greatest possible skill and beauty, so closely fitted together that hardly the width of a sheet of paper could pass between them, and so cemented that the stone might as readily be broken in another place as at that of the junction. Some of these blocks were thirty-five feet long, and five to eight thick. One chamber has a pointed roof, with nine blocks of granite, eighteen feet long. The great pyramid alone would furnish materials for more than a thousand monuments like that of Bunker Hill.

With admirable drawings to illustrate his observations, Mr. Gliddon described the several chambers which have been opened, and the entrances to them. These chambers were in different positions in the pyramids, sometimes below the foundations. Two air passages, one from the north, and the other from the south side, communicating with the central chamber. These are but a few inches in diameter, and were accidentally discovered. They were all sepulchral, and the names of many if not all of the builders have been ascertained. Nine still exist at Gheesah, and Col. Vyse has discovered the sites of foundations of thirty more in the same vicinity. The second in size is ascertained to be the most ancient, and the great pyramid next in time. We have discovered them (although in one or two instances two kings appear to have occupied as a tomb the same pyramid) the tombs of at least twenty-eight kings, all belonging to the dynasties of Mancos, the King *Shoopho*, or *Cheops*, the builder of the great pyramid, being the second king of the fourth dynasty of Manetro. The time of Menes, Mr. Gliddon supposes was about 2750 years before Christ, and all the pyramids of Gheesah to have been finished between his reign and that of the thirteenth dynasty, some 2300 years before Christ.

The 130 smaller pyramids of Mero and its vicinity are now ascertained to be of comparatively recent origin, and not to extend back beyond the first century before Christ.

It is estimated that the pyramids of Egypt contain as great an amount of materials as would be required to construct all the buildings in the State of Pennsylvania, and could hardly have been erected but for the fact, that the inundations of the Nile leave the Egyptian people unemployed during three months of the year.

Mr. Gliddon maintained that the Memphite pyramids were constructed in that anti-historical period between the deluge and the era of Abraham and Moses, a period of high civilization and of general peace: that the country was, near the time of Abraham, invaded by the Hyksos, or Shepherd Kings, from some region of the East, who ransacked the tombs and pyramids, and forced the Egyptians to the north, who built Thebes as their chief city. This occurred, it is ascertained, between the thirteenth and eighteenth dynasties—an uncertain period, probably a thousand years, in which occurred the great events connected with the abode of the Israelites in Egypt. This is the debatable ground in chronology. Joseph was prime minister to one of these invading kings, and when the Egyptians drove out these foreigners, there rose up another Pharaoh, who knew not Joseph. We have clear and authentic history from the commencement of the eighteenth dynasty, say 1722 years before Christ. Then was erected the famous sphinx—not at the time of the pyramids, but long after—probably designed to commemorate the restoration of the long subverted power of the most ancient Egyptians. The last of the Memphite pyramids was constructed 300 years before Abraham, 700 before Moses. After this restoration, Thebes towered above Memphis, though Memphis was still regarded as a second capital, and the kings were crowned there. But the fact of the opening and ransacking of the pyramids induced a total change in the mode of sepulture, and hence the excavation and tombs in the Valley of the Kings, so beautiful, still so perfect, and adorned with so many important fragments of hieroglyphical history. When a king ascended the throne, he commenced the preparation of his tomb, which in extent corresponded to the length of his reign, and from this ascertained fact in regard to the royal sepulchres of Thebes, was drawn the

conclusion of the size of the Memphis pyramids was in correspondence with the same custom or law. The Greek historians represent thirty years as the time occupied in the construction of the great pyramid, and 100,000 men employed upon it at least several months in the year. There are in the vicinity of the pyramids countless thousands of private tombs, rising twenty feet above the ground, and descending thirty feet below—ransacked many of them by the invading kings, and some of them now containing mummies of the Greek and Roman period. Lepsius and the Prussians have examined many which have for ages been filled with sand, and found the walls adorned with hieroglyphics, giving the genealogies of the original tenants, and many historical facts of the highest value. Vast numbers of drawings and antique specimens have been brought to Prussia from these tombs. One of these was found to be that of the architect of the great pyramid. In one were discovered the names of eight kings—those of the Elephantine Dynasty, which had been suppressed in correspondence with popular views of chronology.

Mr. Gliddon described the great dike of Moeris, by which the waters of a natural lake had been conveyed to Lower Egypt, and thus fertilizing 375,000 acres of land, as one of the highest evidences of ancient Egyptian wisdom and civilization. This was the work of the first king of the sixth dynasty. And the wonderful Labyrinth (of which a drawing was exhibited), the work of one of the last kings prior to the incursion of the Hyksos, in the twelfth or thirteenth dynasty, was a magnificent palace, in which delegates from the twenty-seven departments of Egypt were accustomed to assemble. This palace had 3000 apartments, and was a civil, political, and religious shrine, where the great festival was celebrated, and imperial affairs transacted.

The conclusion of this lecture was an eloquent exposition and defence of the objects of the pyramids, and a vindication of the charge that they were but monuments of oppression. It was maintained that they were built by a free and civilized race—monuments of art and power, intended to do for their founders what books do for us: that only a good king was by law entitled to sepulture within these tombs: that as the population of Egypt during three months of the year were unemployed, their labor on these works was of a great benefit to the people—that while the good might thus be rewarded, the guilty might be punished:—that they were evidences of immense wealth and a surplus population, proud monuments of architectural knowledge and wise legislation, yet possibly embodying some hints of a purpose in the sacerdotal and aristocratic classes to occupy the popular mind with objects of common national grandeur, lest it might be directed too deeply and stirring to human rights and democratic liberty.

The Day of Judgment.

"After this, the judgment."—Heb. 9:27.

I. Proofs that there will be a judgment may be found in the following considerations:—

1. The relation that men stand in to God as their Creator.—Isa. 1:2; Mal. 1:5.

2. The unequal distribution of rewards and punishments in this life; here God sendeth rain on the just and on the unjust; here we see Nebuchadnezzar on a throne, and Daniel in a lion's den.

3. The justice of God requires it.—2 Thess. 1:5-7; Ecc. 3:16, 17.

4. The angels of light and the angels of darkness have testified the fact.—Matt. 8:29; Acts 1:10, 11.

5. The prophets have prophesied of the day of judgment.—Jude 14, 15; Dan. 7:13.

6. Christ and his apostles mentioned the day of judgment.—Matt. 5:21, 22; 22:24; also, 12:36; Matt. 26:64; Matt. 25:31; Rom. 14:10; Rev. 1:7; 1 Thess. 1:17; 2 Pet. 3:7.

7. The Judge and the day are appointed.—Acts 17:31; Acts 10:42; John 5:22.

8. Judging the world is a branch of Christ's exaltation.—Phil. 2:10, 11.

II. The signs which will precede the coming of Christ, such as preceded the destruction of Jerusalem:—

1. False Christs and false prophets will arise, and will deceive many.—Matt. 24:4, 14, 24.

2. Confusions and wars, famine, pestilence, and earthquakes will be in divers places.—Matt. 2:6, 7.

3. The gospel shall have been preached in all the world.—Matt. 24:14.

4. Many will depart from the faith, and will give heed to seducing spirits and doctrines of devils.—1 Tim. 4:1, 2; 2 Pet. 2:1.

5. The Man of Sin, the Son of perdition, will be revealed,—i. e., Antichrist.—2 Thess. 2:3.

6. There will be perilous times; scoffers will arise, walking after their own lusts. This will be in the last time.—2 Tim. 3:1-5; 2 Pet. 3:3; Jude 17, 18.

7. Signs will be in the sun and the moon; the powers of the heavens will be shaken.—Then shall the sign of the Son of man appear in heaven, coming with power and great glory. Rom. 11:25, 26; Matt. 24:29; Luke 21:25. Some of the signs above mentioned have taken place.

III. The manner in which Christ will appear.

1. He will come with the clouds of heaven.—Matt. 26:64. He was received into a cloud when he ascended into heaven.—Acts 1:9.—The angels told the disciples that he will appear in the same manner as he was taken away.—V. 11. Rev. 14:14; Dan. 7:13; 1 Thess. 4:17; and many other passages may be noticed.

2. He will come with ten thousand of his saints. (Jude 14,) and with his mighty angels.—2 Thess. 1:7. The apostle Paul also says that he will appear with all his saints.

3. He will appear with flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ. 2 Thess. 1:8; Psa. 50:3. Daniel, in a prophetic language, speaks of the appearance of Christ thus: "His throne was like the fiery flame, and his wheels as burning fire."—Dan. 7.

4. He will come with a shout, and with the voice of the archangel and the trump of God.—1 Thess. 4:16.

5. He will come sitting on the throne of his glory.—Matt. 25:31. Paul speaks of the throne of Christ.—Rom. 14:10. In another place it is called the judgment-seat of Christ.—2 Cor. 5:10.

6. He will come in his own glory, and in the glory of his Father.—Matt. 16:26. In the glory which he had with the Father before the world was.—John 17:5.

IV. The nature of the day will be the next thing considered.

1. It will be a day of adversity and weeping. The mighty men shall cry bitterly.—That day will be a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness.—Zeph. 1:14, 15.

2. A day of wrath and vengeance. Who can stand before his indignation, and who can abide the fierceness of his anger? His fury is poured out like fire, and the rocks are thrown down by him.—Nahum 1:6.

3. A day of destruction to this world. For the heavens shall pass away with a great noise, the elements will melt with fervent heat, and the earth also, and all the works therein, will be burned up.—2 Pet. 3:10; Mal. 4:1.

4. A day of revelation. All things will be revealed.—Luke 12:5.

5. It will be a day of retaliation. Indignation and wrath to the wicked, but glory, honor, and peace to every one that worketh good.—Rom. 2:6-10.

V. Christ is properly qualified to be Judge of the whole earth.

1. He is omniscient, and not liable to mistakes.—John 21:17.

2. He is omnipotent; none can withstand him.—Rev. 1:8.

3. Unchangeable, and no respecter of persons.—Heb. 13:8; 1:12; 1 Pet. 1:17.

4. Just, and will wrong no man in his matter.—Rom. 2:11.

5. He is immovable; the groans of the wicked will not affect him.—Prov. 1:28, 29.

6. He is the son of man, acquainted with the nature of man.—John 5:27.

VI. The dead will rise from their graves, and will appear before him.

This doctrine cannot be denied, although disputed by the people of Athens (Acts 17:32) and the Sadducees, in their ignorance of the Scriptures and of the power of God, said there would be no resurrection.—Matt. 22:23-29.

But some have been raised from the dead.—1 Kings 17:22; 2 Kings 4:32; 2 Kings 30:13, 21; Matt. 9:25; 27:2, 5, 53; Luke 7:15; John 11:43; Acts 9:40. The Scriptures are very explicit on this subject.—See Job 19:26; Dan. 21:2; Matt. 21:31, 32; Acts 24:15. And it will be the same body that was buried that will also be raised.—Job 19:27; 1 Cor. 15:53; Phil. 2:11. And all this will be done by the Lord Jesus: nevertheless, the work is sometimes attributed to God the Father.—1 Cor. 4:14; 2 Cor. 6:14. And this work is also ascribed to the Holy Spirit.—Rom. 3:11. But the keys of hell and death are in the hands of the Lord Jesus. He is Lord both of the dead

and the living.—Rev. 1:18; Rom. 14:9. See John 2:25; John 6:39, 40; John 5:28.

VII. Consider the happiness of the saints when their Lord will appear.

1. There will be no curse. "Christ (saith Paul) hath redeemed us from the curse of the law, being made a curse for us."—Gal. 3:13.

2. No one can lay anything to their charge.—Rom. 8:33, 34.

3. The weeping of the wicked and the convulsions of nature will not affright them; for they have peace with God.—Rom. 5:1.

4. The Lord will not remember their sins. "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."—Heb. 8:12.

5. They shall be free from sin and its guilt, no more to be in bondage. "If the Son will make you free, you shall be free indeed."—John 8:36; Psa. 32:1, 2.

6. All their good works will be remembered and rewarded.—See Luke 14:14; Matt. 25:23; Eph. 6:8.

VIII. The wicked will be condemned, and cast into the lake that burneth with fire and brimstone. Words and phrases are made use of in Holy Writ, in order to show the punishment of the wicked, some of which I will notice.—

"Hell" (Matt. 10:20); "damnation of hell" (Matt. 23:33); "eternal damnation" (Mark 3:29); "the place of torment" (Luke 16:28); "wrath to come" (1 Thess. 1:10); "vengeance of eternal fire" (Jude 7); "unquenchable fire" (Luke 31:17); "fiery furnace" (Matt. 13:42); "lake of fire" (Rev. 21:8); "everlasting fire," "second death" (Rev. 21:28); "utter darkness" (Matt. 22:13); "chains of darkness," "blackness of darkness forever" (Jude 12); "prison" (1 Pet. 3:19); "bottomless pit" (Rev. 9:1); "destruction" (Matt. 7:13); "corruption" (Gal. 6:8); "their worm dieth not, and the fire is never quenched" (Mark 9:44); "everlasting punishment."—Matt. 25:46.

The reasons why the ungodly will be condemned.

1. For their negligence to perform their duties while in the world. They were sleeping while Christians were praying.

2. For misusing their talents.—Matt. 25:34-40.

3. For all their sins, viz.: "ungodly deeds," hard sayings against God (Jude 15); "against this people" (1 Pet. 4:4, 5); "idle words" (Matt. 12:33); "or their unfruitfulness."—Matt. 25:30, 42, 43.

IX. Who will be condemned, or who will not be able to stand?

1. Those that do not know our God, and do not obey the Gospel of our Lord Jesus Christ.—2 Thess. 1:7, 8.

2. The families that do not call on the name of the Lord. "Pour out thy wrath upon the heathen, and upon the families that call not upon thy name."—Jer. 10:25.

3. All scoffers of religion and blasphemers of godliness. "For they must give an account to him that is ready to judge them."—1 Pet. 4:5.

4. All cursers and swearers; for "God will not hold him guiltless that taketh his name in vain."—Ex. 20:7; Zech. 5:3.

5. Murderers, the proud, and liars; for "they are of their father, the devil," and will be condemned with him.—John 8:44; Matt. 25:41.

6. "All that kindled strifes, contentions, and malice."—James 3:15.

7. The unmerciful, who have no compassion on the poor. "He shall have judgment without mercy, that hath showed no mercy."—Jas. 2:13.

8. The drunkard and the adulterer. "They that do such things shall not inherit the kingdom of God.—Gal. 5:19; Matt. 22:11, 13; Heb. 10:26.

9. Hypocrites, backsliders, and all the workers of ungodliness.—Luke 13:3.

The time of Christ's coming is unknown to us. But we know:—

1. That it will be soon. Read Heb. 10:37; Rev. 22:12.

2. That Christ will appear very suddenly, because the appearance of Christ is compared to a "thief in the night."—1 Pet. 3:10; 1 Thess. 5:3; to a "snare" (Luke 21:35); a "midnight cry" (Matt. 25:6); to the deluge "in the days of Noah" (Luke 17:26, 30); to "lightning" (Luke 17:24)—all calculated to impress on the mind the necessity of being prepared. Next we will notice the difference that will be between the two appearances of Christ. When he appeared first he was in the likeness of sinful flesh, and bore our sins in his own body on the cross; but he shall appear the second time without sin unto salvation.—Heb. 3:28; 1 Pet. 2:2. When Christ appeared the first

time he took upon him the "sinful infirmities of our nature;" when he shall appear the second time, he will sit on his throne with his holy angels.—Matt. 25:31; Luke 21:27.

3. When Christ appeared the first time, he suffered his enemies to condemn him unjustly; but when he shall appear the second time, he will judge the world in righteousness.—Acts 17:31.

4. Christ only appeared to some the first time to suffer; but he will be seen by all men the second time, to be glorified.—Rev. 1:7.

We should learn from these considerations:

1. That we should be diligently preparing ourselves; for many of the signs mentioned have passed already.—Luke 21:39, 40.

2. We should be daily praying for the power of godliness, and watching for the appearance of our Lord.—Luke 12:37; 2 Pet. 3:1.

3. We ought to be filled with solemnity, and ready to abandon all things that may hinder us from serving God.—1 Pet. 4:7; 2 Pet. 3:10.

4. That we ought to be patient, waiting for the coming of Christ.—1 Pet. 1:7.

5. To be active in the service of God (Luke 12:37; Ecc. 9:10); and examine ourselves daily.—1 Cor. 11:31. Amen.

The Gospel.

The Gospel is good news, or glad tidings; it was sent from heaven, it is published on earth, and should be heard, believed, and obeyed by sinners. It is the glorious gospel of the blessed God; it informs us that God is love, that God was in Christ reconciling the world unto himself, and that he hath given us eternal life, which life is in his Son. It is the glorious good news of Christ, the anointed Prince and Saviour, who is exalted to give repentance and the remission of sins; it informs us that he took our nature to take away our sins; that he hath conquered Satan, overcome the world, made an infinite atonement for sin, rendered death weak and powerless, made peace with God, and brought life and immortality to light. It is the glad tidings of the free favor of God toward us; of grace reigning to pardon sin, to justify sinners without works, bringing salvation, and teaching holiness. It is the good news of salvation—salvation for the vilest—salvation which frees from all condemnation, admits into the holiest by the blood of Jesus, and entitles to an inheritance which is incorruptible, undefiled, and cannot fade away.

The gospel comprises doctrines to be believed, ordinances to be obeyed, promises to be fulfilled, invitations to be accepted, warnings to be regarded, and counsels to be attended to.—It presents to us a Prophet from whom we should learn, a Priest we ought to employ, a King we are bound to obey, a Saviour in whom we may trust, a Friend in whom we may confide, a Brother who deserves our love, a Father who supplies all our wants, an Advocate who will carry our cause, a God whom all must adore, a Mediator by whom to approach him, and a Spirit who teaches and comforts.

The gospel flows from the great love, free grace, and abundant mercy of God: it is founded on the Saviour's person, mediation, and death; and it becomes effectual through the energy and operation of the Holy Ghost. In his hand it begets faith, awakens hope, produces love, generates penitence, excites humility, imparts peace, and fosters habitual hatred to every sin. It weans from the world, raises to heaven, delivers from the power of Satan, makes us zealous for God, and translates us into the kingdom of his dear Son. It fortifies the mind in persecution, soothes the soul under sorrow, checks the impetuous spirit in prosperity, crucifies the flesh, and unites Christians together in holy love. It destroys covetousness, and produces benevolence; it roots out pride, and implants meekness: it conquers self, and exalts the Saviour; it enables us to rejoice when suffering for Christ, and raises us above the fear of death; it transforms from the world, and conforms to God; it makes us loathe uncleanness, and love chastity; it dethrones every idol, and enthrones the living God; it delivers from sin, Satan, and the world, and devotes body, soul, and spirit, unto the Lord.

The gospel is proclaimed on earth, and fully enjoyed in heaven. It is called "the glorious gospel;" being glorious in its Author, subject, matter, and effects:—"the everlasting gospel;" being unchangeable in its nature, and destined to exist for ever:—"the word of truth;" because it contains the truth of God, and is opposed to all false systems:—it is "the gospel of peace;" for it proclaims, imparts, and produces peace—peace with God, peace of conscience, and peace with all mankind.

The gospel is opposed to all carnal systems, and must triumph over all opposition; being founded in the highest wisdom, attended by omnipotent power, and designed to glorify God in the highest, it must abide, spread, and triumph. It differs from the law, though it is not, strictly speaking, opposed to it; both are necessary, useful, and have a distinct work to perform. The law wounds, the gospel heals; the law discovers the disease, the gospel the remedy; the law alarms of danger, the gospel finds the refuge; the law causes fear, the gospel begets hope; the law demands payment, the gospel provides a surety; the law wrecks the vessel, the gospel launches the life boat; the law stirs up sin, the gospel purges it away; the law shuts up, the gospel proclaims freedom; the law strips the sinner naked, the gospel clothes him in the best robe; the law condemns, the gospel acquits; the law says, "sinner, thou must die," the gospel says, "Christ died for thee;" in a word, the law is the ministration of wrath and death, the gospel is the ministration of peace and life.

The gospel is compared to the great jubilee trumpet, which proclaimed liberty and restoration; to honey, which is sweet and medicinal; to a net, which collects and draws to the thore; to leaven, which works and assimilates; to seed, which grows and multiplies; to treasure, which is valuable and useful; to light, which discovers and cheers; and to gold, which is pure and costly.

The scriptures speak highly of the gospel; they call it a joyful sound, the power of God, and the incorruptible seed which liveth and abideth for ever. Oh, to feel more of its power, to receive more of its light, and manifest more of its spirit! Blessed Gospel! take the wings of the morning, and spread, penetrate, subdue, and transform; may the wilderness and solitary place be glad for thee, and may the desert rejoice and blossom as the rose! Glorious Gospel!

"Should all the forms which men devise,
Assault my faith with treacherous art;
I'd call them vanity and lies,
And bind the Gospel to my heart!"

The Baptist Reporter.

Counsel to those "Cast down."

"My soul is cast down within me; therefore will I remember thee."—Psalm 42:6.

David was a man of like passions with us.—In the day of prosperity he had said, "I shall never be moved." He had forgotten God at home, surrounded with the vain splendors of royalty. While every Sabbath morning called him "up to the house of God, with the voice of joy and praise; with the multitude of them that kept holy day," perhaps he had not duly valued the privilege; perhaps his heart had been sometimes languid, his tongue silent in the songs of Zion.

But now he was in exile—shut out from the face of God—banished from his sanctuary—surrounded by wicked and profane men, who mocked his anguish with a bitter taunt—"Where is now thy God? You have offered him sacrifices—you have risen at midnight, to give him thanks—you have made the hills and mountains vocal with his praises—ah! you have boasted, "the Lord is on my side! what can man do to me?"—and this is all you get for it! To what purpose is all this ado about religion? Is it thus your God rewards his servants? Let him deliver you now, that we may see it, and believe!"

The royal exile, afflicted and sore-broken, opens not his mouth. His heart is smitten and withered like grass. Penitently he bows his head, saying, "I will bear the indignation of the Lord, for I have sinned against him." It may be that the Lord will look on my affliction and my pain, and forgive all my sin. It may be that He will reward me good for their cursing this day. Why art thou cast down, O my soul? Hope in God, for I shall yet praise Him?"

The desponding heart does not yet take comfort. Again we hear him sighing—"Oh! my God! my soul is cast down; therefore will I remember thee!" Wherefore? "Thou hast been my help. Many times hast thou plucked my feet out of the net—restored me when fallen—comforted me when faint—relieved me when sore oppressed—therefore, in the shadow of Thy wings will I trust, till these calamities be past!"

David, on his royal throne, has little interest for me. But David in exile, sorrowful, and moaning like a dove, awakens all my sympathies. As a brother, he speaks to my heart, when his sad harp breathes out plaintive mem-

ories; when it utters the heart's lonely sighing—its passionate longings after God, and communion with saints—it's lowly penitence, and earnest cry for help—its vain struggles—its sorrowful defeats—its many and deep falls—it's fear, depression and despair, I feel all David's emotion, when the eye of faith, at last, looking up from the "horrible pit, and the miry clay," discerns the great arm of God, and the soul bursts forth in joyful anticipation, "I shall yet praise Him! I shall go to the altar of God—of God, my exceeding joy!"

Why art thou cast down, Oh! sorrowful soul? Why are the moanings of David's harp more congenial to thy feelings than its holy gushings of praise? Come let us reason together. It may be thou hast more cause to rejoice than to weep.

"My soul is cast down within me." Sometimes the past, sometimes the future, flings its dark shadows around me. Behind, I see wasted energies; lost opportunities of doing and getting good; misused time; misplaced affections; wasted feeling, that I ought to have spent in action; idle thoughts indulged; good thoughts turned to no account; days of mental sloth and inaction; a long, dark list of duties undone; of powers misapplied; of mercies enjoyed without thankfulness; of sins, thoughtlessly or wilfully committed. In the future, I see a life-long struggle, fightings without, fears within—a doubtful issue at last; Death closing the day of probation, and after death, the Judgment, and after that Eternity! I am cast down, too, in view of the present, because I do so little good; because I am not more affectionate and dutiful to my heavenly Father. I begin the day with a resolution to walk with God, but ere long temptation arises—I wander away among thorns and briers; I get wounded, I fall; I try to retrace my steps; I try to redeem my time, but I have to mourn, each night, that I am no nearer heaven than in the morning. I am cast down, because after all the Spirit has done in this "evil heart of unbelief," it is still hard, and selfish, and earthly. If right one day, it is all wrong the next; and the work of prayer and repentance and watching has to be done over and over. I am cast down for my brethren's sake; because some of them walk in darkness, and others are clothed in sack-cloth; because some of the dear children of God do not walk in love, as dear children; because others, who wear the garb of disciples, bring dishonor on the blessed Master; finally, because the great multitude of men among whom are some of my own "kindred according to the flesh," reject the salvation freely offered in the gospel, live without God, and die without hope. For these things I weep, and mine eye runneth down with rivers of water.

Oh! thou afflicted, tossed with tempest and not comforted! do as the King of Israel did, in the cloudy and dark day. Turn thine eyes away from thyself, to the everlasting hills! "Remember" Him who, of God, is made unto thee wisdom, and righteousness, and sanctification, and redemption. Is not that enough? God is thine exceeding joy! Do you ask more? This God is our God for ever and ever! He will be our guide even unto death. Is all this too little? Behold yet again:—"Thou shalt guide me by thy counsel, and afterward receive me to thy glory!" You cannot well have more. And methinks you can now lift up your head and sing while your redemption draweth nigh:

"God is Love, and will not leave me,
When I most His kindness need;
God is true, nor can deceive me,
Though my faith be weak indeed."

As for the world, which you can never set right, leave its government to God. "Fret not thyself because of evil-doers." Pity and pray for them; do them good, if you can, and leave the rest to Him who can make the wrath of man to praise him. "But, and if ye suffer in well doing, commit the keeping of your souls unto God; who shall deliver you out of every evil work, and preserve you unto his heavenly kingdom. To Him Be glory and dominion forever!"—Christian Observer.

Prayer for the Gifted.

Strong intellects will secure influence.—Those who think, will govern the world.—Weak, or thoughtless minds, will rely upon them. How desirable that intellect, with all its influence, should be brought to the side of truth and holiness! It has always been true, that not many wise, not many mighty, have been numbered among the followers of Christ. Yet this should not cause us to be indifferent to the salvation of the gifted. Poets, and philosophers, and statesmen have been found among the people of God, and their influence has been

felt. Few though they have been, they have done much for the promotion of the cause of Christ. Why should there not be an earnest desire, on the part of Christians, that powerful minds—the noblest of God's works—should willingly proclaim their great Creator's praise? We cannot suppose that there are minds so gigantic in their mould, that it would be unworthy of them to be occupied with the truths of the Gospel; so exquisite in their tastes, that they can find no charm in its beauties. The gospel presents to us themes, lofty as the throne of the Omnipotent, mysterious as the essence of the Always Unknown, glorious as the resplendent brightness of the Father of Lights. There are truths with which the most gigantic intellects have vainly grappled, beauties which the most refined have never fully appreciated. In God, the God and Father of our Lord Jesus Christ, the good, the beautiful, the true, all centre. And blind and perverted must be that intellect, which imagines there can be a nobler theme than the glory of God in redemption, and nobler employment than doing the work of salvation.

Where is the power that can subdue the vain desires of the mighty mind, and teach it to delight in the contemplation of infinite grace, shining forth in Christ Jesus, the Saviour? He who has made the mind, with its vast energies and insatiable desires, knows all the avenues by which it can be approached. To Him our prayers should ascend. Whatever may be the mental endowments of a human being, all his intellectual labor will afford him no permanent satisfaction until he learns, feels, and acts on the one great truth: "Jesus Christ came into the world to save sinners." Let Christians pray that the Father of Lights may give light to powerful but darkened minds. Then, perhaps, we should see results that would surprise and cheer us as much as the Christians of old were astonished and rejoiced by the tidings that Saul of Tarsus preaches the gospel of Christ. There is one portion of history which no human pen has recorded. But when the record which is kept by the throne of God is opened, we shall doubtless see that many and frequent prayers were offered up for this proud Pharisee, from the time when he kept the clothes of the persecutors of Stephen, until he was met on the road to Damascus by the same Jesus whom he persecuted.

The necessity of prayer for the gifted should be felt by every American Christian, with peculiar force at the present juncture. The councils that determine our national destiny, and the literature that moulds our national character, emanate from minds that may rank among the gifted. The very weakest intellect that gives its vote in our legislative halls, or sends out its conceptions to be read and to influence the minds of our people, would be a centre of holy influence, if purified and impelled by love to God. Is there efficacy in prayer? Is there any possible connection between the petition our heart frames, and the destiny of another? Surely there is, though we may not, perhaps, be able to trace every link in that connection. But, if there is such a connection, then why not pray with special earnestness for that class which is specially influential for weal or woe upon our national destiny? Now is the time for Christian faith to test its energy; and now the time to prove the efficiency of prayer.—Pray, Christians, pray with untiring earnestness, for the gifted of our own and of other lands.—Chris. Chron.

THE WILDERNESS.—Though a wilderness be not heaven, it shall be sweet and welcome for the sake of heaven, if from thence I may but have a clearer prospect of heaven; and, if by retiring from the crowd and noise of folly, I may but be better disposed to converse alone, and to use, alas! my too weak and languid faith till it be exchanged for the beatific vision. May there be but more of God, readier access to him, more fervent love, more heart-comforting intimations of his favor, in a wilderness than in a city, in a prison than in a palace, as long as I abide on earth! If, in solitude, I have my Enoch's walk with God, I shall in due season have such a translation as will bring me to the same felicity which he enjoys; and in the meantime, as well as after, it is no disadvantage, if by mortal eyes I am seen no more. If the chariot of contemplation will in solitude raise me to more believing and affectionate converse with heaven, than I could expect in tumult and temptations, it shall reconcile me to solitude, and, make it my paradise on earth, till angels, instead of Elijah's chariot, shall convey me to the presence of the glorified Jesus.—Baxter.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!"

BOSTON, SATURDAY, MAY 26, 1849.

Interpretation of Symbols, Figures, &c.

(Continued from our last.)

THE SECOND SEAL.—"And when he opened the second seal, I heard the second living being saying, Come! And there went out another horse, fiery-red: and power was given to him who sat thereon to take peace from the earth, and that they should kill each other: and there was given to him a great sword."—Rev. 6:3, 4.

The symbol of this seal—the red horse, whose rider received a great sword, and was commissioned to take peace from the earth, so that men should kill one another—is subject to the conclusion previously arrived at. Mr. Lord says: "This symbol, like the former, is taken from military and political life in the Roman empire. Such destroyers of peace and founders of slaughter, were the long train of conspirators and usurpers that rapidly followed each other from the beginning of the reign of Commodus to the accession of Diocletian."—Ex. Apoc., p. 74. He then gives a graphic description of a succession of conspiracies and slaughters, from the year 183. Still he looks for the things symbolized in the Christian church, and in the contentions and quarrels which different sections of it waged with each other. But as he admits that the political usurpers did take "peace from the earth," and did fulfil all that is naturally foreshadowed by the symbol, we can see no reason for going beyond that for its fulfilment; and consider it as symbolizing the angel to whom was commissioned the performance of these, or similar events.

THE THIRD SEAL.

"And when he opened the third seal, I heard the third living being say, Come! And I beheld, and lo, a black horse; and he who sat on him having a balance in his hand. And I heard a voice in the midst of the four living beings saying, A measure of wheat for a penny, and three measures of barley for a penny; and injure not thou the oil and the wine."—Rev. 6:5, 6.

The third seal foreshadows a period of great scarcity, and cruel exactions. Mr. Lord shows that the peculiarities of this symbol "were characteristics and peculiarities of the Roman emperors, especially of the third and fourth centuries." "They are exhibited in their relations to the people as oppressors, employing their vast powers to wrench from those whom it was their business to protect and foster, their possessions and means of subsistence, and reduce them to poverty and famine."—pp. 106, 9. But with so close a resemblance in the political world, his law compels him to look to the church for the actors denoted by the symbol. He indeed shows for this and the other symbols analogous ecclesiastical oppressions, and destitution of truth; but having a full correspondence with the symbol in one department, we see no propriety in going beyond it to comply with the fancied requirements of an assumed law, which is by no means without exceptions. We say nothing of the period, whether it is the particular one foreshadowed by the symbol; its likeness is all we wish to establish; for we are not writing a *Thesaurus*, but hints. The angel commissioned to produce like political and military oppressions, we regard as the agent thus symbolized.

THE FOURTH SEAL.

"And when he opened the fourth seal, I heard the voice of the fourth living being say, Come! And I looked, and behold a pale horse: and the name of him who sat on him was Death, and the Tomb followed with him. And power was given to him over the fourth part of the earth, to kill with sword, and with famine, and with pestilence, and with the wild beasts of the earth."—Vs. 7, 8.

The symbol of the fourth seal is a pale horse, the name of whose rider is Death, who is followed by Hades, and has power over a fourth part of the earth, to kill with the sword, famine, death, and wild beasts. "This symbol," Mr. Lord says, "is taken also, doubtless, like the former, from the empire, and at a period when there were several acknowledged emperors, or Caesars, who contended with each other

for larger, or exclusive authority, who reduced their subjects to famine by oppression, whose reigns were marked by pestilences, and who destroyed their subjects also by wild beasts. And such a period was the reign of Diocletian and his immediate successors." Without stopping to enquire whether this period has a more striking resemblance to the characteristics of the symbol than any subsequent period, it is enough for our purpose that Mr. Lord finds so striking a correspondence. But, as in the previous instances, he looks to the church for the requisite analogies to the civil empire. There he finds spiritual death, spiritual famine, &c., produced by unfaithful and treacherous teachers, who had usurped the sacred office. We find no necessity for seeking another department, than one which affords a perfect correspondence, for the agents denoted by the symbol. The horseman, as in the preceding instances, we regard as symbolizing the angel whose mission is indicated by the accompanying appendages. The rider is named Death, not from his nature, but from his office. Whenever death visits, Hades is a close attendant. They are as intimately connected as cause and effect. The sword, famine, death, and wild beasts of the earth, with which this rider is commissioned to slay men, are not seen in vision, do not appear as symbols, but are spoken of and serve rather as an explanation of the office of the symbols—the agencies which the angel, to whom was introduced this mission, should be permitted to exert in the execution of his office.

THE FIFTH SEAL.

"And when he opened the fifth seal, I saw under the altar the persons of those slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Sovereign, holy and true, dost thou not judge and avenge our blood on those dwelling on the earth? And a white robe was given to each of them; and it was said to them, that they should rest yet for a season, until their fellow servants also and their brethren, who were to be slain as they were, should be filled up."—Vs. 9-11.

The opening of the fifth seal presents under the altar the souls of the martyrs who had been slain, who enquire respecting the period when their blood shall be avenged, who receive white robes, and are told to rest a season till others are killed as they have been. It will be noticed that they had been slain; it symbolized a period subsequent to a season of persecution, but preceding one which should follow. And the period they were to rest before the avenging of their blood was to be then short in comparison with the period elapsed since they had been martyred.—Their position was under the altar. The altar was in heaven; for when this series of visions was commenced, the revelator beheld a door opened in heaven, and in spirit he went up thither, and beheld there the various symbols by which he was shown the things which must be hereafter. The altar, then, like the other symbols, was seen in heaven, a symbol, as Mr. Lord suggests, "of the instrument on which the expiation had been made, which was the ground of their trust, as it was on that that the fire of God's justice had burned." "Their being under it, or at its foot, denotes accordingly their reliance on the expiation made on the cross, and their appeal on the ground of it to the faithfulness of Christ to fulfil the promises of a speedy advent to take possession of the earth, redeem his people from the power of his usurping enemies, and crown them with the full redemption which is to mark his millennial reign."—Ex. Apoc., p. 154.

The souls thus symbolized were of the same order as the agents which symbolized them. In this we are happy to agree with Mr. Lord. He says: "The martyr souls are exhibited in their own persons; and obviously because no others could serve as their symbol; there being no others that have undergone a change from a bodied to a disembodied life, nor that sustain such relations to God of forgiveness, acceptance, and assurance of a resurrection from death, and a priesthood with Christ during his victorious reign on the earth."—p. 155. He further adds: "They were the souls of the martyrs that were shown in the vision, not their dead bodies." "The term *τα πτυκα* is used in the prophecy to denote the dead bodies of the martyrs (chap. 11:9), and *αὐλακα* (20:4) to denote their disembodied spirits. They are represented as having been slain, and as uttering their appeal to God because of their blood having been shed. But it were incongruous to exhibit dead bodies as conscious, and exerting the actions of life. It were in contradiction to truth."—Ib.

The presentation of white robes to them symbolizes their acceptance and justification.

The revelation that they must rest till *their fel-low servants were killed*, as they had been, implies another persecution, to be subsequent to the period symbolized by the opening of this seal. Mr. Lord argues from it that the last period of Antichrist is to be one of persecution. It may be so; but all we think we are justified in deducing from it is, that another persecution was to follow, and which now may have been experienced. He thinks the period of the martyrs was towards the close of the Reformation. We think it immediately preceded it; and that the persecutions subsequent to the dawn of that era were in the period when the fellow servants of the martyrs were slain.

The interest taken by the souls of the martyrs in the avenging of their blood on the earth, shows that the spirits of the departed are looking forward with intense interest to the time of their glorification. And although blessed are the dead who die in the Lord, yet the glories of the resurrection morn are none the less desired by those who are absent from the body and present with the Lord, than they are by the humble, devoted, waiting Christian here.—(To be continued.)

New York Conference.

TUESDAY, MAY 8—AFTERNOON SESSION.

Bro. N. N. WHITING in the chair.

The nominating committee not having completed their report; and as it was desirable that brethren from all parts of the country should be on the business committee, the following report for their nomination was presented, viz., that Brn. S. BLISS, L. D. MANSFIELD, A. SHERWIN, J. LITCH, and J. D. BOYER, with two to be nominated by the chair, set as the conference business committee. Report accepted. A. HALE and J. CUMMINGS were added by the chair to those reported by the committee. The brethren nominated were chosen.

During the absence of the business committee, the conference engaged in devotional exercises, and hearing from brethren in the ministry, of the state of the cause in the regions where they had labored.

The business committee having come in, presented the following letter, received from the church in Homer, N. Y., by Bro. L. D. MANSFIELD:—

"The church of Adventists in Homer, N. Y., to the conference of Advent brethren assembled in New York city, send greeting:

"Feeling a deep and increasing interest in the spread of the glad tidings of the kingdom of God near at hand, the church of Adventists in Homer send this brief expression of their feelings and views to their brethren assembled in mutual conference. While we maintain the right of *private judgment* in understanding the entire 'word of God,' and would ever contend for this 'right,' not only as the gift of the Protestant Reformation, but as the prior gift of God, to be enjoyed by all; we feel constrained by the vast importance of the doctrine of the speedy coming of Christ, to give *peculiar emphasis* to this truth, and unite our efforts with yours, and the efforts of brethren scattered abroad, in extending a knowledge of this truth as widely as possible. We do not consider it your prerogative, nor, indeed, any part of your object, in assembling together, to make a 'rule of faith,' by which to measure Christians, and thus virtually deprive them of the 'right' to which we have referred, as sacred to all; but understand your assembling to be for the purpose of aiding each other in spreading the doctrine of the speedy coming of the kingdom of God, irrespective of gathering together, to make a 'rule of faith,' by which to measure Christians, and thus virtually deprive them of the 'right' to which we have referred, as sacred to all; but understand your assembling to be for the purpose of aiding each other in spreading the doctrine of the speedy coming of the kingdom of God, irrespective of gathering together, to make a 'rule of faith,' by which to measure Christians, and thus virtually deprive them of the 'right' to which we have referred, as sacred to all; but understand your assembling to be for the purpose of aiding each other in spreading the doctrine of the speedy coming of the kingdom of God, irrespective of gathering together, to make a 'rule of faith,' by which to measure Christians, and thus virtually deprive them of the 'right' to which we have referred, as sacred to all; 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satisfactory to them; whether it was not expected that some confession of past injuries was to be made before confidence could be restored; and stating what he thought should be the result of true and hearty co-operation. When he got to Rochester, on his way East, he called on the editor of the other paper referred to, and found him hesitating on account of the word "invidious," used in the report; because that brother was afraid it might be supposed to imply a "bad spirit" on his part, in what the report condemned in him.—If some other word had been used, he "might not have demurred," he says to the readers of his paper; from which it was natural to suppose, that since the word "invidious" was used, he did "demur." So that what the brethren in Homer and all abroad rejoiced in, was in a somewhat doubtful state. But (said he) I felt very anxious to know, in plain terms, whether he did accept the report, as it was, or not. I then sent him this note.—(Looked among his papers, but did not find it.) I find the note is mislaid. But it was to this effect.—[As we insert the note, we omit the reporter's statement of its contents.]

BRO. MARSH.—To prevent mistake I wish to say, that your supposition in the last "Harbinger," that I would approve your modification of the report of the committee, on the charge of invidiousness, is entirely incorrect. I regard your modification of the report as contrary to all the facts in the case, as presented by the committee. I accepted the report of the committee, without modification. I have not sought to conceal or evade any wrong laid to my charge, but have frankly confessed what the committee charged upon me, without extenuation. I shall act on the principles recommended by the committee, in good faith, and co-operate with all who act in accordance with them. Do you accept the original report of the committee? I will add, in regard to the two members of the committee accepting your modification, that if the committee have any new report to give, they will be expected to give it under their own names.

J. V. B.

Rochester (N. Y.), May 1st, 1849.

This note I requested him to publish, which he declined to do. I also had a conversation, at Rochester, with two of the committee, Brn. PINNEY and AVERY, who took the same ground that I took, as to the word objected to; and I left them talking with the other party in the case when I started to take the cars for home. It was very difficult to get him to consent to put the case into the hands of the committee in the first place; we were nearly all worn out by the extra labor it required, when it was at last taken hold of; when the report was made I was all ready to accept it (for I would do anything that I could, and not sacrifice my conscience, for the sake of peace), and to make my confession. But here we are. I have not heard of any confession being made on the other side. He is "willing to forgive, as he hopes to be forgiven," he says. But the invidious attacks that have been made upon us, and upon all who differ from him, about questions on which we have always differed, and probably always shall differ in this world, and upon our conferences, he does not feel that he has done wrong, because he has had a good spirit; and although the report condemns these attacks, he has no confession to make. But I must leave it. I shall try to act as the report recommends. I do not know what more I can do.

BRO. MANSFIELD remarked, that the church at Homer acted in view of the light they then had on the case; and from what they believed there was reason to expect, felt very much encouraged by the hope that the difficulties which had existed would no more afflict and hinder brethren from laboring together in harmony. He saw that the case, looking at it in its length and breadth, did not appear so promising as he could wish. He should have been better pleased with a more straight-forward, frank, and Christian-like course. And he was apprehensive of the results. His feelings had been strongly in favor of the course pursued by the *Harbinger* in sustaining the cause; but there were a great many good brethren who were influenced by the *Harbinger*, and it was for these he felt a very deep interest; on their account, he had felt most deeply to hope and pray that the labor of the committee, would bring about a favorable result. And this was the desire of the church at Homer. He thought it must give a serious wound to the cause, if this effort of the committee to restore harmony should fail.

The chairman reminded the committee, that the letter came to them in a manner that was customary among Baptists; that it probably was not designed for publication, and it was for the conference to dispose of it, and pass to other business.

BRO. HALE remarked, that although it might not have been designed for publication, if the conference saw fit to publish it in the report of its doings, he supposed it would be perfectly proper. On motion, it was then voted that the letter from the church at Homer be

published with the doings of the conference, with an explanation of that part of it which referred to the Advent papers. (See explanatory note below.)

The committee then reported the following resolutions.

Whereas we feel that we are under renewed obligations to God in that he has called us to consider, believe, and devote ourselves to the promulgation of his truth, which has a special bearing on the present, and as we believe, the closing age of the world; and whereas God has in his great mercy sustained us, while we have endeavored to serve him, under the most trying difficulties, arising from the hostility of those who have gone out from us, the profane scoffing, ignorance, and bigotry of those who were never of us; and under more painful trials from those who are not satisfied with the right to hold and express their views of incidental opinions and measures, but are ever casting the most unworthy insinuations, and making false statements in reference to brethren who differ from them. And as the state of the world still goes to confirm us in the position we have been led to take by the word of God—therefore, *Resolved*, that we devote ourselves individually, and unitedly, to the work of the Lord, thus to continue a strong, clear, harmonious proclamation of the divine testimony upon the hastening judgment, and its relative events; and to urge our fellow men to attend without delay to the needed preparation.

Resolved, That, while the mass of professed Christians regard the signs of the times as indicative of the dawn of a more glorious state of things in this world, we can only view them as premonitory of the speedy coming and kingdom of Christ, and the introduction of the world to come.

Moved, that the resolutions be received as a part of the report of the committee, and laid on the table for discussion.

Conference ended by benediction.

EVENING SESSION.

Opened by prayer and singing.

After which BRO. J. CUMMINGS gave a discourse from Romans 11:12. This was followed by remarks from BRO. HIMES.

Explanatory Note on the Homer Letter.

When this letter was before the conference, the *Harbinger* of May 4th had not been received, or at least, it was not known to the conference if it was.—The previous number of that paper—for April 28—in which the report of the committee on the case was published, with remarks by BRO. M., furnished all the light the brethren had as to his mind on accepting the report; and in his remarks he says: "Had that specification said "inprudent," instead of "invidious" manner, we think it would have expressed the feelings of BRO. HIMES and the committee; to which we might not have demurred," &c. From this it could only be supposed, that he did "demur" to the report as it was; and left it in doubt also whether he would "not have demurred," even if the report had "said" what he himself dictates. This is the reason why the case seemed so doubtful to the conference.

In the *Harbinger* of May 5th, he refers to our note, (see BRO. HIMES' remarks) in which we ask if he accepts "the original report!" and says:

"We most heartily respond, that we do fully accept the original report," with an ardent desire to co-operate with BRO. HIMES, and all others who shall "act in accordance" with its free and equitable principles; with the understanding, that "invidious," in BRO. HIMES' third specification, does not impugn our spirit or motive; for in this we feel justified.

"But if, as the report says, our "manner" has been "invidious" or, in other words, "has tended to stir up and perpetuate strife," we very much regret it; and if any feelings may have been thereby wounded, or the cause of truth injured, we humbly ask forgiveness of God and our brethren."

Well, we admit, what has all along been understood, that the word "invidious" does "not" refer to his "spirit," but to his "manner." This has been the only "understanding" of the committee, or ourselves, of that "third specification." It referred to the fact, that in all the questions "investigated" in the *Harbinger*, on the distinctive being of God—the nature of CHRIST—of man—of the devil—life—death, and of doctrines and measures in general, the "investigation" has been conducted in such a "manner" as to place his brethren, who happened to differ from him, on a common footing with the vilest errorists under heaven. This was proved to the committee, so far as we went, and this could be proved, if necessary, to all our brethren. And this the committee "sustained!"

Now, if the question was to be suspended on an "if," after the committee should have decided it, and after the parties should say they "fully accepted the original report," it should have been understood before. And when we accepted the report, which decided that we had been "unwarrantably se-

vere," it should have been done with an "if" before we asked forgiveness.

Still, we are willing to abide by the instructions of the committee. We have written to them to know how they regard this "hearty acceptance of the original report." We are ready to abide their decision. But we are certainly desirous to know if BRO. M. confesses that he has been "invidious in his manner," as the committee have decided in their report, without an "if."

The readers of the *Herald* must excuse us for taking up so much of our paper with the affairs of the Rochester committee. We do not know how to avoid it, as the case now stands. We shall dismiss it as soon as possible.

THE WEST.—In our recent tour West, after two years' absence, we were greeted everywhere by the friends of the cause with kindness and respect. We trust that our labors were not in vain in the Lord.—We were liberally aided by the friends, though our expenses, together with the distribution of publications, exceeded our receipts. Yet we never labored with more pleasure in scattering the light, or felt more hope of good results. The door is truly open for many laborers, and for successful effort. The calls were abundant on all sides, yet the laborers are few. Some of our brethren have been sick, and others, who had but limited means, have been crippled in their efforts. Help is needed.—The laborers need help, and must have it. Though we refer to all, we speak more especially of BRO. BYWATER, PINNEY, and BURNHAM, who are connected with the Tent, and are breaking up new ground. Now, these brethren must be sustained. Words, even kind words, and good wishes, will not supply their necessities.

Our office has been largely drawn on, and we are now embarrassed; yet we have, notwithstanding, placed at the disposal of these brethren books, tracts, &c., to the amount of \$100, to help them this season, besides pledging to aid them in paying the debt contracted for their Tent.

Having done all that we can do, for the present, we now call upon others to help in this good work. Let all whom God has blessed with the means, liberally aid these brethren, for they are worthy of a generous support.

We contemplate a large Tent meeting and conference in the vicinity of Syracuse, or Homer, about the first of August next, to continue a week, or more. We shall be glad to see a full representation of brethren and sisters on that occasion, when, we hope, some measures will be devised, to insure more efficient labor in the Advent cause in that entire region.

STRANGE.—We have frequent calls from persons, who wish to hire money. It seems that some still entertain the opinion, that we are rich, or have a sum plus of cash on hand, notwithstanding our repeated and unequivocal assurances to the contrary. If mere personal annoyances were the only effect of this groundless notion, we should not have so much reason to complain; but we fear that it has led many to neglect sending to the office our just dues, under the belief that we had a surplus fund, and therefore were not in need. We always speak of these matters with reluctance; but we will say once for all, that the assurance that we are cramped in our legitimate business operations, for the support of the cause, is a "fixed fact," of which we wish those who are indebted to us were as well aware as we are. It is with no pleasure that we now say, that our friends will yet have to extend to us liberal aid, or we shall be forced to abridge our plans of labor in order to advance the cause. Here we leave the matter.

ENGLAND.—We thank our friends at Leeds and elsewhere, in England, for their unsolicited subscriptions in aid of the debt incurred by the English Mission. BRO. THOMAS has written to the subscribers of the *Herald* on the subject, and it is possible that some to whom we have sent it free have been called upon. If so, we would apologize, as it was not intended to call upon such.

THE CONFERENCE IN BOSTON.—Our meetings will begin on Tuesday next, at 10 o'clock A.M., in Charlton-street Chapel, near the *Revere House*. Let all come up to the feast with prayer, and a determination to build up Zion, and glorify God.

BRO. JACOB H. POWLEY, of Kingston, C. W., wishes to know if BRO. WM. JOHNSON, of Matilda, C. W., cannot spend a week with the brethren in the former place? If so, let him inform BRO. P. of the time, and he will meet him on his arrival.

THE NEW HYMN BOOK.—BRO. BURNHAM, NELHAM, LITCH, HALE, BLISS, and FASSETT, are aiding us in getting out this new book. We hope to make it acceptable and useful.

Ireland.

"DEATH! DEATH! DEATH!!! Is this to be forever and forever the cry—death! death! death!!! We came to our office yesterday, hoping that we would not have to pursue the usual amount of awful heart-rending death lists, but need we say that our heart sank within us, and that our blood ran cold as we read letter after letter, and found the burden of each to be the same appalling cry—death, death, death.—The humane Protestant rector of Ballingrope addresses Lord JOHN RUSSELL to-day through our columns, and every line of his eloquent, expressive, philanthropic letter is as a voice from the dead—a voice telling of one hundred and thirty-six registered deaths occurring in one week in the poorhouse of Ballingrope!—a voice telling of the increase of the people's wretchedness and misery—a voice telling of the poorhouse being shunned as a pestilential snare through 'the vain hope' of the victims, 'that death may not all at once overtake them elsewhere'—a voice telling of the deplorable fact, that the people 'have had neither food nor raiment in any way commensurate with their wants, or even the necessities of nature,' and that the painful consequence is, 'they are dropping into their grave in MULTITUDES.' Rev. Mr. CONWAY, the active, zealous, and humane Catholic curate of the same place, writes to us:—

"We have dead bodies everywhere. I am obliged to handle them, coffin them, and put them in the earth. We cannot procure a sufficiency of men to bury the dead, or of coffins to contain them. Every village has dead bodies lying unburied for many days; almost every house in the suburbs of the town has its corpse. We cannot, I repeat, get coffins, boards, or men, for the necessity of the moment. May God forgive our rulers for their cruel conduct toward God's creatures here!"

"Again and again, we ask in anguish of spirit, will men be apathetic while such is the fate of brethren? Will creatures endowed with souls—with human hearts—be silent while the very stones, had they voices, would cry to heaven against such appalling horrors?

"DOOM OF THE 'MERE IRISH.'—We feel it is not necessary to utter one syllable of comment when introducing the following letter to our readers. It has been communicated to us by a highly intelligent gentleman, who would be incapable of exaggeration, and the fruits of whose talent and learning have frequently delighted and instructed our readers.

"There are some facts simply stated in this letter that are terribly suggestive of the state to which our peasantry are reduced—our once happy, light-hearted peasantry. The children fighting for the nettles is one of these. Childhood struggling with childhood—struggling for such means to exist a little longer in living death! The 'well-grown girls' cowering before the writer is another, the agony of their shame—God help them!—surpassing the agony of their hunger. And what, in all the records of this unrelied famine that is slaying our unhappy people, can be more demonstrative of the desert through which our correspondent passed, than the driver's significant words, 'You won't hear the cry of a child from this to Limerick!' Not a child's cry in a district once fruitful and beautiful—once peopled with life and happiness—once filled at this season with the bustle of harvest preparation—once musical with the glad mirth of young voices! Good God! could volumes suggest a more appalling change than the simple words, 'You won't hear the cry of a child from this to Limerick'?

"The following is the letter:—

"To the Editor of the Evening Packet—Dear Sir:—I have been for the last ten days through the counties of Limerick, Galway, Clare, and across thence to King's County. All attempts to depict the existing state of the misery of the masses beyond the Shannon must come utterly short of the truth. All that tract of country from Killaloe to Portumna, on the Galway side of the Shannon, is lying waste and uncultivated. About three out of four of the miserable huts are unroofed. Some of the former inmates are dead, some in the union, and some few huddled together in one or two of the huts still existing. The men generally have perished."

"The correspondent of the 'Packet,' having described scenes of human misery on which a demon could scarcely look without emotion, concludes thus:

"With large tracts of land lying uncultivated, a few miserable men are employed on the roads—at what wages, think you? One pound of yellow meal—i. e., less than 1d. per diem! Great God! how is this to cure famine?

"If this process of depopulation goes on a few months more, you may seek an able-bodied man in vain for twenty or thirty miles of country."

"Such is the testimony of an intelligent Conservative witness, after having visited four counties.

"In the name of our common humanity and our common faith, we call upon the public, one and all, to arouse themselves to rescue their brother-men, their brother-subjects, and brother-Christians, who now stand on the brink of destruction, from this devouring sea of misery, whose deluge engulfs its thousands and its tens of thousands by the week!"—Dublin Freeman.

BRO. R. V. LYON's letter came too late for insertion this week.

Correspondence.

ISAIAH 32:1.

Awake! awake! put on thy strength,
Zion, thou city of our God;
Put on thy beauteous garments now,
Walk in thy majesty abroad.

Awake! awake! still cries the voice
Of him at whose creative word
All worlds, from one chaotic mass,
Sprang forth, acknowledging him their Lord.

Awake! awake! Zion, no more
Lie slumbering in the lap of earth;
Arise! shake from thyself its dust,
Assert thy claims to heavenly birth.

Awake! awake! the Father cries,
The equal Son, and Spirit, too,
Join in the call to thee, O Church,
Thy life and duties to renew.

Awake! awake! thus saith the Lord,
No more shall enter into thee
Thy foes and mine, those souls unclean,
Who ne'er to Jesus bow the knee.

Awake! awake! and shout for joy!
Such shouts as shall all nations shake;
Soon shall thy Lord be glorified,
And thou be blessed—Awake! awake!

I. CAMPBELL.

KNOWING GOD AND CHRIST.

"And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."—John 17:3.

The soul which has the sentence of death upon it, when awakened to its situation, inquires with earnestness what it is to know Christ,—as this is the condition upon which it is to inherit eternal life. Many know the history of Jesus Christ, and that is all.—They have read of his birth, death, and ascension to the right hand of the Father. These glorious truths are discerned by them, but still they live in constant violation of the law of God, because they are not re-created in the heart.

But to know Jesus historically, and to know the letter of his gospel, is not, as it appears to me, what is intended in this text. Jesus said to the woman of Samaria: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. . . . But whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life."—John 4:10, 14. And again, when he was about to leave the world, he said: "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you."—John 14:16, 17. Then, to know Christ is, to have him in us, and dwelling with us. Not that he is in us only while in the house of worship, or while retired for a few moments in the closet, to call upon the Lord; but that he has really taken up his abode in and with us, agreeably to his promise: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."—John 14:23. The apostle also says (2 Cor. 13:5): "Know ye not your own selves, how that Jesus Christ is in you, except ye be reproached?" And again: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness."—Rom. 8:9, 10. Then, Jesus is not only in heaven interceding for his children, but truly by his Spirit inhabiting their bodies, and there making intercession for them: "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered."—Rom. 8:26. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"—1 Cor. 3:16. "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"—6:19.

Our own needs to be known and felt by those who profess to be looking for Jesus from heaven. It is to be feared, that many of them have no Jesus enthroned within, and that his law is not written in their hearts; that the old man was not crucified, and the new man put on; that they have not had the "washing of regeneration and renewing of the Holy Ghost."

We will now notice a few texts which portray the character of those who are in Christ. "God is love; and he that dwelleth in love, dwelleth in God, and God in him. . . . Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." "We know that whosoever is born of God, sinneth not; but he that is begotten of God, keepeth himself, and that wicked one toucheth him not."—1 John 4:16, 7; 5:18. "Therefore, if any man be in Christ, he is a new creature; old things are passed away, behold, all things are become new."—2 Cor. 5:17. How is it with you, my dear reader? Are you professing to be for Christ, and still walk in darkness? If this be the case, will you not now receive him into your heart? He stands and knocks, and if you will let him come in he will. Do not delay one minute, but commence now in earnest to know the true God and Jesus Christ. Make an entire surrender of all you have and are, with your heart fixed to be his forever. Never rest satisfied

until you know that Christ is in you. O, poor, wandering lamb, come back to the fold of God! Here is a table spread for you. Here is bread enough, and to spare, in your Father's house. Come, buy milk and honey, without money and without price. Though your sins be as scarlet, they shall be as white as snow. If sin has stained your character, and driven the Spirit from your breast, put away your sins, and invite the Comforter back again, and he will take up his abode with you. And to the dear saints I would say, Persevere, for

"The morn breaks sweetly o'er thee,
Thy name is graven on the throne;
Thy home is in that world of glory,
Where thy Redeemer reigns alone."

If the hope of being made like Jesus is in you, and you are purified, and know Christ, you have nothing to fear. Jesus says: "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John 10:29.

O, blessed hope! it will soon be changed to glad fruition, and these vile bodies be fashioned like unto his glorious body. And is it true that this change is so near? May we expect it in this our day? Yes; our Saviour has said: "Lift up your head, for your redemption draweth nigh." Let us abide in him, that when he who is our life shall appear, we shall appear with him in glory. M. A. MORLEY.

LETTER FROM WM. MILLER.

MY DEAR BRO. HIMES.—The coming of Bro. Bliss has been to me as the coming of Titus, and driven away my despondency, so that the prospect now is, that I may be continued a little while. I cannot, however, hope to continue long; but while I live, I shall ever have you in grateful remembrance. You have my prayers for your prosperity, and that of the cause. If the meeting with one kindred spirit is so cheering to a sick man here, what must be the joy of our greeting in the other world! The thought of death is a chilling one; but a meeting with the kindred spirits who are with Christ waiting for the consummation of his kingdom, reconciles me to the idea of passing through the dark valley. You and I may part, but our meeting will be soon

I have many things to say to you, but have not strength to write them now. I wish to express my full satisfaction in your management of the "Herald." I wish it were in my power to induce all Christians to read it. I have been highly gratified with the selections from English authors: they clearly present the great fact of the advent near, and make the Jew question, on which alone we differ, a question of subordinate interest. I wish that some who subscribe themselves our dear brethren, would pursue a similar course respecting those questions which divide us. It has pained me exceedingly to have the doctrine of Christ's coming identified in the minds of any of those who do not see with us, with a denial of the divinity of Christ, of the atonement, of the everlasting punishment of the wicked, of the consciousness of departed spirits,—with the denial of which I have no fellowship or sympathy. The oft-repeated attempts to produce distractions and divisions by these questions, have almost caused me to fear, that our contention will not all be stayed by the waters of Ezekiel's river; but that in the language of that prophet, "the miry places thereof, and the marshes thereof, shali not be healed; they shall be given to salt." The course you have pursued with these questions as they have come up, has given me satisfaction, and enabled the "Herald" to take a useful and honorable position. It could not have been expected that you should make no mistakes, and I have cause for gratitude that you have made so few. You will need much wisdom from on high, and much grace to sustain you in the short pilgrimage which remains for you. If you continue faithful, I am persuaded that God will sustain you, and keep you safely to the end.

I am gratified that so many of my brethren continue steadfast, and that there are so many young men of promise laboring to advance the cause. Of those who have turned aside to vain janglings, I recognize but few from whom I expected better things.

I wish to be remembered to all those brethren who have not forgotten me. You and all have my warmest prayers for your continued success in the prosecution of your work. I would like to see your face again in the flesh, and hope shortly to meet you in the better land. Yours in the blessed hope.

Low Hampton (N. Y.), May 14th, 1849.

LETTER FROM I. E. JONES.

DEAR BRO. HIMES.—Through the abounding mercy of our heavenly Father, I am alive, and in improved health, though it is not yet confirmed.

I have preached once to-day in the Mariner's church, it being the first attempt of the kind since I left home. I do not feel particularly the worse for it.

My faith was never firmer, that we are drawing towards the close of this dispensation. All around us point to that great event; and one of the strongest indications of it is, the wonderful blindness which pervades the masses—not excepting the ministry—respecting it. I do not know of but two ministers in this place who are pre-millennialists. I have heard most of them, and have been introduced to three of them; but they avoid me, as if I were of another order of beings.

There is no name better known, and no character less known here, than your own. Of all that I have ever known, you have the most fully all manner of evil said about you falsely; and it can only be for Christ's sake. But Christ tells you to be joyful, and even to be exceeding glad, when such is the case. I hope that you are not yet weary in well doing.

I should rejoice to meet my old "companions in arms" in conference, at Hester-street the 8th inst.; but instead of repining that I cannot, I will rather be thankful that it is so well with me. Please remember me to all very affectionately.

I have had a long season of undisturbed reflection, in which I have carefully looked over our past history and future prospects. Of the great leading features of our faith, I am as much convinced as of any fact in natural philosophy. In our past history, I see much to regret; yet I cannot see how we could have done much better under the circumstances. But I marvel beyond expression, how certain brethren could feel it their duty to divert so much attention from the great truths which formed the sheet-anchor to the church for the first three centuries, and which alone had the power to bring us out from the shackles of the sects, and, for a time, to make us one people.—And especially does it more than ever before appear marvellous, that they could carry this so far as even to persecute you and Bro. Miller for keeping to the original position, with the same bitterness as I hear those who think only of this world. You have fairly stood between two fires; but I trust you will soon stand and sing above the fire. Patience must have its perfect work. No doubt the time will come when you will see these afflictions to have been as necessary to your salvation, as Paul found the thorn in his flesh to be to his. But we have all, I trust, counted the cost, and come to the conclusion, that cost what it may, we must go through. These trials, though they often seem unendurable, will look small when reviewed from Mount Zion. I have often feared that you would at length get worn out by the multiplicity and peculiarity of your trials; for it is certain that no man, of himself, could for so long a time endure them, when he could so easily clear himself of them. But again, when I reflect what grace has enabled apostles and reformers to endure before you, and your own long endurance, I am full of hope that you will yet carry the standard up to Zion, and lay it down at Jesus' feet. Do not trust in your own strength for a moment, for this is a warfare which demands every moment the energy of the Divine arm.

If the Lord will, I shall return soon,—in from one to three weeks. Yours affectionately.

Charleston (S. C.), May 6th, 1849.

SANCTIFICATION, NO. 4.

PERSONAL EXPERIENCE.—Having derived much instruction from the religious experience of others, and being persuaded that it has a tendency to take deeper hold upon the mind than any other method of presenting this blessed doctrine, I am induced to pen this testimony of the gracious dealings of the Lord with me, hoping that some who read may be led to avoid the breakers upon which my bark had well nigh been wrecked. I shall not enter into particulars, as it would occupy too much space, but shall present the most important items only.

At the age of seventeen, I yielded to the convicting influence of the Holy Spirit, and decided to be a Christian. For several days I presented myself at the altar as a seeker of religion, and the language of my heart was, "O, that I knew where I might find him!" I was told to believe, and I should be saved; but how to believe I knew not. At length a brother, to whom I put the question, "How shall I believe?" told me, when I prayed God to forgive my sins for Christ's sake, to believe that he did forgive them, because he had promised so. I then saw the simplicity of faith in a clearer light, and while the minister was praying at the commencement of the meeting, I mentally asked God to forgive me, and expected that God would do it. Instantly the burden was removed from my mind, and I became very calm. The transition from darkness to light was not strongly marked,—it was like the dawning of the morning, gradually became brighter and more clear. I arose and testified that God had given me some peace, and by so doing I felt strengthened. I continued to make confession with my mouth unto salvation, and my faith thereby became more confirmed. I ran well for some months, but leaving home, and becoming associated with the gay and thoughtless, my attention became diverted, and I lost the blessed witness out of my heart. Although the power was gone, the form was still maintained. I continued to pray, but communion with God was gone; I was regarding iniquity in my heart, and he would not hear me. But, alas! like thousands at the present day, I cherished a little hope, and thought, O how vainly, that I had a little religion, though not so much as I had formerly enjoyed. Just as though a soul could be justified in retrograding! There were times when I would give myself to God, and be blessed; but I was not established, my course was a vacillating one.

I proceeded from Albany Feb. 20th to Esperance, where I held the conference alone for six days, except the assistance of Bro. Moore over the Sabbath. We held two meetings a day, preached twelve times, and distributed publications gratis, until a good interest was created. We had a full and attentive congregation throughout, and no manifestations of disturbance, and adjourned for your appointment the 3d of March. I have recently heard from there, and learn that two families of the Adventists have removed from the place, and the cause may not hereafter be as well sustained there.

I have also visited Cooperstown, but I found too much lukewarmness on the part of the friends even to have a meeting. Brethren passing and making appointments there, should appoint their meetings in Tiddville, about two miles from Cooperstown.

Before proceeding to C. with you, as I had arranged, I was obliged to return to New York, on account of the dangerous sickness of Mrs. Gross, where I was detained over two weeks, and was so much out of health myself as to be unable to labor. Having placed her under good medical and other care, I proceeded through the western part of Connecticut to Albany, and onward to the West as far as Homer, Aulura, and Oswego.

In Bridgeport, owing to several removals, the meetings are abandoned.

In Bethel, there are several devoted friends of the cause, and their number is increasing; they live out what they profess, and that is in a kind of preaching which tells to all who take knowledge of them.

"It is no use for you to seek longer, there is no mercy for you," &c. But I was not suffered to be tempted above that I was able to bear, and I still continued to make strong efforts to escape from the snare of the fowler. One morning, after I arose, I felt determined that another day should not pass over my head without having my ease decided. I absented myself from the meeting, and when the rest of the family had gone, I knelt before the mercy seat and attempted to pray; but a seal was placed upon my lips, and not a word could I express. A horror of chair, and in the agony of my soul cried out, "Lord, what is it that prevents me from receiving the blessing now? Show me the hindrance!" In a moment it was clearly shown, that I had been trusting somewhat in my own efforts, instead of relying on Christ alone. These words were then spoken to my heart, as it by an audible voice: "I will pray the Father for you." Then I saw, with the interior eye, the Saviour praying with the Father for me, and I ceased from my own efforts, and cast myself entirely upon Christ. Instantly I felt the life-giving virtues of the all-cleansing blood, penetrating my entire being, cleansing it from all its pollution. Then I experienced the truth of the declaration, "He that believeth, hath the witness in himself." I knew that the work was done: I was the Lord's, and he was mine. No extatic joy followed this act of faith, but peace, pure and tranquillizing in its nature, flowed richly to my heart, and my lips responded, "Praise the Lord!" I opened the Bible: every page seemed to be illuminated with a divine light, and I feasted as upon heavenly manna. I could adopt the language of the Psalmist—"How sweet are thy words unto me, yea, sweeter than honey, or the honeycomb." I longed to tell to all the fullness of love that I enjoyed, and I hastened to the meeting in the afternoon, and there testified what God had done, expecting that my brethren and sisters would rejoice with me. But scarce a response fell upon my ear: I seemed to be talking to the walls, and I sat down, feeling that but few, if any, sympathetic friends were present. O, how I sighed for some kindred spirit, whose heart beat in unison with my own. I continued to testify in the prayer-meeting and class-room of the salvation which I enjoyed; but as none of my class-mates spoke of that full assurance of faith which I felt, it was quite a trial to me to speak of it, and Satan told me that it looked some like boasting, and also savored a little of presumption; and that those who were far older than I was, both in years and experience, did not talk so confidently, and it would appear much more modest for me to express myself in less strong language. To this plausible reasoning I listened, yielded, and went into darkness. Like Samson, I was shorn of my strength, and became weak like others, who endeavor to hide their light under a bushel.

From what has already been said, we may learn the following lessons:

1. That the form of godliness, without the power, will avail nothing with God.
2. That all our struggling and wrestling with God in prayer, while we attach any merit thereto, will not bring salvation to the soul.
3. That when we come to Christ just as we are, covered with pollution, and cast ourselves entirely by faith upon him, we then experience the virtues of the atonement, and are made every whit whole.
4. That in order to retain salvation, we must be bold "to the acknowledging of every good thing which is in us, through Christ Jesus."

"With the heart man believeth unto righteousness, and with the mouth confession is made thereof unto salvation."

M. D. WELLCOME.

LETTER FROM H. H. GROSS.

DEAR BRO. HIMES.—It is nearly three months since I last wrote you, during which I have travelled more than thirteen hundred miles, under all circumstances as to the mode of travel, exposure, &c., and labored "in word and doctrine" as my broken health would seem to forbid. But God has sustained me, and met me at every step with friends indeed in times of need.

I proceeded from Albany Feb. 20th to Esperance, where I held the conference alone for six days, except the assistance of Bro. Moore over the Sabbath. We held two meetings a day, preached twelve times, and distributed publications gratis, until a good interest was created. We had a full and attentive congregation throughout, and no manifestations of disturbance, and adjourned for your appointment the 3d of March. I have recently heard from there, and learn that two families of the Adventists have removed from the place, and the cause may not hereafter be as well sustained there.

I have also visited Cooperstown, but I found too much lukewarmness on the part of the friends even to have a meeting. Brethren passing and making appointments there, should appoint their meetings in Tiddville, about two miles from Cooperstown.

Before proceeding to C. with you, as I had arranged, I was obliged to return to New York, on account of the dangerous sickness of Mrs. Gross, where I was detained over two weeks, and was so much out of health myself as to be unable to labor. Having placed her under good medical and other care, I proceeded through the western part of Connecticut to Albany, and onward to the West as far as Homer, Aulura, and Oswego.

In Bridgeport, owing to several removals, the meetings are abandoned.

In Bethel, there are several devoted friends of the cause, and their number is increasing; they live out what they profess, and that is in a kind of preaching which tells to all who take knowledge of them.

In New Milford, the cause is gaining ground, and

the friends expect soon to have a convenient house of worship a part of the time.

I spent four days in Roxbury, with much comfort to myself, and, I trust, advantage to the cause.—Worn down with hard labor, and much journeying and exposure, and dispirited by ill-health, and other causes not to be named, I realized the kindness of sympathizing friends. If a brother is in affliction, in want, or in sickness,—to relieve that brother is to bear his burden, and so fulfil the law of Christ—“Thou shalt love thy neighbor as thyself.”

I again visited Kent, but from various causes the attendance was small; yet I hope the interest is not declining. Elder Morgan and some others, at least, remain firm and substantial friends of the cause.

In Sharon, there had been quite a revival since I was there before, and several conversions. By request, I have appointed to visit them again in June, on my return from Massachusetts, which will be at considerable effort and expense on my part, and it is hoped there will be a general rally and reviving to the glorious work to which God has called us.

I spent the Sabbath (April 8th) in West Troy, and had a larger congregation than is usual in that place. Had a heavenly visit with Bro. R. D. Potter and family, and other friends. Bro. P. has been very active and efficient in advancing the cause there, and in apparently good health and buoyant spirits, I little thought when we parted, and his last words fell upon my ears, urging me to appoint to preach to them as often as possible, that we should meet no more this side of the judgment. Judge of my surprise, a few days after, on opening a letter announcing his sudden decease. My first thoughts were in sympathy for the cause; my second thoughts were in sympathy for the widow and the fatherless. But God will provide. How appropriate the words of the dear brother who wrote me: “I was deeply affected by this providential visitation,—so little do we know what a day may bring forth,—we hold our life by a very uncertain tenure. O God, help me to work while the day lasts! May God help you and me to be faithful to the end!”

Arrived at Pitcher Springs April 18th, like a pilgrim who, having travelled some days in a parched desert, where no water is, finally gains an oasis, where there are springs of sparkling water, and abundance of delicious fruit. God bless the warm-hearted friends of Christ with whom I met during the six days I tarried there. I preached five times in the Presbyterian church in Pitcher, and seven times in a comfortable hall at the Springs, and had the satisfaction of knowing that my labors were blessed of God to His tried people, and to the enlightening and convincing of the understanding of others. Labor of an ungodly kind had well nigh ruined the cause, by introducing doctrines which gender strife, and turn from the faith. I endeavored to arrest attention, concentrate it upon the subject of the speedy coming of Christ and his kingdom, and a preparation therefor, and to dwell upon other subjects only incidentally. *This is my uniform course.* I consider those brethren to have backslidden, and turned aside from the work of the “flying” messengers, who make incidental subjects the *sine qua non* of all their labors; the result of all such labor must be strife and division in the church. I enclose you a separate statement of the injudicious labor above referred to, and solicit the friends at Pitcher Springs who may feel aggrieved, to consider, that we are “to contend earnestly for the faith,” and keep “the unity of the Spirit in the bond of peace,” and that persons must be lost of,—while we receive them as servants, good or bad, according to their words and works, we must follow Jesus Christ, the same to-day, yesterday, and forever. [The statement referred to will be published next week.—En.]

I spent three evenings in Homer. The prosperous condition of the cause there you well know.

Met the friends in Syracuse one evening, to my great encouragement. They are quite revived, and I trust will again come up to the help of God, so that the cause there may again rise, like a phoenix from its ashes.

I met the friends in Oswego Sabbath, April 29th, and three evenings afterwards, in their new hall, opened for the first time that day. We all felt deeply grateful to God for opening “the door of utterance” to that community again. The hall can be seated so as to accommodate two hundred persons. By particular request of the friends, I appoint a conference there for June 17 to 24, and look forward with hope that, under God, much good may be done. Some few hold back, under the masked shut-door principles, and argue that no good can be done. Rank appears are more to be preferred than these dead weights. God help the true friends of Christ to lay aside every dead weight, and to hold up the light of the sore word, whether men will hear or forbear.

Met the friends in Liverpool two evenings. There are but few lovers and courageous advocates of the speedy coming of Christ there, but they appear to be faithful in every good word and work.

Spent Sabbath, May 6th, in Auburn. The day was a stormy one, and but a part of the friends were out; yet the truth was received with avidity, and we realized the condition of Jeremiah when he exclaimed: “Thy words were found, and I did eat them; and thy word was to me the joy and rejoicing of my heart. I sat not in the assembly of the mockers, nor rejoiced [with them]; I sat alone because of thy hand; for thou hast filled me with indignation.”—Jer. 15: 16, 17.

Spent May 8th to 11th in New York, and attended most of the meetings of the conference. Saw no iron bedsteads nor narrow overcoats manufactured; but I was encouraged and invited to renew and increased diligence in the work of announcing “the hour of His judgment,” and exhorting to a preparation therefor. One circumstance I regret, i. e., that time was not given to report the state of the cause in thee openly.” True obedience to this command to

the different sections of the field, where the different brethren had been laboring.

Want of laborers.—Men called of God to preach the gospel of the kingdom, full of faith and the Holy Ghost, who will give themselves wholly to the work, are much needed in various sections where I have travelled the past winter, especially in New Milford, Ct., and vicinity, in Cooperstown, N. Y., and vicinity, and on to the West as far as Homer; also at Syracuse and vicinity, and Oswego and vicinity. They should not turn aside from the one great work to other questions and vain janglings,—not even to other questions of truth, if it will turn away attention from the hastening judgment.

Unstable Adventists.—Some brethren and sisters are so rooted and grounded, that when we bid them farewell, let us meet them at any time after, and we expect to find them the same,—always abounding in the work of the Lord. They do not act warmly and liberally to-day, and the reverse to-morrow. All should work and encourage according to the ability which God has given, and none should hinder. In how many instances have I noticed the poor widow cast in her all to help on the spread of this glorious truth, while others, out of their abundance, do no more! Surely their alms cannot come up with acceptance before God. If one man devotes his whole strength and time in preaching, &c., and thus denies himself of home, friends, temporal comforts, and a surplus salary over the expenses of a home, why is it that the mechanic, the farmer, or the merchant, is not equally under obligation to devote his surplus income to the same cause? and thus all would work, and none hinder. I speak not from personal considerations, but for the benefit of the cause and of those to whom this applies. There are those that do well occasionally, when excited by some unusual influence, or to avoid the rebuke of brethren; but at other times, entirely withhold their aid. Some, even, seldom do anything, simply because some liberal brother does nearly all that is needed in that particular society. This should not be,—all should work uniformly from principle; and if the aid is not needed at home, send it abroad. The messengers of the Day Spring visit many places, and distribute publications; where they receive little or no assistance; and if they do not receive an extra amount of aid in other places, they must go to work with their hands, and supply the lack. O, let us work individually, let us work as churches,—decently and in order,—as God has given us ability, to forward the knowledge of the speedy coming of Christ, the judgment, and the kingdom.

Syracuse (N. Y.), May 16th, 1849.

P.S. We have just closed the meetings in Middle-town. Much good has been done. At the last meeting, I presented to the congregation a distinct view of the Advent cause, and our duties as individuals and as churches, in view of our waiting and expecting position; and closed by calling on all who look for and love the speedy appearing of Jesus Christ, to unite themselves by giving their names, and thus watch over, and endeavor to aid each other to gain the kingdom; and also to co-operate together more effectually to advance the cause of truth for the salvation of their fellow beings. Seventeen devoted friends subscribed the following—

“Basis of union, adopted by the church in Middle-town, Saratoga Co., N. Y., May 15th, 1849. We, professedly the friends of the Lord and Saviour Jesus Christ, looking for and loving his speedy appearing the second time, do hereby associate ourselves together, by subscribing our respective names, for the purpose of more effectually advancing his cause in the world, and ourselves being governed according to the faith and discipline of the gospel.”

At the conclusion, the church elected Bro. A. J. Forbes to take its oversight as its elder, who was ordained by Bro. Aguirre by laying on hands and by prayer. Bro. F. has proved himself a faithful watchman and minister of Christ, and the friends, as well as the community generally, take knowledge of him as a light set on a hill,—as one who walks with God. We were all greatly blessed with the presence of the Spirit on this solemn and closing interview.

On the duty of setting churches in order, I have had no misgivings for some two years past. I then called upon the church worshipping at the corner of Grand-street, N. Y., to come to order. They decided affirmatively; but within a week a majority of votes were obtained, and it was rejected. I left them, determined to follow the course of “decency and of order” in feeding the flock. The subjects of church duties and conferences I have studied with care, and I feel rooted and grounded as to our line of duty. I trust never again to lend my influence to distractors of the cause of Christ, but to follow that which is good, and which tends to build up on the “most holy faith.” Yours in Christian love.

PRAYER.

Christ, as a Son over his own house, has spoken to it in the following imperative words: “But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.”—Matt. 6:6. Do we profess to be his friends, and still do not the things that he says? We sing,

“When Christ commands, I will obey.”

If we love God, we shall love to pray “in secret.” If his commandments are grievous to us, we do not love him; for “this is the love of God, that we keep his commandments: and his commandments are not grievous.” But some who have loved him, may have “left their first love.” Such must “repent, and do their first work;” then the candle of the Lord will again shine in their dwelling, their closet, and in the open path of life. They will receive the promise, “Thy Father which seeth in secret shall reward thee openly.” True obedience to this command to

pray in secret, implies obedience to every other known duty: because true obedience implies, that the heart is free from all iniquity. In respect to such a heart, God is satisfied: all his claims are met.

Between the horrors that hang around the backslider’s house, hearth, and heart, and “the path of the just,” there is but one step. It is, *repentance*, that inward, hearty turning from sin (because of its intrinsic sinfulness), which can be satisfied with nothing short of the language of the prodigal son and that of the publican: “Father, I have sinned,” and, “God be merciful to me a sinner!” Thus did David repent, when Nathan made him to know his sin, and God restored to him the joy of his salvation.

When this step has been taken, and the wanderer has returned to the Good Shepherd, then he can come with boldness to the throne of grace. This thought is beautifully expressed by Zophar: “If thou prepare thy heart, and stretch out thy hands towards him; if iniquity be in thy hand, put it far away, and let not wickedness dwell in thy tabernacles. For then shalt thou lift up thy face without spot; yea, thou shalt be steadfast, and shalt not fear: because thou shalt forget thy misery, and remember it as waters that pass away; and thine age shall be clearer than the noon-day: thou shalt shine forth, thou shalt be as the morning.”—Job 11:13-17 Reader, does not this language charm thee? Does it not make music in thy soul? O, let it! Then, like David, though he was burdened with the cares of a kingdom—and you may have cares as great and as difficult to bear—yet, I say, like David you may say, “As for me, I will call upon God: and the Lord shall save me. Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.”—Psa. 55:16, 17. And with him you may add:—“Seven times a day do I praise thee, because of thy righteous judgments.”—Psa. 119:16. If you will abide in your “first love,” you may still say, “I will praise my God while I have any being.”

So it was with Daniel, “a man greatly beloved” of the Lord—though he was the third ruler in a great kingdom—he was accustomed to retire into his chamber three times a day, and there, upon his knees, worship the living God.

Jesus has said: “In the world ye shall have tribulation;” but, “Let not your heart be troubled.”—Praying hearts are not troubled hearts. All others are. If tribulation does not make us love to pray, it is lost upon us. It does no good.

BUTLER MORLEY.
Lockport (N. Y.), May 14th, 1849.

LETTER FROM F. GUNNER.

DEAR BRO. HINES:—I have been led to regard the late annual Conference, held in New York city, as an occasion of great moment and vital interest to the cause of truth. The deliberations of that conference, and the resolutions adopted by its unanimous vote, will go forth through the medium of time’s swift-winged and trumpet-tongued messenger, the press, and declare to the world without, and the religious community at large, both on this, and the other side of the Atlantic, that notwithstanding the spiritual death of the land, the tumults of war, and confusion of nations, there is yet a “little flock” disciples of Jesus, who have found time for reflection, and who, having taken the Word of God alone as their basis of action, and the ever-blessed Spirit as their guide, are resolved, as the result of those reflections, to send forth upon its mighty errand the good news of salvation, and the glad tidings of a coming King. O, that this may be done with a more deliberate, cautious, and uncompromising determination than we have ever exhibited before; for if ever there was a time when, as a people, we should adapt our actions to our office, it is the present time. If ever there was a period in our history when it was deemed indispensable that we should avoid floating-bubbles that continually arise on the surface of the general current of life’s swiftly ebbing stream, that period is the present. If the duty of cultivating a spirit of brotherly love, friendly feeling, and unity of action among the ministry was ever imperative, it is infinitely more imperative now. Evil speaking, unchristian denunciation, secret maneuvering, and open hostility, in so far as practicable, must not be countenanced, but the spirit of unity, love, and peace should pervade our ranks, if we purpose to exert any salutary influence, or accomplish any permanent good. Let us, in future, strive with more vigorous effort to elevate the standard of religious thought, pietistic, consolidated action, and Christian harmony, in view of the speedy coming of our Lord and Saviour Jesus Christ. Let us turn aside from vain controversy and unprofitable discussion on questions irrelevant to the coming of our King, and accord the same latitude of opinion to others, on minor questions, we feel desirous to secure for ourselves. (This, I am happy to say, you have ever done.) Let us imbibe more fully the good principles of righteousness and holy living, and be bold and mighty alone, in the straightforward advocacy of gospel truth, bearing more closely and definitely upon the salvation of perishing souls. Let our energies be taxed, and all our best efforts be directed and engaged in the great and important work of escaping death, whether conscious or unconscious, and of securing life—eternal life. If we must have strife, let us enlist in a holy strife—a strife with self, the powers of darkness, and with spiritual wickedness in high places. Let us strive earnestly, manfully, holy, in the strength of Jesus, and through the word of his grace, to obtain a victory over these, and prepare ourselves and a people for his return. Do we want distinction? If faithful we shall have it, then; for He will confess us before his assembled hosts. Who would not strive for such distinction, such honor, such untold glory, as that acknowledgment will confer? A few fleeting mo-

ments, and it shall be ours! Tell me, Lord, shall such happiness be mine! Yours, in hope.

New York, May 15th, 1849.

LETTER FROM J. CURRY.

DEAR BRO. HINES:—I embrace this opportunity to send you a few words, in order that you may know how the brethren here are faring. We are, through the mercy and grace of God, still holding on our way, “faint, but pursuing.”

I understand that you had deputed Bro. Thorp to receive subscriptions to be appropriated to the liquidation of the debt consequent upon the English Mission. A few friends here have sent their mite for the purpose.

We are endeavoring to do some little good by preaching the “gospel of the kingdom” soon to be revealed. “We have not followed cunningly devised fables.” All creation speaks the awful termination of the present dispensation, and truly, when it occurs it will be in great misery. It is now as it was in the days which were before the flood—the earth is filled with violence, and all the foretold signs have been, or are now transpiring. It is absolutely necessary to be up and doing. The prize is won—a few more struggles, and all will end in everlasting peace. The din of battle increases; the conflict grows hotter; the enemies are making their last desperate efforts; and woe betide them who faint now; and thrice blessed will they be who endure to the end. I thank you from my heart for the “Herald.” It is very acceptable and profitable.

Our beloved Bro. Bodie is no more with us. He hoped to have lived to see Jesus come in the clouds of heaven, but it was otherwise ordered. He will be one of them whom God will bring with him when he appears. I am yours, affectionately, in Christ Jesus.

Liverpool (Eng.), April 12th, '49.

NOTE.—We have not one copy of the work you wish.—En.

Obituary.

DIED, April 26th, in Adams township, Washington Co., O., Sister HENRIETTA, wife of Bro. ELLIOTT SPRAGUE, in the twenty-ninth year of her age. She was converted, and joined the Baptist church, about eleven years since. When the truth pertaining to the soon coming of our blessed Lord was proclaimed in this neighborhood, she was among the first to embrace the glad tidings, and willingly took up her cross in its vindication. When Bro. Weetee organized the Second Advent church at Round Bottom, she esteemed it her duty to allow her name to be enrolled among that little company, of which she remained an acceptable member until the time of her death. During the acquaintance of the writer with the deceased, he has had the pleasure of frequently conversing with her in regard to the blessed hope. This was a theme upon which she delighted to dwell. Having realized the saving efficacy of a Saviour’s blood in the pardon of her sins, and the indwelling influence of the Holy Spirit, she looked upon Jesus as her dearest friend—one that sticks closer than a brother. She loved his appearing, because he had promised to “appear to her joy,” and that “he would come again and receive her unto himself; that where he was she might be also.” During her severely afflicting and lingering sickness, she murmured not, but appeared submissive to the Divine will. Her only desire to stay was, that she might watch over her little ones until her Lord, at his appearing, should free her from her earthly toils; but her desire was not granted, and she bowed submissively to the stroke. Her work was done; she had finished her course; she had kept the faith; she had fought the good fight; and, with the apostle Paul, she saw the glorious crown in reservation. She had entered the dark valley, but Jesus was with her—upon his bosom she reclined, and breathed her life out sweetly there. She is gone, but we “sorrow not even as others who have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.” “Precious in the sight of the Lord is the death of his saints.” He will watch over her slumbering dust, and ere long the voice of the Son of God, that awoke a Lazarus and restored to the widow of Nain her son, will again be heard, and in obedience to that mandate the earth will deliver up her righteous dead, when our sister will come forth, not wearing the habitments of the grave, but clothed with a glorious immortality.

“Then friends shall meet again who have loved; Our embraces shall be sweet; At the dear Redeemer’s feet, When we meet to part no more, who have loved!”

J. Y. B.

DIED, in Langdon, N. H., Sunday evening, May 6th, of consumption, Sister MARY, wife of Bro. D. FARNSWORTH, aged thirty-three years. Sister Farnsworth bore her sufferings with Christian patience and resignation; and though called to leave the companion of her youth and her little children, four in number, she could commend them to God in full assurance of the hope, that in a short time they would be again united in the resurrection state, where there will be no sickness nor death to mar our prospects. Sister Farnsworth experienced religion some seven years ago, and united with the Christian church in Washington. When she heard the doctrine of the coming of the Saviour preached, she heartily embraced it with her companion, and continued in that faith until called to leave the fading things of earth, and then went, in hope of a blissful immortality in the better land at the glorious appearing of her Redeemer. She had no doubts of her acceptance with God, and sweetly fell asleep in Jesus to awake in the morning of the first resurrection. I would say to the

companion and friends of the deceased, weep not for her—she is safe—but live with a constant preparation of heart to meet her in the great rising day, where none wake to weep. May that be the portion of all who read this, is the prayer of the writer.

M. D. PROCTOR.

Foreign News.

The steamship *Canada* arrived at New York on Wednesday last, bringing six days' later intelligence from Europe.

The steamer brings intelligence of the march of the French troops on Rome, and of the flight of the insurrectionary government. Thus the way is open for the re-instatement of the Pope.

Another great battle has been fought by the Danes and the troops of Schleswig Holstein, at Kolding, in which the latter were successful.

The King of Prussia has definitely declined receiving the imperial crown offered to him by the Frankfurt Assembly.

A motion was made in the Prussian Assembly on the 26th ult., calling on the government to remove the state of siege which has been inflicted on Berlin, and the space within two miles of the city, since last November. The ministry opposed this measure, and were defeated. The King thereupon dissolved the Assembly. This proceeding caused great excitement. A conflict took place between the people and the troops, and resulted in bloodshed.

The intelligence from Hungary is of the most interesting character. We give the following from the *Boston Post*.

"The events occurring in Europe continue to be of importance far greater than any that we have had to record for years. The new actor in the great drama now going on, is the Emperor NICHOLAS, and he appears to save a kindred spirit in its mortal agony.—The struggle is now, and no mistake, Cossack on the one side, and Republican on the other. The odds are fearful. Time only can reveal the result of this new feature in the aspect of affairs.

"At first it was a war of races; the outrageous demand of Austria went far to turn it to national war, and some of those who were fighting against each other turned their common arms against the common enemy. Austria demands that Hungary, even to the sacrifice of its ancient independence, shall be incorporated into the Austrian monarchy. Hungary demands that her independence shall be recognized. Kossuth, GEORGE, BEM, and DEMERINSKI have agreed upon the following terms:—

"1. The recognition of the kingdom of Hungary in its ancient limits, including Croatia, Slavonia, and the military boundaries.

2. Union with Transylvania, as decided upon by the Hungarian diet at its sitting last year.

3. General amnesty for the whole of Austria, the immediate release of the October prisoners, and indemnities to the families of those who were murdered.

4. Transmission of all the Hungarian regiments serving in Italy, and elsewhere throughout the empire, to Hungary.

5. Recognition of the Hungarian constitution of 1848.

6. Hungary shall remain under the government of a provisional executive administration, elected from among the diet, until the hereditary succession shall have been legally restored, and the king who shall have been elected shall be crowned at Buda-Pesth, and sworn to the constitution.

7. Galicia shall stand in the same relation to the Austrian federal state as that in which Hungary now stands, and will stand under the name of the Polish kingdom of Galicia; it will, therefore, be linked to Austria only by a personal union, having its own army and its own finances.

8. The participation of Hungary in the Austrian national debt shall be decided by the Hungarian diet by majority."

"The Hungarians, who are composed of Magyars, Poles, French generals, and various races, are carrying every thing before them. We have presented the details of their victories. They have cleared their country of the enemy. But this is not the best of the news of their condition. Troops are flocking to Kossuth's army from every quarter. When Pesth was taken possession of by them, they were received with frantic enthusiasm. Crowds of young men hastened to enrol themselves. Other places were equally prompt. There is one spirit pervading the country; the two towns of Szegedin and Ketskemec sent six thousand horsemen to the army, and their cavalry is the most splendid ever gathered, it is said. Kossuth is more in need of arms than of men. It is difficult, however, to find a clear account of his strength. It was above one hundred thousand, made up of the finest troops in Europe, and under officers who have well displayed their skill and bravery. It is constantly increasing. Their victories have been great and decisive.

"Austria struggled long against this force, but at

its last gasp the old despotism got down on its knees to ask a neighbor despot to save it. The London *Times*, which says, 'within certain bounds it is impossible to contest the justice of the Hungarian cause,' thus announces, May 5th, this alliance:—

"It is now, we believe, beyond all doubt that the imperial governments of Austria and Russia have entered into a close defensive alliance, by virtue of which the cabinet of Vienna has solicited and obtained from that of St. Petersburg immediate and efficient military support. An army of 150,000 Russians is destined to perform this important service; 100,000 men will at once enter the Polish and Hungarian territories of the Austrian empire, and the remaining division will act as a reserve, to be employed as circumstances may require. It is with the strongest repugnance and regret that the young emperor and the majority of the Austrian cabinet have found themselves compelled to embrace this humiliating and dangerous alternative. Far from entertaining any desire to adopt, in concert with the forces of the Emperor NICHOLAS, active measures of hostility against those modern institutions which the spirit of the age requires, the Austrian government manifestly deplores the hard necessity of these times which render the forces of a despotic power the only available barrier against anarchy and the total subversion of the empire. The full weight of this misfortune is nowhere more keenly felt than at Vienna. But after the late successes of the Hungarian insurrection, with its numerous Polish auxiliaries, it is hard to say what other course remained to the imperial cabinet. Its resources have unhappily been divided by the aggression of CHARLES ALBERT, the prolonged resistance of Venice, and the menacing attitude of the French in Italy; whilst the Hungarians have been augmented by hosts of the volunteers of anarchy from every part of Europe, and especially by a corps of from 20,000 to 30,000 Poles, who have transplanted their cause to the Hungarian frontier.

"Whether it be at Pesth, Frankfort, or Rome, the principle is the same, namely, the destruction of existing law and government, in order to establish a popular power, sprung from a revolutionary origin, upon its ruins. The French government, by its conduct at home and its intervention in Italy—the Prussian government, by its rupture with Frankfort—the Austrian government, by its resistance to Hungary—are endeavoring to maintain the same principle of resistance."

"This is the description of an enemy to human freedom. It is the view taken of Europe by the oligarchy that rule Great Britain. Americanized, it would be this:—The masses, whether at Pesth, Frankfort, or at Rome, are endeavoring to rid themselves of the old institutions; legitimacy, whether by the French in Italy, or by the Prussian in Germany, or Austrian in Hungary, is striving to maintain its monstrous pretensions.

"The next news from Hungary, now the great battle ground of Europe, will be of absorbing interest. Will the Magyars be able to cope against the Russians? They are well commanded, brave, united, inspired by a spirit of freedom, and fighting by their own hearth stones. If not able, will Prussia stand by and see Austria become Cossack? Will those who are struggling in the same cause of nationality see the autocrat stifle this feeling in Hungary? Will not Austria, after striking down Hungary, strike down the Frankfort assembly and the Prussian nationality? Well does the London *Times* say, 'it is scarcely possible to overrate the importance of these events.'

OUR NEW PUBLICATIONS.—The New Testament will be put to press next week, and will be issued at the earliest possible moment. We regret that it was not possible to get it out at the time we promised. Nothing, however, will be lost by the delay, as it will richly compensate those who obtain it for their disappointment. It is a work of great value, and should be extensively circulated among all the lovers of the pure word of God.

Our agents will be supplied as they may send in their orders. Each one should order what he can make a ready sale of.

It is scarcely necessary to say, that it will require the sale of several thousand copies to pay the expense of getting out the work. The price, &c., will be given next week.

"THE LAST DAYS OF ROME!"—Embracing the 13th and 14th chapters of Revelation. By A. HALE. This work will be an interesting one, and will be published soon. It has never been published in any form.

BRO. W. JOHNSON—Your article is received; but it should have been sent to the paper that published the articles you review. That paper, professing to be conducted on the principles of free discussion, could not consistently, of course, refuse you a hearing in reply. Therefore, let the "bane and antidote" issue through the same channel. Besides, we do not desire to become involved in a discussion of such questions, which only produce divisions.

NEW QUESTION BOOK, FOR CHILDREN.—We have this work nearly ready to publish, and shall get it out in a few months.

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its last gasp the old despotism got down on its knees to ask a neighbor despot to save it. The London *Times*, which says, 'within certain bounds it is impossible to contest the justice of the Hungarian cause,' thus announces, May 5th, this alliance:—

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SUMMARY.

The beautiful new steamer *Empire*, of Troy, one of the largest and most splendid boats in the country, was run into by a schooner at half-past 10 o'clock on Thursday night, the 17th, when opposite Newburgh, N. Y., and was sunk to the promenade deck in a few minutes. There were about 300 persons on board. The steamer *Rip Van Winkle* rescued most on board, though about twenty dead bodies had been picked up. It is thought that the *Empire* can be raised, when the number lost will be ascertained.

A few cases of cholera have appeared in New York, though confined to the vicinity of the "Five Points," the filthiest portion of the city.

An extensive fire broke out in St. Louis on the morning of the 15th, which laid nearly half of the business portion of the city in ruins.—Five banking houses, every insurance office, twenty-seven steam-boats, which were lying in the dock, were destroyed. The loss is estimated at \$6,000,000.

New Orleans is threatened with inundation. The Mississippi has been rising for some time, breaking through the levee, and overflowing a large portion of the city. A large number of workmen are engaged in endeavoring to repair the breaches, but as yet without effect. The water continues to rise, and thousands of the inhabitants have removed, or are preparing to depart.

Dr. Coolidge, who was convicted in Thomaston, Me., about one year since, of the murder of Mr. Matthews, and who was to be hung about this time, committed suicide in prison on the 15th, by taking poison. It appears that he had made a bargain with a fellow prisoner, whose term of service had nearly expired, to murder the principal witness against him in his trial, place poison near his body, and also a forced confession that he was the murderer, and not Coolidge. This man was to get \$100 if successful. The plot was discovered by the forced confession being found on the convict.

On the 1st an affray took place at Benson, Miss., between John A. Cason and Washington Luce, which resulted in the death of the latter by a pistol shot.

Hiram Rich, a lottery broker, has been arrested for shooting Samuel Linton, property man of the Arch-street theatre, Philadelphia. The cause was jealousy about some inmate of a house in Grubbs' court. Both are wounded, but not fatally.

The widow of the late Joseph Stacy, residing on Washington-st., Gloucester, committed suicide by hanging herself to the bed-post in her chamber on the morning of the 15th.

Mr. Seth Wood, a respectable farmer of Seekonk, Mass., committed suicide by hanging himself on Tuesday evening of last week.

A whale was taken off Point Judith last week, and had just been killed, it is supposed, in a fight with some other marine animal.

Mr. G. Luxton, of Larcherville, N. J., was thrown from the back of a colt, was of Larcherville, N. J., was thrown from the back of a colt, and instantly killed.

A little daughter of Mr. Joseph Woolley, of Bridgeport, Ct., put her mouth to the spout of a teakettle boiling on the stove, and imbibed the steam, by which she was so severely scalded, that she died in great distress.

Abram and Henry Pangburn, brothers, fishermen, between 40 and 50 years old, died of intemperance, exposure, and starvation, in a shanty on Van Rensselaer's Island, near Albany.

At East Freetown, on the 12th, a daughter of Mr. Preserved Brainerd, aged about 19 years, was found dead, hanging by the neck in a window, the head being caught by the falling of the sash.

On the evening of the 13th, Mrs. Stiles Stevens was thrown from a carriage near Fox's factory, in Worcester, and instantly killed. She was 40 years of age, and leaves a husband and children.

Mr. Samuel Smith, of Westport, Ct., while drawing water, slipped and fell head foremost into the well, and was killed.

The wife of Stillwell Neely, of Fairfield, N. Y., came to her death, it is supposed, by partaking of some tea which had been poisoned by her son-in-law. Dr. Robert Dickey, of Canastota, N. Y.—Another member of the family was also taken sick, but recovered. The wife of Dickey had returned to her father's house on account of ill treatment.

In a fight between Theodore Witchestail, of Watertown, N. Y., aged 27, and a canal hand named Harrington, aged 29, the former was killed by a kick in the stomach.

Dan Marble, the celebrated delineator of Yankee characters, died on Friday evening, the 12th, a daughter of Mr. Preserved Brainerd, aged about 19 years, was found dead, hanging by the neck in a window, the head being caught by the falling of the sash.

At Troy, two brothers, named Crocker, hands of the schooner Highlander, of Boston, were engaged in scraping the mast, when the tackle gave way, and they fell from a great height upon deck. The elder of the two, Oliver, died almost immediately; his brother soon after.

During an alarm of fire on Tuesday of last week, a lad named Jas. O'Ferrall was run over by an engine at the corner of Bedford and Rowe-streets, breaking three of his ribs, and dislocating his shoulder. His wounds are considered dangerous.

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Letters will be inquired for at all the above places, except at Boston, G. G. G. expects to spend some three months in the West.

BRO. J. Warren will preach at Lawrence Sabbath, May 27th, and Bro. H. June 4th.

BRO. J. D. Hover will preach at Bro. Sherrill's, June 7th, evening, at Milesburg, evening of the 8th, and morning of the 10th, at 10 a.m., at the Mill Creek, at Unionville meeting-house, Sunday, 10th, at 11 a.m., and on the 11th as Bro. Benson and Leton may appoint.

BRO. R. E. Lyon will preach at Holden, Mass., Sabbath, May 27th, evening, at 7:30; at Northfield Farms, the 4th, at 4 p.m., and at Vernon, Vt., the 5th, at 4 p.m.

BRO. N. Billings will preach at North Barnard, Sabbath, the 27th, and at Pittsfield, the first Sabbath in June; at Westfield, Sabbath, the 27th, evening, at the 5th; at Ashburnham, the 7th; at Montague, the 8th, till 11 p.m.; at Northfield Farms, the second Sabbath in June; at Unionville meeting-house, Sunday, 10th, at 11 a.m., and on the 11th as Bro. Benson and Leton may appoint.

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ADVENT



HERALD

Luke 9: 28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. Vol. III.

BOSTON, SATURDAY, JUNE 2, 1849.

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names, with their Post-office address, should be distinctly given
when money is forwarded.

"O God, be not far from Me." Psal. 71:12.

BY JESSE GLENN.

He with me when
My heart is light! When hope hath done
Its magic spell over a heart still young,
Weaving the future a robe of joy,
When the dreams of youth shall my heart employ—
Be with me then.

Be with me when
My heart is well. When love's bright day
Has left no hours of gloom, when all have passed away;
When the love awakes to new and sweet delight eyes—
Are numbered with things long since passed by—
Be with me then.

Be with me when
A lonely sigh from my heart will swell,
When a tear its story of grief will tell;
When each thought that flashes across my mind,
In pleasure, will bring a smile behind—
Be with me then.

Be with me when
My wounded heart needs solace in prayer;
When I lay at thy feet each wish, each care,
O, when with each trial to thee I come,
Teach me to murmur. Thy will be done!—
Be with me then.

Be with me when
I bid farewell to the thaws of earth,
To the scenes of life, the scenes of birth;
When the heart is still, and the form grows cold,
When death and the grave enthrall my being entold,
Be with me then.

Be with me when
I journey on to a better world;
O, let me not to ruin be hurried!
But be with me still, to show me the way
To the realms of peace, the realms of safety,
Be with me then.

Christian Intelligencer.

Chronology.

FROM THE PITTSBURGH "CHRISTIAN ADVOCATE."

Chronology is the science which treats of the divisions of time, and the order and succession of events. To the student of history it is of the greatest importance, inasmuch as it is essential to all correct reasoning from historical facts. From its use in this respect, it has justly been denominated one of the eyes of history.

To ascertain the intervals of time between two events, two things are necessary: 1st, a fixed point in time, to which all preceding and succeeding events may be referred; and 2nd, a measuring unit, which must consist of some definite portion of time. When, for example, we say we live in the year one thousand eight hundred and forty-nine of the Christian era, we assume the Christian era as the fixed point, and a year as the unit of measure. Other units of measure are used, some longer than a year, as centuries; some less, as months, weeks, and days.

Time is measured by motion. The idea of it is derived from the motion of the heavenly bodies, and from the succession of events upon earth. Events in human history take place with little uniformity, but in the heavens they are subject to certain and fixed laws, which act with undeviating exactness. The revolution of the earth round the sun, or upon its own axis, or the culmination of a star, affords each a constantly recurring event as a measure of time.

The year, which is the measure of time in most general use, is determined by the revolution of the earth in its orbit, and embraces the four seasons. It is divided into the *astronomical* and *civil* year. The former is determined by astronomical observations, and is of different kinds, according as these observations are conducted. When the earth's motion in its orbit is referred to an immovable point in the heavens, as, for example, to a fixed star, the time of revolution is that which elapses from the instant at which the star, the sun, and the earth are in a straight line, till the earth returns again into the same straight line with the sun

and star. This interval of time is called a *sidereal year*. But when the earth's motion is referred to one of the equinoctial points, or the ecliptic, the time of revolution is that in which the earth returns to that point, and is called the *equinoctial*, or *tropical*, or *solar year*. These two intervals of time are not equal, on account of the precession of the equinoxes, which causes the solstitial points on the ecliptic to have a retrograde motion, with reference to the fixed stars. The length of a sidereal year is three hundred sixty-five days, six hours, nine minutes, 9.6 seconds; that of a tropical, three hundred sixty-five days, five hours, forty-eight minutes, 49.7 seconds.

The civil year is that of the calendar. As it commences with the beginning of a day, it contains a whole number of days; and when the fractional parts omitted amount to twenty-four hours, a day is intercalated. This is done every four years. It is evident that this supposes the length of the year to be three hundred sixty-five days, six hours; and this is the length of a year as reckoned in the Julian calendar, and called the Julian year. The Julian year, therefore, exceeds a solar year by eleven minutes, twelve seconds. In four hundred years this excess will amount to somewhat more than three days. The Gregorian calendar remedies this by omitting three days every four hundred years.

What methods the antediluvians had of computing the year, is not known. The fact, however, is sufficiently evident, that they used the year as a measure in the computation of time. In Genesis, Moses says that Adam lived nine hundred and thirty years. If any authority may be attached to etymology, we may infer that the methods employed were the same as those made use of to ascertain the length of the sidereal or tropical year. The Hebrew word *shahah*, corresponding to our word year, is derived from a word which signifies to repeat; to do the same thing a second time. The idea expressed by it is nearly related to that of revolution.

It is difficult to say what the precise length of the year was before the flood. Some think that the civil and solar year were the same, and that three hundred and sixty days were the exact measure of each. "In that space of time the sun made one entire revolution; and it was easy and natural for the first astronomers to divide the sun's annual course into three hundred and sixty parts, long before geometry arrived at perfection enough to afford a reason for choosing to divide circles into that number of degrees." If this be true, the computation of time, among the antediluvians, was much easier than it is now.

Some are of opinion that at the flood the heavens underwent some change affecting the revolution of the earth, and that the year became what it now is, five days and nearly six hours longer than it was before. This opinion was held by many of the ancient philosophers; but whether such a change ever took place, is a matter that has never been determined. It is a matter of historical fact, that for a long time after the flood, only three hundred and sixty days were reckoned for a year. Herodotus, in the second book of his history, section fourth, says that the Egyptians were the first who corrected it, by adding five days at the end of the twelfth month.

In the computation of time, different epochs have been chosen by different nations. The Hebrews, in their early chronology, adopted the creation and the flood as the two grand points from which they reckoned succeeding events. The relative points of time were determined by taking, in each consecutive generation, the interval that elapsed between the birth

of the father and the birth of a son. This method was much the same as that subsequently employed, of computing time by the length of each king's reign, and as correct in its results.

The sacred writers, in a majority of instances, had probably no intention of fixing the date to a day, when composing their genealogical tables, but they no doubt intended to give a chronology correct in all the most prominent particulars. When Moses says that Adam was a hundred and thirty years old when Seth was born, perhaps we are not to understand that Seth was born on the same day of the month on which his father was created, and precisely one hundred and thirty years after; but we are to understand that he was one hundred and thirty years old, just as we say a man is thirty, though he may be a few weeks older or younger.

During the early periods of history, the Hebrews, even leaving out of view the inspiration of their writers, are the safest guides both in history and chronology; for it is known that they were scrupulously exact in keeping their records and genealogies. Of this we will be the more convinced, if we compare the inconsistent and contradictory accounts of early Hebrew authors. In consistency and truthfulness the Hebrew historians far excel them.

In view of these considerations, how unmerited and unjust are the following remarks under the article on chronology, in Kitto's Encyclopedia of Biblical Literature. After some general observations, the writer goes on to say: "The knowledge of the Hebrews in chronology rested altogether on appearances; not a trace of anything like a scientific view is to be found in their literature. The books of the Old Testament recognize none of the great eras which other nations have employed. Nor is it until the first book of Maccabees that any such guide is to be found. Times and periods are for the most part left relatively undetermined; and consequently it is difficult, if not impossible, to establish any satisfactory chronology for the succession of events in the history of the Hebrew people. Genealogical tables, indeed, are not wanting, but they are of little service for the general purposes of chronology. Neither the new moon, nor the year, were the Hebrews able to measure and foretell with astronomical accuracy, so as to possess some standard for chronological purposes; and they were content, so far as regards the moon, with such information as marks and traces on the hills, or messengers could afford, after the new moon made her appearance.

The last thing, which appears of importance to the annalist of a rude age, is to mark the precise order of occurrences which he records, and more especially to afford the means of determining their place in the map of time, by noticing their distance from some common point to which they may all be referred. In the more ancient portion of the Old Testament we have to rely almost solely upon the uncertain standard, which is founded upon the average duration of human life, and the length of a generation—a mode of reckoning which, as it proceeds upon a principle at no time fixed, and assumes the constancy of elements which are subject to an incessant but irregular variation," is not assumed. The interval between one generation and another, or rather, the length of time between the birth of the father and the birth of one of his sons, generally the eldest, is distinctly stated, so that the distance of occurrences from some common point, to which they may all be referred, is marked as clearly as any reasonable man can wish. That common point is the creation, which, in spite of all that has been said and written on the subject, may be called the Era of the Bible.—(To be continued.)

of Arphaxad to the infancy of the patriarch.—Had the sacred historians been led to measure the lapse of time and the succession of events by a reference to the epoch of creation, or even to that of the deluge, there would have been no difficulty in finding the proper place of every other occurrence, as well as the true limits of every particular epoch. From the Exodus to the era of Christianity, the life of the human being, having fallen more nearly to its present extent, supplies a better standard; and hence, from the death of Moses to the decline of the Jewish state, chronology shines with a clearer and more steady light."

That the books of the Old Testament should recognize the eras which other nations employed, was not necessary; but nothing is plainer than that they did recognize eras of their own. When Moses said that Adam was one hundred and thirty years old when Seth was born, it was necessary to use some era to which to refer the beginning of Adam's life. Now what was that era, unless it was the creation? The Jews, then, did use the creation as an era.—Lest some might be disposed to date the one hundred and thirty years from the fall, we are told that Adam lived eight hundred years after the birth of Seth; "and all the days that Adam lived were nine hundred and thirty years."

The Jews used other epochs: 1st. The flood—Gen. 11: 10. 2nd. The lives of the patriarchs—Gen. 7: 11; 8: 13. 3d. The departure of the Israelites from Egypt—Ex. 19: 1; 40: 17; Num. 1: 1. 4th. The building of the temple—1 Kings 9: 10. 2 Chron. 8: 10. 5th. The reigns of the kings of Judah and Israel. 6th. The Babylonian captivity—Ezekiel 1: 33; 21: 40: 1. 9th. The era of the Sciriæ, which in Maccabees is called the era of the Greeks, and the Alexandrian era. Here are certainly eras enough to satisfy the most exacting individual.

The objection that "we have to rely almost solely upon the uncertain standard, which is founded upon the average duration of human life and the length of a generation," has no foundation, for "the constancy of elements, which are subject to incessant but irregular variation," is not assumed. The interval between one generation and another, or rather, the length of time between the birth of the father and the birth of one of his sons, generally the eldest, is distinctly stated, so that the distance of occurrences from some common point, to which they may all be referred, is marked as clearly as any reasonable man can wish. That common point is the creation, which, in spite of all that has been said and written on the subject, may be called the Era of the Bible.—(To be continued.)

MARVELLOUS COINCIDENCES.—One of the most remarkable cases of presentiment, or "second sight," (says the Newark "Advertiser") that have occurred at intervals to the confusion of all human speculation in every age of the world, has just been brought to our knowledge in this city. The daughter of a highly respectable family, a child of some twelve years, who has been ill of fever for some days, told her parents, in a paroxysm of delirium on Monday evening, that her brother, who was on board the packet ship *Devonshire*, coming from London, was within twenty miles of home, and had with him sundry presents for them, specifying, among other things, five books with red covers, gilt edges, &c. The vessel arrived the next morning, and the return of the brother, with the specified presents, verified the truth of her marvellous impression. When the brother entered her chamber, she recognized him at once, and on the instant interrogated him concerning

the presents, which she said she had dreamed of, when he confirmed her prediction in every particular. She then immediately relapsed into delirium.

New York Conference.

WEDNESDAY, MAY 9TH—MORNING SESSION.

Conference opened by prayer and singing. The resolutions presented at the last meeting, by the committees, and laid on the table for discussion, were presented for the further consideration of the conference.

[The following resolutions, in their amended form, were inserted last week; but as the discussion which led to their amendment is inserted this week, we re-publish them in their original shape.]

"Whereas we feel that we are under renewed obligations to God in that he has called us to consider, believe, and devote ourselves to the promulgation of his truth, which has a special bearing on the present, and as we believe, the closing age of the world; and whereas God has in his great mercy sustained us in the midst of the most trying difficulties, from without and within, while we have endeavored to serve him. And as the state of the world still goes to confirm us in the position we have been led to take by the word of God—therefore

Resolved, That we devote ourselves, individually and unitedly, to the work of the Lord, thus to continue a strong, clear, harmonious proclamation of the divine testimony upon the hastening judgment, and its relative events; and to urge our fellow men to attend without delay to the needed preparation.

Resolved, That, while the mass of professed Christians regard the signs of the times as indicative of the dawn of a more glorious state of things in this world, we can only view them as premonitory of the speedy coming and kingdom of Christ, and the introduction of the world to come.

Bro. Hale remarked on the first resolution: This resolution reminds us of our duties to God, and opens the way for us to occupy our position with fidelity to him. It is perfectly proper for us to call to mind and rehearse the goodness of God in the past, and in doing so we follow the custom of the people of God of old. Never did I feel deeper obligation to God than for the fact, that he called my attention to this great subject in which we are engaged. I also feel to thank Him that he called me while in sin and in infidelity, to forsake my wicked course, and turn to him; and also that he enabled me afterward to take a stand in support of the moral reforms of the day. But after all, I might have been connected with these great measures, and yet perilled my all by not seeing the end, and taking a true position in regard to the final consummation. I therefore thank God that he has shown me our relation to the end, and enabled me to live through the many trials and sufferings to which this cause is incident. I presume you all feel the same gratitude, for you have alike participated in the trials of the past.

One class of difficulties against which we have to contend, arises from that class of individuals among us who are carried away by excitement, and love of novelty and contention.

One great cause of strife among us has been owing to the fact, that we could not worship novelty as they do. It is not the excitement that enlisted us, but the truth. Now, this class of individuals we have had to meet, and God has sustained us. If we did anything, we were considered faulty; and if we did nothing, we were found fault with; and so it has been from the beginning. It is always the policy of sectarians to brand those who differ from them with severe epithets,—to consider such as heretics, and that they have a right to do what they choose with such. And this has been the principle upon which some of our brethren have acted. Go where we will, we find a wall, great and high, raised up between us. You must either submit to their claims implicitly, or maintain your own personal independence, and say to them "You go to the left, and we will go to the right; or you go to the right, and we to the left."

This resolution is designed to bring out a clear and harmonious expression and testimony in the future on the coming events. With a large class of Adventists they are prepared to act, and take a position on these great truths, though we differ in sentiment on some minor points. The Advent doctrine they wish to see prosper,—it is the great work they believe the Master has called them to sustain. All I wish to know of my brethren is, whether they entertain the same views in reference to the Advent doctrine as held by us from the beginning; and I care not what particular measures they see fit to adopt to further the object of our hope. A man may believe in the distinctive being of God, and the peculiar and different views entertained on the Sonship of Christ, the exist-

ence of the devil, &c. What we want is, that brethren should not sit in judgment over each other on such points; not to see how many should be cut off, but how many can be saved. It certainly is not a congenial work to hunt up heretics. We need not go into a labored argument to define our position. If we can only co-operate in a little, if not in all, it will be well. These are my views for presenting the resolution, and I hope it will call forth a very general expression of the feelings of the brethren upon it.

Bro. Himes remarked: That there were two principles of action, which, if the brethren understood, we should be better able to arrange ourselves for action, viz.: The productive, and the destructive. The last endeavors to overthrow all that the former class strives to accomplish. We have in the mercantile world these two classes. First, the merchant, by industry, skill, and perseverance, receives certain profits, and gives character and stability to trade. But he has to contend with another class—the indolent, the spendthrift, the crafty, who live on the products of others. Just so with the farmer: he ploughs, he plants, he reaps; while another is lounging at the grog-shop, and living on the labors of the honest farmer. As it is in the mercantile and farming interests, so it is in the church. We have one class of men that have found out what they want to do, and who go about it. They maintain that position, and labor day and night to accomplish their end. These men establish a character—the community know where to find them. On the other hand, we find men wavering in regard to their principles; one thing to-day, and another thing to-morrow,—always changing. If he be a pastor, no Christian church can expect any amount of profit or good from such a man. His work is one of destruction. It is nothing new to have these two classes in the church. The church has had its bankrupts, as well as the mercantile community. There are many who have lived on the labors of Father Miller, who toiled and labored so many years to extend and plant the truths of the Advent in the land. For a time they sailed on the tide of the influence he, by the agency of God, exerted, and they have supposed they were doing wonders, when the truth is, that effect was produced by others.—The most of our difficulties and perplexities are not from without, but from within,—not from the productive class among us, but from the destructive. But thank God, we have so much left as we have. I know that some of the latter class deny that we are Adventists, and that our churches, ministers, and conferences are entitled to that name. Yet, after all, I love the truth of the great message we are called to give the world. Our work, brethren, is to go on, not introducing new issues, which draw off the mind from the true one. I am glad that there are so many true hearts, who are willing to renew and pledge themselves to sound the cry until the Master appears.

Bro. Whiting remarked: We have made one very grand mistake while we have been engaged in this one great subject of such absorbing interest. We have supposed there was no battle to fight. We supposed the world would end, and we should have nothing to do. But we have found out our mistake. Now, it is a part of God's moral government that his truth should have opposition from first to last,—that there should be constant opposition from all the powers of darkness. And Paul says, that it is no wonder that the ministers of Satan even should be transfigured into ministers of righteousness. In the days of the apostle, I find that all his old friends turned their back against him: "All they in Asia be turned away," &c. At Ephesus, in his charge to the elders, he tells them that he "knew this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also, of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Now, if the truth was opposed in that way in that day, shall we not expect it now? Do not let us dream the devil is dead, or gone to sleep. This constant opposition is to be expected till the end. To oppose the truth the devil takes men that have no religion, and even those who have. And this is the strangest part, that he will even take a good man, and so warp and turn his judgment, that he will absolutely make him conscientious in the support of the grossest error for a time. But such, I believe, will, after a while, have their eyes opened to discover their wrong. The wise man says:—"There is a way that seemeth right unto a man, but the end thereof is death." It is not a new thing to have opposition from foes with-

out and foes within,—to have unpleasant strife. Because we have it to contend with we magnify our evils. The nearer an object is to us, the larger it seems. My little finger looks larger to me here than a great mountain away off in the distance; so, because opposition is our lot, and it is right before our eyes, we think we are the most unfortunate people that ever lived. But had we lived back in the past ages, we should have concluded otherwise, and been ready to say, after all: "There is no new thing under the sun." Now, how shall we manage in the future? We must, my brethren, constantly lean on the arm of God—constantly realize our dependence on him. "When I am weak, then am I strong," says the apostle. If we feel a sense of these evils among us, let us look to God for guidance and support. God can take care of the very worst of men, and turn their entire course, and make them to sustain the very cause they are endeavoring to pull down. I am satisfied we have not that spirit of constant and fervent prayer that we should have: and these difficulties will multiply till we come into a right state of mind, and have more faith in God. Not that that I would discourage effective and judicious efforts and measures to prevent and cure the evils among us,—no! I am for doing all we can, and by all means we can, to keep ourselves a pure people. If a man comes to me with a plain, simple Biblical truth, I will receive it; but if he brings new messages, and all twisted up into a thousand cobweb threads, I am determined to have nothing to do with them—I give such no quarter.

Bro. J. S. White said: I wish to occupy but a few moments, as I fully agree with the remarks of Bro. Whiting, without objecting to previous remarks. Our brethren never allude to our Advent experience without awakening in my bosom a new interest. Before I saw the evidence that the Advent doctrine was true, or had my attention called to the question, my mind was arrested by the report of a man lecturing on "the end of the world." My mind was interested even in the report, and I succeeded in obtaining, soon after, Bro. Miller's "Lectures." I was so interested in them, that I was led to read all I could procure on the subject. Prior to this, I was an Anti-Slavery man, of the ultra class, as they are termed, though not a very active one. I was also engaged in the Temperance cause, and soon after the subject of peace came up, I embraced the Non-resistant principle; so that I have been changing somewhat all the way along. But when I embraced the Advent doctrine, it was a new conversion entirely. I was brought from a state of comparative darkness to one of light; I felt called upon to preach the doctrine as I saw it. As a preacher of the Gospel, and an honest man, I could not do otherwise. It was a year and a half, however, before I felt the liberty to withdraw from my pastoral connection with the church, and go out into the field as an Advent lecturer. In doing this, I went in opposition to the church; but still I felt it a duty to withdraw my connection, as the Baptist church had adopted doctrines which I believe the Bible did not sanction. I endeavored to act on this principle in the moral reforms as they came up, sustaining them, and referring to them in my public discourses. I now admit that the Advent doctrine is the great main truth of the age—the main-spring of all. Yet there are kindred truths, on moral questions, which should call forth our attention. I do not overlook them, but when they come in my way, I speak on them. I have not introduced the Temperance question as the great question, or truth, of the age, nor the Anti-Slavery, or peace question. Now, I do not wish to be trammelled in this, nor do I think any one wishes to do it; neither do I wish to trammel any one else. What we need is, grace to endure the trials we are called to encounter. Human nature, some think, I suppose, is dead; but I entertain my old Baptist views on that still. I cannot believe as some of my brethren do on this point; but that this always tries to gain the ascendancy, striving for the mastery. A man is a monarch in himself—his will is his constitution—self is the emperor. Now, we want to bring all into subjection to God. Let us maintain the "unity of the Spirit in the bonds of peace." I would support the resolution, only suggesting that the sentence, "enemies from without and within," be changed, or left out.

Bro. Himes wished we might act understandingly. I do not believe in covering up difficulties. I do not go for acting together three days on an anniversary occasion, and in opposition the rest of the year. These difficulties within cannot be disguised. I want to find in business, to support their families at

act openly, frankly, and manly, as a Christian. If I am not in my place, I am ready to resign it to others, and lay all my interests at the feet of those who will better carry forward the work of God. We meet in conference, to pass resolutions in good faith; and when we are absent from each other in different parts of the vineyard, we want to feel that we are still acting in unison. If we cannot carry out in good faith the resolution under consideration, it is our duty to oppose and vote against it. It should be understood, that while we discuss and pass resolutions in mutual conference, we believe in conferring with and sustaining each other.

Bro. Bonham gave an expression of his interest in the subject of the resolution under consideration. He was encouraged that we were enabled to meet under circumstances so prosperous, after the inroads which have been attempted on us by so many errorists and fanatics. He thought that England still presented an interesting field of labor—cheering indications of the success of the truth, and he purposed returning again to that country. The present state of the world is convincing many of the proximity of the judgment. He sympathized with the object of the conference, and was in favor of the resolution as it now reads.

Bro. Needham remarked: I am opposed to the striking out of the phraseology to which Bro. White referred. I am fresh from some of these difficulties, and though we find them just nothing at all, yet their cause and origin are something. I am satisfied something must be done, that we must take our stand against the prevailing evils among us. We can go no longer. If we bite and devour we shall be consumed one of another! And although we are not entirely consumed one of another, yet it is partially so at least. I was once, though against my will, the listener to the difficulties existing between a man and his wife: they made my ears the receptacle of all their complaints against each other. The complaint of the husband, when summed up, was this: his wife did not quarrel right. And she complained that, instead of his being in his study, (as he was a professed minister,) he was sitting around the stove, constantly finding fault. She did nothing right—she did not cook right—did not do this thing right, or that right: and how could they thus live together while he was thus doing nothing, and still finding fault with his wife, because she did nothing right? The result was, that the wife became wearied of her husband, and they parted. Now, I go for putting away this fault-finding among us. Let those who sit down doing little, or nothing else but this, go to work! The crisis is come for action on this subject. We must meet it, though painful as it is. The difficulty now existing must now be put away from among us. Let us get at the root of it. I find no difficulty in defining my position. We are to believe and live out the Second Advent doctrine before the world, and when I do this, I find no difficulty in being branded as a "Millerite" anywhere. But if I should go out and lecture four or five evenings in a week on Anti-Slavery, or any other subject, professing to lecture on the Advent doctrine, the community would be at once disappointed. Instead of hearing what they expected, they hear an abolition lecture, or dissertation on something else. There is a distinctive position for us to occupy, and that is, our Lord is at hand! This great truth we should maintain at all hazards, till the Lord appears, or we lie down to sleep;—maintain it to the end.

Bro. L. D. Mansfield said: I wish to occupy but a few moments, as the time is already consumed. The point of the resolution to which reference has especially been made—"We thank God amidst difficulties," &c. Who are "we"? I understand, those brethren who are associated with us to promulgate the Advent of our Lord near at hand, and all who sympathize with us in this great truth. Those who have consulted together to carry forward this work. There are others among us,—those who have embarrassed us,—those who have opposed us,—opposed our meetings, our conferences, &c. Now, as the resolution states, "there are foes within and without." Is it no embarrassment to our endeavors to have it published in a professed Advent paper and otherwise, that we come forward to make "iron bedsteads," and "fasten upon us sectarian interests," &c., and thus create prejudices against those who have and are still doing all they can to advance this great cause? When we propose in our conferences to aid those who are anxious to get out into the field, who are now confined in business, to support their families at

home—is it no embarrassment to have it said that we make our appeal to filthy lucre to carry on the work of God? Are there no difficulties within? I told him who made these aspersions, that it was unkind and unjust, and if he had heard or seen the feeling that dictated these resolutions and remarks, he would never have penned the remarks he did. I feel to sympathize with the spirit of the resolution before us, and hope it will be sustained.

Bro. D. I. Robinson remarked: I am somewhat acquainted with the state of the cause from the State of Maine to Milwaukee, and can testify to the unhappy effects produced by unruly spirits among us. When we express the one great object of our work, it is the great question of the speedy coming of our Lord and Saviour Jesus Christ. In this is embodied the literal coming, in distinction from a spiritual one,—the literal resurrection of the dead,—the kingdom of God,—the literal fulfilment of the signs, in distinction from a figurative. Again: this coming of our Lord we consider pre-millennial; we are not to wait a thousand years before he makes his advent, but it is now! These are the great truths which drew us together in the beginning. All that can agree in promulgating these, and agree to do nothing to distract the body of Christ, we consider brethren in faith. All know that in the outset, these were the truths that drew us together. But since '44, ulterior objects have been introduced. And even before the time of great expectation had passed by, some were planning to introduce these questions of controversy and strife. One told me, that if he knew the Lord was not coming now, he should spread himself on one particular subject, which he named. Now, our views are different on the state of the final punishment of the wicked; but we can hold these different views without distracting the cause of God. When I preach, I do not express myself, or dwell on that question in such a manner as even to produce unfavorable consequences. Brethren should be judicious in the presentation of what they deem truth. When the subject comes up in discourse, I do not pass over it without first giving an incidental remark, which I consider duty for me to do; but to undertake to discuss that subject time after time, is quite another thing, and is one of the fruitful causes of the distraction that exists. Now, I believe in an honest treaty, or an open war. There are men who will take the advent doctrine, and make capital of it in private matters. There is a diversity of views in our midst; and the tenacity of some brethren in pressing them has the effect to present a divided front before the world, and to discourage us in our work. Another thing should be considered, that the expenses of our future operations cannot be sustained unless we are assisted, and labor together to sustain the cause. Now, if those who are not willing to take a position, and stand on the Advent truths, and agree to sustain them, would just get their own congregations, things would go on more harmoniously among us. But, as it is, some brethren go forward and plant the seed, and others come along and reap the harvest, or destroy the crop. But after all our difficulties, I am exceedingly thankful that the cause has still been maintained. I do not believe that another people could ever be supported as we have been in our trials, discouragements, and disappointments, unless especially sustained of God. We have lived because we are on the truth.

Bro. J. S. White wished to say, by way of explanation, that he did not mean to say that he did not think the causes referred to in the resolution existed; but he thought such things ought to be kept quiet, and, for the sake of union among us, should be let alone, without stirring up feelings of strife.

Bro. Hale remarked: The resolution says, difficulties exist. God has sustained us in them, and I felt that we ought to thank God for his supporting hand amid them all. Brethren may think themselves intended who are not intended. We have no reference to differences of opinion as held by our brethren on the whole circle of Christian doctrines; but we do refer to that class of men who, whether true or false, make difficulty. All through the land we are told that those brethren who are laboring night and day to sustain this cause, and are associated in this one great Advent truth, are instituting popery,—that we are getting up “iron bedsteads.” Now, it is such men that are engaged in endeavoring to destroy the character of brethren, and our labors, by false and erroneous statements. It is not the difference of views that has called forth the resolution, but this most contemptible way of making dif-

ficulties,—packing us into the “same train with the devil,” “heathen,” &c. We do complain of men for lying about us. But such men show what they are,—it is, “rule, or ruin,” with them. This is their spirit, if they do not speak it out.

Moved, that the resolution be laid on the table for some amendment, as suggested.

Conference adjourned by benediction.

AFTERNOON SESSION.

Meeting opened by religious services.

Bro. Hale presented the resolution in the morning, which was adopted.

Bro. Hale presented the following resolution:

Resolved, That our views of prophecy respecting Christ's coming, are legitimate conclusions from premises long since established by the eminent expositors, of most Protestant sects, and are indispensable to the unity and harmony of the word of God; we cannot, therefore, abandon them, without sacrificing our reason and our conscience, and our regard for the long line of eminent divines who have maintained the truth since the apostolic age.

Bro. Litch said: There are two views which divide Christendom in reference to the things coming on the earth. One class hold the idea that there is to be an age of peace, to be brought about by the preaching of the gospel; this is the great lever by which the world is to be renovated. This period of peace is understood by the term “Millennium.” Do the Scriptures teach this doctrine? If so, where? That they speak of a universal state of holiness and peace, is true; but not under the present dispensation. The Spirit of Jesus Christ in the holy prophets testifying of things past, those now transpiring, and of the future. How did they teach? The Scriptures written by them trace the history of the Jewish church by prophecy, from the deluge until Jerusalem is trodden down and that nation dispersed throughout the entire world, and so to continue until the consummation. They next describe the great Gentile empires, which were to scourge and break up that kingdom of the Jews. This prophecy commences with the head of gold, in the image, which symbolizes the Babylonish monarchy. In this image we have the entire outline of this world's history for at least twenty-five hundred years. The Jews were carried into captivity in the days of Manasseh and Zedekiah, by the Babylonian government. The next kingdom consummated that captivity. How long is to be their dispersion? The answer is found in Christ's language in Luke 21: 24: “They shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.” What then? Answer (v. 27): “And then shall they see the Son of man coming in a cloud with power and great glory,” &c. The kingdom of God is next to come! How is this kingdom to be established? By the preaching of the gospel? The Spirit of Christ in the holy prophets tells us, and we will let the word of God answer. In Matt. 21st we have the appearance of the Messiah in the manner predicted in Zechariah, riding on an ass, and the colt the foal of an ass, into Jerusalem. He came to fulfil that prophecy. He did fulfil it. He went into the city, and took possession of the Temple in the name of the Lord. But the rulers of the people rejected him. He propounded these questions to them: “Did ye never read in the Scripture, the stone which the builders refused has become the head of the corner?” He spake a parable unto them, and then declared, “The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.” The Jews perceived he spoke of them. Here we perceive the Jews lost their distinctive right to that kingdom as a nation. They are now to come in by repentance and faith in our Lord and Saviour, during the present dispensation. In this dispensation, Christians do not enjoy royal prerogatives, nor are they to expect to. Says the great Master: “If they have hated me, they will hate you. In the world ye shall have tribulation.” His answer to Pilate was: “My kingdom is not of this world;” though he declared in answer to his interrogatory, “Art thou a king, then?”—“To this end was I born, and for this purpose came I into the world, to bear witness to the truth.” That is, his kingdom was not of this world under the curse, but of the new earth. Since the captivity of the Jews under Zedekiah, there never has been a man to reign on the royal throne in Jerusalem; and Ezekiel foretold: “And thou profane and wicked prince of Israel, whose day is come,” &c.—(Ezek. 21:25-27.) How long? “Until he

come.” Whose right is it? The answer is found in the language of Gabriel, as recorded in Luke 1:31-33. No kingdom of God is to be restored on earth until Jesus comes. How can it ever be restored? The answer is given in the promises of God. Man, in his present constitution and organization, cannot inherit the kingdom. The apostle gives the qualifications in 1 Cor. 15:50-54. We must be clothed with immortality. Who shall be heirs? All those who are born of God,—all who are partakers of the Spirit of God by faith in Christ. Such shall be quickened and raised up at the last day. This is the only condition on which the Jew can be admitted into the kingdom of God. The promises of God give to the believing Gentile the same privileges with the Jews. “The middle wall of partition is broken down;”—we are all one in Christ,—no difference between Jew or Gentile, bond or free, male or female.

But do not the Scriptures teach us, that all must know the Lord, from the least unto the greatest? And does not this teach, with other passages, the conversion of the world? I answer that the Scriptures teach that the world must be in a state of holiness, and of that perfection in which it existed previous to the fall. But no efforts of man, or human means, can produce and bring about such a change. For if this extraordinary manifestation of the God-head, as witnessed by the Jewish nation for so long a time, failed to accomplish this end, and regenerate man, what circumstances and agencies will? In the 2d Psalm, Christ is represented as asking the Father for the kingdom of the earth, and when granted him, he is to break them with a rod of iron, and dash them to pieces as a potter's vessel. It is not till then, at least, that the earth is to be filled with the “glory of the Lord.” Then it will be, that “nothing shall hurt or destroy in all God's holy mountain.” Christ himself illustrated the state of the world to its end, and the time of the kingdom of God, by the familiar parable of the tares and the wheat.—Matt. 12th. When the tares are gathered out of the field (the world) by the angels, at the end of this world, then shall the righteous shine forth in the kingdom of God. Instead of the signs of the times indicating, as many suppose, the triumph and ultimate success of moral principles and the gospel, they rather indicate the approaching end of this dispensation. Do you ask what are the signs? The answer is given: “The distress and perplexity of nations.”—Every throne in Europe has been shaken to its centre within the last year. Then Bro. L. gave a detail account of the state of affairs in the old world, as illustrating the Saviour's statements of the condition of the nations prior to the end. Also the state of the Jews,—their emancipation, as indicative of the times of the Gentiles being very nearly expired. In remarking upon the detailed account given by our Saviour of the history of the world and of the Jewish nation and his coming, as recorded in the 21st chapter of Luke, he said: There is no peace there,—no triumph of millennial glory here; but the signs tell us—“know ye that the kingdom of God is nigh at hand;” and that in the history of the world from the days of Christ to the end of the world, there is no intimation of the conversion of the world given. He remarked, too, that all the holy prophets spoke of these times. And if the world was filled with violence in the days of Noah, it is so now. If the world was eating and drinking, and licentious, in the days of Noah and Lot, do not these superabound now, even in our own land? But we are asked, Why make this a distinctive question? My first reply is, all Scripture is profitable. And again: almost every subject has its advocates, and this is left to our notice; and that this subject is almost entirely abandoned, is one reason why we preach it. Were this a subject of general discourse among the ministry and churches, Bible classes and Sabbath schools, we might go with the multitude. But it is not so. More than two-thirds of the ministry do not dwell on the subject at all, and only refer to it in a kind of slur. As we feel the importance of this subject, and the well-being of our own souls and that of others, we feel constrained to lift up our voices like a trumpet in its support, calling upon the world to prepare for the great day of the Lord, and the church to be ready to meet her descending Bridegroom.

Bro. Mansfield said, we do not prove to the world by affirming this resolution, that our views are correct. Nor does a resolution prove anything. It offers to us an opportunity to present the evidences of our hope. In all the benevolent operations of the day, the view kept

prominent is, that this world is to be converted. We have to take opposition to a large class of learned, pious, and devoted men. But we believe we are sustained by the word of God.—The signs of the times, we think, all harmonize with our views of Scripture. Doors are opened now in all lands for the preaching of the gospel. But eighteen hundred years ago the doors were open to apostles and the Saviour. Has Asia been converted to God? Hardly a pure church now exists there. Their candlesticks have been removed from their places. It does not then follow, that the opening of the doors for the spread of the gospel in the dark corners of the earth, and in the isles of the ocean, will be followed by their conversion.—Nay, the testimony of Scripture is, that when the gospel is preached in all the world, the end is come; and is to find the world as it was in the days of Noah. Another evidence supposed by many to prove the world's conversion is, the disposition by many of the nations to settle their differences by peaceable measures. Are they thus disposed? We have just come out of one of the most nefarious wars that ever existed. And all the great nations of Europe are preparing for war on the grandest scale.—More than \$100,000,000,000 are expended in Europe annually to support their armies and navies. All that is expended for all the benevolent movements of the day is but as a drop in the bucket, compared with that sum. When they shall say peace and safety, then sudden destruction cometh. Another argument is the inventions and discoveries in the arts and sciences in this age. Do these things tend to this result? They tend to bring masses of people in proximity to each other, to congregate them in the city; but do they make man more holy? Crime has increased in an alarming ratio within the last few years. The improvements of this age have yet given no indications of a moral regeneration of mankind.

Bro. Robinson said: I believe this is a question of the utmost importance to us, to the church, and the world. The amount of evidence bearing upon this truth is enough to make us renounce pleasure and ease, and plant ourselves on the solid Rock of ages. There is one point in which the Christian and unchristian world are agreed, viz., that this is a crisis age. We are also agreed on the signs, the improvements, the “running to and fro,” the shaking of the nations, all denoting the millennium near. But here we part. They believe that this is to be brought about by moral reforms in society, and by the gospel. We believe that it is to be brought about by the coming of Christ. Who has the argument? The world, or we, who are so despised and so few? for the world looks upon us with supreme contempt. And here let me say, that we are not the first who have advocated unpopular truths. Jesus Christ and his few, Luther and his coadjutors, Wesley and his helpers, were as unpopular and as few.

Why we understand these events so nigh is because of the overwhelming and increasing signs daily occurring; and these are not indicative of peace, but of a time of trouble, such as this world never saw. And what are these endeavors to convert the world effecting? Look at the rapid spread of Popery. Our own country is alarmed at it, and several publications are raised up to stay its progress. England is similarly alarmed. The largest cathedral in the world is planted in China. They have endangered the missionary labors in the West Indies; and it is a matter of inspired record that it should prevail and make war against the saints to the end. Again. One year ago this nation was excited and rejoicing in the bright prospect of the freedom of nations, and their sudden rise to a higher state of moral perfection; but now they are singing their requiem over the returning rough-shod tyranny. If last year was such a halcyon day—a day of sunshine—and now all again appears so dark and dreary, why does it not throw a cloud over the anticipated prospects of a future age of this world? The marshalling of the nations to the final battle—the famine—the cholera—the bankruptcy—the flight of the Pope, and the universal state of fear and excitement in reference to the things coming on the earth—all speak to us, the end is very near. O, let us be ready to meet in the general assembly of the saints of the Most High.

Bro. Himes remarked: The charge, Mr. Chairman, is, that we have introduced novelties in Biblical interpretation. Now, is this true? Did not the Christian church for the first three centuries understand prophecy as we do? There were shades of difference, it

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The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!"

BOSTON, SATURDAY, JUNE 2, 1842

Interpretation of Symbols, Figures, &c.

(Continued from our last.)

THE SIXTH SEAL.—"And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black like sackcloth of hair, and the moon became like blood. And the stars of heaven fell to the earth, as a fig-tree casteth her unripe figs, when shaken by a mighty wind. And the heaven departed like a scroll rolled together; and every mountain and island were moved from their places. And the kings of the earth, and the nobles, and the rich, and the commanders, and the strong men, and every bond-man, and every free-man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him seated on the throne, and from the wrath of the LAMB: for the great day of his wrath is come; and who can stand?"—Rev. 6:12-17.

The opening of the sixth seal is attended by a great earthquake, followed by the sun becoming black as sackcloth of hair, and the moon red as blood, the falling of the stars like unripe figs from a tree that is violently shaken, the removal of heaven like a scroll, a moving from their places of every mountain and island, the visible presence of the LAMB, and the rich, great, and mighty, as well as the bond-men and free-men, hiding in the dens and caves of the earth to escape his wrath—the great day of wrath being come.

Of the symbols of this seal, Mr. Lord understands that the great earthquake symbolizes "violent political agitations and revolutions;" the darkening of the sun and moon,—"the misuse by rulers of their power, in the oppression of their subjects;" the falling of the stars—the fall of these rulers from their stations; and the removal of heaven, with the moving of mountains and islands—the annihilation of all governments, and obliteration of political distinctions."—*Ex. of Apoc.*, p. 161.

This view makes the same personages—kings, or rulers—to be symbolized by the sun, the moon, and the stars: their oppressions, by the darkening of the two former; and their fall, by the fall of the latter. If these symbols are symbols of agents of a different order from themselves, we should expect to find them symbolizing agents bearing relations to each other analogous to those sustained by these luminaries.—The sun is the great source of light and heat to this earth. The moon emits light only by reflecting that which it has borrowed from the sun; and the stars serve as lesser lights, when the larger ones are withdrawn. How can the same ruler sustain relations to himself corresponding with those sustained to each other by these lights? The falling of the stars is not the falling of the bodies which were darkened, but of different ones: how, then, can their fall symbolize the deposition of rulers whose oppressions were symbolized by the darkening of the sun and moon? This is an insuperable objection to Mr. Lord's interpretation.

If those symbols foreshadow political convulsions like those described, then how may we know which ones they symbolize? for the whole history of the world has been but a succession of political convulsions and revolutions. The four winds of heaven have striven almost continually on the waters of the great sea; and it is no novelty for kings and rulers to arise, to oppress their subjects, and to fall.—Which series of the events is thus symbolized?

It may be replied, and with truth, that they are events which must transpire subsequent to the period indicated by the seals under the altar; from which time to the avenging of their blood, must be a short space, compared with the duration of preceding persecutions. This does indeed fix their chronology near, and antecedent to, the personal advent of CHRIST. It does not, however, remove the difficulty; for if they symbolize events then to transpire so like to former ones that no marked difference is present, why should their distinctive symbolization have been necessary? and how, on their occurrence, can it be known that they are the events symbolized, in distinction from similar ones which have before transpired?

Mr. Lord understands that the earthquake symbolized "the revolution in France, extending from the commencement of that political agitation to the fall of the ancient government;" the darkening of the sun and moon—"the conversion of the new rule to a despotism, and exercise, through a succession of years, of a violent tyranny;" and the fall of the stars,—"the overthrow of that oppressive dynasty at the fall of BONAPARTE, in 1815."—*Ex. of Apoc.*, p. 163.

We may, however, well inquire, if the rule of BONAPARTE was any more oppressive than was that of the old dynasty; or than the government of CHARLES X., or LOUIS PHILIPPE. Our opinions of BONAPARTE and his government have been too much influenced by the prejudices and hate of England. The fact that the French nation rallied with such unanimity to the support of NAPOLEON, and so sincerely cherished his memory, is evidence that they considered him less oppressive than the old dynasty.—And the enthusiasm with which they have virtually crowned one of his name and blood, is proof that "the Grand Empire" is associated, to them, with more pleasing recollections than are the governments which have followed, and against which they rebelled. It is, therefore, a question, how the darkening of the sun could any more symbolize the oppressions of NAPOLEON than it could those of any preceding or subsequent reign, or the oppressions of any other country! For what governments have not been oppressive! and if such oppressions are thus symbolized, when has the sun not been darkened?

Again, if the earthquake symbolized a political agitation and revolution since the era of the martyrs, how do we any more know that it symbolized the former French revolution, than we do that it symbolized the late one? The revolutions of last year were as much like the internal agitations of the earth, as any which have preceded. The same symbols cannot denote a duplicate series of events.

We cannot resist the conviction, if the oppressions of NAPOLEON were symbolized by the darkening of the sun and moon, that his fall would have been symbolized by the fall of those luminaries, and not by the fall of other bodies. But we see no propriety in such an application; for his sun never shone with more splendor than it did at the period when Mr. Lord claims it was thus symbolized.

Another view which we have heard of lately is, that the sun symbolized imperialism, and the moon, Mohammedanism. What relation the latter ever sustained to the former analogous to the moon's receiving and reflecting the light of the sun; or when Mohammedanism was otherwise than darkened, we have not been informed. As this view is the result of mere guess-work, and is sustained by no acknowledged principles of interpretation, it presents no considerations to be replied to. If we were to look for the counterpart of these symbols in agents of another order from themselves, we should find as satisfactory a resemblance in the Scriptures, the church, and the ministry, as in any order. The moon derives its light from the sun: the church receives its light from the Scriptures; which, like the sun, contain light within themselves. In Rev. 1st, Mr. Lord understands that stars symbolize ministers. The darkening of the sun would, then, symbolize the obscuring of its light by erroneous doctrines, which should be substituted between it and the church. These would darken the light of the church, and the falling of ministers into error would be symbolized by the fall of the stars. We do not, however, see why in this connection they do not symbolize agents of their own order. In Gen. 37:9 the symbols of the sun, moon, and eleven stars making obeisance to JOSSEPH, so naturally represent his parents and brethren making obeisance to him, that their import was perfectly apparent to them, without an interpretation. The circumstances of the case required such an interpretation. In the great majority of instances where the things symbolized are explained to be of a different order from their symbols, the circumstances of the case require that they should be different. Beasts could not well symbolize anything but governments. But because where there is a necessity for this difference between the two, we find them of different orders, does it follow that they must be thus different when there is no such necessity? This necessity does not exist in the present instance.

It will be recollected that in the first four seals, Mr. Lord finds their symbols from the military and civil customs of the Roman empire—from likenesses of their own order, which should and did afterwards exist in that empire. Why, then, may we not look for like occurrences in the sun, moon, and stars from

which to develop these symbols, even if they symbolize the events Mr. Lord supposes? And if their resemblance is thus subsequently found in their own order, why need we look farther for their fulfillment? Such a likeness has been found in their own order, and in the very period indicated by the chronology of this seal—between the period of the martyrs and the personal presence of the LAMB. In 1755 occurred such an earthquake—that in which Lisbon was destroyed—as was never before known. It shook the entire globe, and was felt in almost every land. It was, emphatically, "a great earthquake!" Since then, in their order, the sun has been veiled as with a hair sackcloth, and the moon, as with crimson.—And the stars, a class of aerolites, the only ones which could thus fall, which to the eye of the beholder have all the appearance of falling stars, and are thus termed by astronomers, have fallen, so as to be visible over the breadth of the entire continent and ocean, in countless numbers, as the unripe fruit falls from the fig-tree, when it is violently shaken by the wind. With so perfect a resemblance to the symbols in their own order, it is much more natural to recognize in these events their fulfillment, than to look for it in an order different from their own. In accordance with the same principle, we look for the removal of the heavens, the shaking of the mountains and islands, to be fulfilled in the order from which their symbols are taken.

In the closing events symbolized under this seal, we are happy to agree with the view taken by Mr. Lord. He says, the consummation of this catastrophe is to be "by the visible advent of the Redeemer to judge his enemies, and accept his people, shown by the consternation of the king and their subjects, their retreat from the splendors of his presence to dens and caves, and cry to the mountains and rocks to fall on them, and hide them from his wrath:—exhibiting his presence, and the arrival of the great day of his vengeance, as the cause of their terror, and indicating an entire termination of their conflicts with each other, and dissolution of all political relations. To ascribe any lower meaning to the passage, is to disregard its most conspicuous characters. To suppose the presence of the LAMB, and the great day of his wrath, are mere representatives of another and inferior presence and epoch, is to contradict the law of symbolization requiring a resemblance of the sign to the thing signified. No such analogy subsists between the Deity and creatures, that he can properly be made their symbol. They are at the greatest possible distance from each other. It were wholly inconsistent with the nature and station of the omnipotent Judge of all, to make him descending to execute vengeance on his enemies, a representative of those enemies themselves inflicting evils on one another; the infinitely Upright, the symbol of the wicked,—CHRIST of Antichrist. It is to disregard the representation that his presence and the arrival of the day of his wrath, are the cause of the consternation of the rulers and people, and endeavor to hide themselves in the caverns and rocks, and convert it indeed into a solecism. From whom are they to fly if not from him? Not from one another, as their flight is to be promiscuous and universal. It is indisputably certain, therefore, that the great catastrophe denoted by the symbol, is to be consummated by the visible advent of the Son of God, to destroy his foes, take possession of the earth, and commence his millennial reign; and this is in accordance with the resembling symbol of the seventh trumpet, which is immediately to precede that advent, and with the SAVIOR'S prediction (Matt. 24:29), that his coming in the clouds of heaven, with power and great glory, is to follow a darkening of the sun, moon, and fall of the stars."—*Ex. of Apoc.*, pp. 162, 167.

He further adds (p. 168), "That a visible advent of the Son of God is to consummate the catastrophe, is not only shown by the consternation and cry of the kings and their subjects, but also by the symbols of the nineteenth chapter, which denote his personal coming at the destruction of the wild beast and false prophet." The foregoing conclusions are unavoidable, and bring us to the same result for which we have contended the last nine years.—(To be continued.)

A FRANK STATEMENT.—Bro. STORRS remarks, in the *Examiner* for May, that he published his views of the state of the dead in 1842, and before he had anything to do with "Millerism!" He says:—

"We make this statement because that theory has often been charged with being the author of the doctrine of the destruction of the wicked as advocated by us in our 'Six Sermons.' But there was never any connection between the one and the other; and Mr. Miller always opposed our views on the immortality question. It is true that we were drawn into Mr. Miller's theory for a time, but renounced all his

peculiarities more than four years ago, and some of them more than five years since; and have had no connection with his peculiar views for more than four years past; the leaders in that system are among our opposers."

Bro. S.'s published works on what he calls "Mr. MILLER's theory," are before the world unanswered, and, with "the leaders in that system," are also among his "opposers."

Boston Conference.

TUESDAY, MAY 29TH—MORNING SESSION.

In pursuance of the adjournment at New York, the conference met, and in the absence of the President and Vice President, was called to order by S. BLISS, Secretary. BRO. THOMAS SMITH was chosen President, *pro tem.*

BRO. SHERWIN and NEEDHAM were appointed a committee to nominate persons to fill vacancies in the several committees and other offices, vacant by the absence of those appointed at New York.

Religious services were then commenced by singing, and prayer by Bro. GEORGE NEEDHAM.

The following letter, from WILLIAM MILLER, in reply to a resolution of sympathy passed at New York, was read by the Secretary:—

"To my beloved brethren in Christ assembled in conference, and to the saints scattered abroad. Grace be unto you, and peace, from God, our Father, and the Lord Jesus Christ:

"I give thanks to God for your kind remembrance of me as expressed in the resolution of the 10th of May inst., in your late meeting at New York city, and forwarded to me by the hand of Bro. Bliss. I have not ceased to make mention of you always in my prayers, that you might walk together worthy of your high calling in Christ Jesus, that you might be filled with the knowledge of his will in all wisdom and spiritual understanding, being fruitful in every good work, and increasing in the knowledge of God. I feel myself greatly revived by your expression of sympathy, and trust that you will never have occasion to feel that it has been misplaced.

"My multiplied and increasing infirmities admonish me that the time of my departure is drawing nigh. My earthly labors have ceased, and I now await the Master's call, to be ready at his appearing, or, if it so please him, for the little while his coming may be delayed, to depart and be with Christ, which is far better than to abide in the flesh. I feel that I have but little choice, whether I shall be continued in life till that event, or my spirit be gathered to the spirits of just men made perfect. However God may be pleased to deal with me, I am sustained by the blessed assurance, that whether I wake or sleep, I shall be present with the Lord.

"I daily have you all in grateful remembrance; and rejoice that so many of you continue steadfast in the faith once delivered to the saints, looking for that blessed hope and the glorious appearing of the great God, even of our Saviour Jesus Christ. I pray God that your faith may fail not, and that you may continue working together in harmony, building up one another in the most holy faith, and by your blameless lives and godly conversation, commanding this gospel of Christ to the hearts and consciences of dying men.

"I have but little hope in my present weakness and infirmities, of again seeing the faces of many of you in the flesh. Permit me, therefore, to exhort you not to be ashamed of the doctrine of the kingdom of Christ, nor of acknowledging on all proper occasions your confidence in the nearness of his coming.

"My belief is unshaken in the correctness of the conclusions I have arrived at, and maintained, during the last twenty years. I see no reason to question the evidence on which rests the fundamental principles of our faith. I cannot avoid the belief that this earth is to be restored to its Eden state, and to become the eternal residence of the saints; that Christ is to come, personally, to reign on the earth; that he will redeem us from death, and ransom us from the power of the grave; that he will change our vile bodies into the likeness of his glorified body, and destroy those who destroy the earth; that at his coming will be the restoration of all things spoken of by the mouth of all the holy prophets since the world began, the establishment of the new heavens and new earth, the resurrection of the righteous, the change of the living saints, and the destruction of the wicked from the earth, whose resurrection will not transpire till after one thousand years. The evidences of Christ's coming are continually thickening—it hasten greatly, and should this earthly house of my tabernacle be first dissolved, my hope is still strong that I shall shortly meet him in the air. The political clouds in the eastern horizon indicate to me the near approach of the battle of the Lord God Almighty, the destruction of the kingdoms of earth, and the establishment of the kingdom of God. We may not know the precise time, but I entreat of you all to be prepared for the approaching crisis.

"Grudge not one against another, brethren. Be patient, for the coming of the Lord draweth nigh. Be not many masters, but let each one do the work which God has fitted him for. Avoid vain janglings and questions which gendar strife. Keep constantly in view the great question of the coming of the Lord, the hope of which purifieth the heart, and tends to the unity of the whole body of believers. If ye do this, you will do well, and will each seek the other's good in preference to his own, and thus become living epistles, known and read of all men.

"In unity of effort will be your only strength.—Therefore I recommend your meeting often in conference, as you have done, to consult with and encourage each other, in these times of trial and temptation. Be not turned away from your great work by friends or foes, but let each one occupy the talent entrusted to him—each working in his appropriate field of labor. Be charitable to all, and not indulge in harsh and bitter denunciations against those who are not enabled to see with you. Cultivate that spirit of good will towards all men which shall fit you to be instrumental in the hands of God of saving some; and to less interested to advance the prosperity of a party, or sect, than to extend the cause of truth.—Above all, keep close to the word of God. And, finally, brethren, farewell. Be perfect, be of good cheer, be of one mind, live in peace; and the God of love and peace shall be with you. WM. MILLER.

"Love Hampton (N. Y.), May 12th, 1849."

It was voted that the above address be accepted, and published with the doings of the conference—with our gratification at receiving such a communication from our venerable brother.

Bro. HIMES requested that brethren from different sections of the country inform the conference of the state of the cause in their respective neighborhoods, that we may be able to supply their wants.

Bro. T. SMITH said that on the Penobscot, in Maine, we have a few stable, firm, but poor brethren, who are unmoved by all untoward circumstances. He believed there was no decrease, but rather an increase of interest among them. They are in an encouraged and thriving situation. He had visited, preached, and distributed tracts to some extent east of the Penobscot, by which he hoped good had been done. He found the poor more ready to hear than the rich. In autumn last he visited Truro, Cape Cod, his native town, and found a desire to hear respecting the kingdom of God. He spent a few months in that and neighboring towns, and found some interested, and others have become recently so. They have not forgotten the instruction which they received from Bro. LITCH years ago. He believed there was a field in which much good, by persevering and blessed labor, may be effected. His own faith still looked to the glorious consummation.

Bro. J. HOWELL said, the state of things in the vicinity of Hallowell, Me., is increasing in interest. In the village of Hallowell there are about twenty who are firmly persuaded, and others are deeply impressed with the nearness of the advent. Within six or eight months there had been an increase of numbers. A Sabbath school and Bible class were recently commenced there. In Windsor, the brethren have good meetings in a school house, which is filled to overflowing. In Whitefield there is some interest, and also in West Randolph. His confidence did not waver in reference to the correctness of our position.

Bro. TOWNSEND, of Portland, said that the meetings in that place were somewhat on the increase.

Bro. EDWIN BURNHAM thought that the friends in Portland were in a tried state, and he feared the enemy would take the fort there. He wished we might know at which place the Advent cause was maintained, so that preachers going there might know at which place to call.

Bro. HIMES thought that local trials should be settled in their local neighborhoods. We cannot legislate, or even give opinions, without hearing all the facts.

Bro. INGHAM said he returned to Maine from Massachusetts in September last; had visited some twenty-five or thirty towns in that State, in Bangor and vicinity, and found an increase of interest over that manifested one or two years ago. Had seen some hopeful conversions in several places. The word of God is studied with interest. Is still looking for the land of rest.

Bro. R. HARLEY, of Newcastle, Me., said there were a few families steadfastly looking for the kingdom of God in that place.

Bro. I. C. WELLCOME, of Hallowell, Me., said, that through the central and northern parts of the State, there had been little heard on the subject of the Advent, yet here and there were scattered those who have become convinced of the reality of this truth. The minds of many are awakened by the present occurrences in Europe. He believed there was a great field for good, and hoped some provision would be made at this conference for the sending of some brother into that unoccupied territory. The people there are not now prepared themselves to support those who may be sent among them. He hoped soon to be free from his present embarrassments, that he might be enabled to devote himself to the good of the Advent cause.

Bro. J. V. HIMES said, they had supplied to the extent of their means those in need of help. We feel the need of men—of able men, competent to build up the cause in new places. In Salem, under

the labors of Bro. OSLER, the society has been greatly enlarged. In Boston we have had our trials, but still a few continue to sustain the interests here. But to sustain the society it is necessary to have some competent and permanent pastor. Evangelists do not give stable and permanent strength to societies where there are not pastors to look after their wants. When there is a continual change of preachers, one will fill the heads of the people one week with one thing, and the next week they are turned around by something different. Evangelists, to do good, should understand each other, and labor on a circuit in harmony, so that societies may not be left for some irresponsible persons to come in, professing to have "the good spirit," and distract and neutralize all the good which has been effected by a long course of labor. The farmer would not like to have any one go on to his farm, and, under the plea of a "good spirit," pull up and scatter whatever he had planted, nor to sow among his good seeds those of weeds, or even to mix up oats, potatoes, corn, &c., in the same field. There is such a thing as Gospel order. Those who misrepresent the labors of their brethren should be known, and rightly named. We do not mean to have a pulpit where any one can come and sow all kinds of seeds. We want only those in whose purity and competence we have confidence. Such brethren have common aims, and common interests. We want good, faithful pastors, with all the means of grace. If earnest and devoted shepherds were ever needed, they are now. Shall we deprive ourselves of these? Our brethren everywhere are crying for pastors. We must send the best we can. The churches must put forth their prayers, that God will raise up faithful pastors, and send them into the destitute places, not for filthy lucre's sake, but of a ready heart.

Conference adjourned, with prayer by Bro. T. SMITH, and the benediction.—(To be continued.)

The Palace of the Inquisition.

The London *Daily News*, of April 18th, has a letter from its correspondent at Rome, bearing date of March 31st, in which is a description of the improvements and excavations that are going on in that city, under the Republican government. One work is the restoration of the ancient Forum, which is to be cleared down to its ancient level, from the arch of Titus to the foot of the capitol. The elm trees growing upon the superincumbent accumulations are removed. The rubbish is removed by contract, and used in filling in the foundation of the railway. All this at Rome! But this is not the most exciting.—The letter writer proceeds to describe a visit he had made that very morning, to the works going on in the subterranean vaults of the 'Holy Office,' where he was not a little horrified, he says, at what he saw with his own eyes, and held with his own hands.

The building is in a close court, back of St. Peter's, and is modern and comfortable in external appearance. But on entering, the real character of the place appears. On the ground floor is a range of strongly barred prisons, used as receiving rooms; farther on, in a small court-yard, is a triple row of small dungeons, capable of holding sixty prisoners, and a supplementary row to the back of the quadrangle.—All have iron rings let in the masonry. Numerous inscriptions of ancient date are traced on the walls; one is of this import—"The caprice or wickedness of man cannot exclude me from thy church, O Christ, my only hope." The correspondent says:—

"The officer in charge let me down to where the men were digging in the vaults below; they had cleared a downward flight of steps, which was choked up with old rubbish, and had come to a series of dungeons under the vaults, deeper still, and which immediately brought to my mind the prisons of the Doge under the canal of the Bridge of Sighs at Venice, only that here there was a surpassing horror.

"I saw imbedded in old masonry, unsymmetrically arranged, five skeletons in various recesses, and the clearance had only just begun; the period of their insertion in this spot must have been more than a century and a half. From another vault, full of skulls and scattered human remains, there was a shaft, about four feet square, ascending perpendicularly to the first floor of the building, and ending in a passage off the hall of the chancery, where a trap-door lay between the tribunal and the way into a suite of rooms destined for one of the officials. The object of this shaft could admit of but one surmise. The ground of the vault was made up of decayed animal matter, a lump of which held imbedded in it a long silken lock of hair, as I found by personal examination, as it was shoveled up from below. But that is not all; there are two large subterranean lime-kilns, if I may so call them, shaped like a beehive in ma-

sonry, filled with layers of calcined bones, forming the substratum of two other chambers on the ground floor, in the immediate vicinity of the very mysterious shaft above mentioned."

"The correspondent, who says he has been familiar with everything in and about Rome for a quarter of a century, very properly raises the inquiry, why such a charnel-house should have been constructed under the building, 'with a larger space of ground lying outside.' He thus comments on the affair:—

"I know not what interest you may attach to what looks like a chapter from Mrs. Radclif's, but I not the evidence of my own senses, I would never have dreamt of such appearances in a prison of the holy office; being thoroughly sick of the nonsense that has for years been put forth on that topic by partisan pens. But here the thing will become serious, for to-morrow the whole population of Rome is publicly invited by the authorities to come and see with their own eyes one of the results of entrusting power to clerical hands. Libels on the clergy have been manifold during the last four months, and have done their work among the masses. But mere talk is nothing to the actual view of realities."

"He adds, that the archives of the Inquisition have been overhauled, and that selections will be published forthwith, including cases of the most intense interest, from GALILEO's time downward to modern days. And he concludes:—

"It is quite possible that clerical rulers may be again forced on the population of these territories; but no friend of the Roman Catholic church, acquainted with the present sentiments of the Romans, can view such an event without deep alarm."

[The London *Tablet* of May 5th, in accounting for the existence of these skeletons, says: "The government had conveyed a number of skeletons from a neighboring cemetery to the cellars of the Holy Office, invited the public to see them, and forthwith dressed up a raw-head and bloody bones story, fit to figure in the pages of Maria Monk," &c.—an explanation unsupported by proof, and entirely unsatisfactory.]

Change of Theology.

The theology of a people is clearly shown in the songs they sing. As the theology of a community changes, there will be a corresponding change in their religious hymns. A writer in *Zion's Herald* of Sept. 27th, 1848, speaking of a change in the Methodist hymn book, says:—

"We were conversing, more than a year since, with a minister, then devoting much of his time to a new arrangement of the hymns: in connection with personal experience, we quoted—

"When first our pardoned hearts believe
That Thou art pure, essential love,
That we it perceivest not, love,
Of the True Witness above;
Sure, as the saints around thy throne,
That Father, Word, and Spirit are one."—(p. 193.)

Though he admired the hymn, he questioned the correctness of the theology. We argued that the fact of his not having known that phase of experience, was not sufficient evidence against its truth, but that other minds and hearts might fully sympathize in CHARLES WESLEY's expression. In the Southern Hymn Book, the hymn is retained, but the contested verse is omitted; and we very naturally conclude that the omission is not owing to the length of the hymn, but to the supposed doctrine inculcated.

"Conversing with a minister at another time, he objected to the hymn—

"Lo! he comes with clouds descending,
because the line,

"God appears on earth to reign,"

seemed to favor the doctrine of CHRIST's personal reign on earth. The noble lyric,

"Stand the Omnipotent decree," &c.,

was referred to, (a poem which has been rather overlooked and lost in a collection, but published separately, would have commanded admiration from every lover of sacred poetry,) and this was objected to on account of the third verse, in which the renewal of the universe is made to precede the millennial reign. It was not allowed by the criticizer that Mr. WESLEY believed in that tenet, and said precisely what he meant, but alleged to be a mere poetical license, and a very unguarded expression. This same reason is now given for proposed alterations in many of the hymns endeared to us by association with sacramental occasions; and Mr. WESLEY is no longer to be allowed to teach his people *heresy* by hymns stamped with the dogma of the Divine passability. Therefore the whole class under the heads of "Goodness of God in Redemption," "Rejoicing and Praise," is to undergo a thorough revision, in the most accommodating sense of that word.

"Taking up a hymn book one day, we turned to a hymn with the name of Wesley affixed as its author, and was surprised to find it had been *improved* until

it had been made to express a sense which even Top-lady would have been glad to own. Now, have we a right to feel indignant when this is done by others, if we officially allow the same? And yet what think you Wesley would have said to this *improvement*?—Even supposing the examples given above are but of little consequence, who will assure us of the uninformed how far the innovations are to extend. A Calvinist opens our book and reads,

"When thou art least, Lord,
What shall thy work withstand?"

or,

"And whatsoe'er thou willst,
Thou dost, O King of kings?"

or,

"Thou never, never will forsake
A helpless worm that trusts in Thee."

He thinks he sees here the doctrines of the election and final perseverance; and are we to yield favorite hymns in fear of such a charge? The doctrine of special providence is as dead to us as to him—indeed we are decided Calvinists in all things, *with the exception of their erroneous pentagon*. An Unitarian tells us we worship three Gods, shall we therefore omit our hymn to the Trinity? Shall we, on account of *perfection*, no longer groan after full redemption?—We fear these innovations, Mr. Editor, we fear them much. If we submit now to a revision of WESLEY's Hymns, how long will it be ere we have an expurgated edition of WESLEY's Sermons? And if we set the example of alteration and omission, can we blame the Unitarian or Universalist, who, with amendments to suit his creed, may issue them from his own press with WESLEY's name prefixed? It will only be, as JOHN RANDOLPH said on another occasion, 'Playing the tragedy of HAMLET with the part of HAMLET omitted.'

JOHN TAYLOR.—The articles you refer to did not appear in the *Herald*. Your questions would properly appear in the columns where they appeared. As Bro. M. goes for free discussion, we do not see why he refused you. If you cannot get a hearing there, you had better write to those brethren who wrote the articles you review.

JOHN GIBSON.—The twelfth of DANIEL does not present the resurrection of the wicked. Those wonders only bring us down to the resurrection of the many who sleep in the dust of the earth, who awake to everlasting life—leaving those who awake not (in the first resurrection) still in their graves—reserved for a future resurrection of shame and everlasting contempt.

H. B. GILBERT.—The SAVIOUR sent the disciples to present the cities of ISRAEL, and before they had completed their mission, came himself personally to them. There being "no more crying," is no contradiction to there being "no more mourning." It is doubtless a species of metonymy.

THEMES FOR THE PEOPLE.—In the department of Christian morality, I think many of those who are distinguished as evangelical preachers greatly and culpably deficient. They rarely, if ever, take some one topic of moral duty, as honesty, veracity, impartiality, Christian temper, forgiveness of injuries; temperance—in any of its branches,—and investigate specifically its principles, rules, discriminations, adaptations. There is none of the *casuistry* found in many of the old divines. Such discussions would have cost far more labor of thought than dwelling and expatiating on the general evangelical doctrines, but would have been eminently useful; and is very necessary, in order to set the people's judgment and consciences to rights. It is partly in consequence of this neglect, (very generally I believe,) that many religious kind of people have unfixed and ill-fated apprehensions of moral discriminations. HALL told ANDERSON in former years he had oftenest insisted on subjects of this order.—John Foster.

"There is nothing makes a man suspect much more than to know a little; and therefore men should remedy suspicion, by procuring to know more, and not to keep their suspicions in smother. Suspicions that the mind of itself gathers are but buzzes; but suspicions that are artificially nourished, and put into men's heads by the tales and whisperings of others, have stings. Certainly, the best means to clear the way in this same mood of suspicions, is frankly to communicate with the party he suspects; for thereby he shall be sure to know more of the truth of them than he did before; and withal shall make that party more circumspect, not to give further cause of suspicion."—Lord Bacon.

THE MODEL OF ANCIENT JERUSALEM.—This thrilling exhibition, so beautifully and distinctly presenting Scripture scenes before the mind, will remain at ANTRY HALL, No. 232 Washington-st., Boston, during this week and next. It affords an opportunity for impressing on the mind the locality of the Holy City and "the mountains round about," which none should lose.

[Continued from p. 139.]

is true; but on the doctrines of the personal advent of our Saviour, the resurrection of the dead, and the millennium, were not their views like those entertained by us? Yes, they thus interpreted the Scriptures. It was so with the Waldenses and Albigenses, with Brightman, Wickliffe, and others, so far as we gather from the history of those dark times. It was so with Luther, Melancthon, and the Reformers. They believed, that when the gospel age should close, then would appear our Lord to judge the world. The Reformers, in their meeting at Augsburg, decided that the idea of the world's conversion was erroneous, and warned the church against receiving such a doctrine. They declared it to be a Jewish notion. These are the conclusions on these doctrines of all these men before us, after all their toils, sufferings, and study. Thus we have the fathers, the martyr witnesses, and the Reformers on our side. And in reference to time, standard chronologers have settled the manner of computing the prophetic times,—a day for a year,—and given us the commencement of the periods. And by these rules of interpretation, we were led to expect our Lord and Saviour. We have found by experience and investigation, that there is a difficulty in determining at all times the true date for the beginning of these periods, that is, definitely. But we still believe, that when these times run out, they will bring the events we are looking for. When, therefore, we review our position and course, we can say with the resolution, that we cannot occupy other ground than we do.

Bro. Hale said: Though we do not go to men—ever good men—to know what is truth, still it is gratifying to us to see such a long line of holy witnesses arrayed on our side. We find that there has been, from the earliest day, one expectation and one hope. The hope of the church from the beginning has been the Resurrection,—the return of their great Deliverer, and the restitution of the earth as the inheritance of the saints. This trinity of events has constituted the hope of intelligent Christians down to the present time. While this is the case, we find that all those who take a different view of things, are compelled to testify that we have all the authority of antiquity. And yet, while these are facts, as I told an aged minister of the gospel once, there is not a Methodist church in the land that will allow me to be their pastor; nor an evangelical minister that dare preach and advocate this doctrine, unless he dare to have his name cast out as evil. The great difference between us and others looking for these events, but who are not associated with us in proclaiming them, is, while we place these events in the foreground of the picture,—they throw them in the shade; we look for them now,—they after a thousand years have rolled away. We who place these events in the foreground of the picture, as our forefathers did, are right; or they are right, and we and the fathers are wrong. But it is glory enough for us to be with the witnesses,—the faithful witnesses of God in the past,—it is glory enough for us to be with them. We have the testimony of such as have attempted to put down the great Advent truths, in support of the fact that the church, in the past, has stood on the ground we occupy. Prof. Stuart says: "Certain mistaken old men, and certain other infatuated reformers, interpret Daniel and John, applying them to such things as Popery, the French Revolution, the Ottoman empire, &c.; but such are not even named or referred to in the prophecies of Daniel and John." Well, we ask, Where do they apply? They belong back to the destruction of Jerusalem, and were also fulfilled in Nero! Antiochus is the hero of the prophet Daniel! But we ask, Did those living in the days in which those events transpired, see in them the fulfilment of those prophecies? No, they never thought of such an application. So we might refer to other proofs on this point. While they repudiate all the faith of the martyr church, they tell us we stand where the martyr church stood. We cannot, therefore, abandon our position, unless we abandon all respect for the holy men of old, as well as for the Scriptures, and a due regard for our own souls' salvation. God help us to stand, and stand, too, in the society of those blessed ones in the kingdom of God.

The resolution was adopted.

Conference adjourned to Thursday, at 9 A. M.

THURSDAY, MAY 10—MORNING SESSION.

Conference opened by prayer and singing.

Bro. N. N. Whiting presented the following preamble and resolution, which were adopted. O. R. Fassett in the chair.

"Whereas in the New York 'Herald' of May 9th, in a report of the lecture of Elder Jonathan Cummings, the following sentence occurs: 'The lecturer quoted a number of prophecies to illustrate this text, and to show that the Scriptures predict the restoration of the Jews to their own land, and to the favor of God; and that through their means the rest of the world, as yet not converted to Christianity, will be brought into the fold of Christ.'

And whereas in the same paper of May 10th, in a notice of the sermon of Elder J. V. Himes, the following sentence occurs, viz.: 'He contended that it was not the business of Christians to preach the gospel in these days to the ungodly, but to proclaim to them the fact that Christ was coming.'

Now, as both these sentences are grossly incorrect, and both these brethren hold no such sentiments as are here ascribed to them, be it *Resolved*, That the reporter be apprised of his mistakes, and that he be requested to correct them."

Bro. A. Hale, in behalf of the business committee, presented the following resolution, which was adopted.

"Whereas we feel a deep interest as men and as Christians, in the labors of the humane and the benevolent in all those enterprises which are based upon the principles of the Bible; and are satisfied that the

true relation of these extended labors to the great purpose of God, is not to regenerate *all* mankind, but to save *some*, and to leave the incorrigible without excuse. And we deeply regret, also, that some of those engaged in these labors, on account of the discouragements and opposition with which they meet from professed disciples and ministers of Christ, are led to speak unadvisedly of the religion of Christ and his institutions, to which we are indebted for all that is holy and good here, and all we may hope for hereafter; therefore *Resolved*, That while we bid them God speed in a faithful and persevering performance of their philanthropic work, we would exhort them with Christian affection to be patient under their trials, and kindly admonish them to be ready to close their labors, and to receive their reward at the coming of Christ."

Bro. Hale remarked, that what led to the drawing up of this resolution was the fact, that during their travels through the country, they had met with many who had engaged in moral reforms, and who had been opposed in these enterprises by the church, had been greatly discouraged and disgusted with its lack of moral integrity and energy; and instead of pointing out from the Bible the error of the church, had relapsed into a state of indifference, or been driven into complete infidelity. The object of this resolution is to exhort to patience such as are thus discouraged. In their case has been illustrated the sentiment of Robert Hall—"Infidelity is the offspring of a corrupt Christianity." But there was, no doubt, more hope of saving them than those who had driven them to this extremity.

Voted that a committee of three be appointed, to draw up the address proposed in the resolution.

Voted that Brn. Hale, Litch, and Needham constitute the committee.

Bro. Hale presented the following resolution:

Whereas the conferences held by Adventists at different times, and in different parts of the country, have been publicly reported as unlawful and unconstitutional, and their acts most *unaccountably misrepresented*, very much to the grief and injury of the brethren who have met in those conferences, by the editor of the "Advent Harbinger." And whereas the editor of that paper has been frequently made acquainted with the wrong inflicted, but has made no *reparation*, (and so we have reason to expect that our present meeting will be subjected to similar treatment,) therefore

Resolved, That while we do not complain of brethren for differing from us on measures which we think have not been so highly favored of God from the commencement of our labors in the Advent cause, as well as in the primitive church, nor for the expression of that difference; we do regard it as unjust, and a "kind of unlawful strife," to state that which is not true in publishing the acts of brethren.

Resolved, That we most earnestly entreat, that the misstatements which have been made, so much to the grief and injury of brethren, be seriously considered by their author, and that he will correct those misstatements as publicly as they have been made.

Resolved, That a committee of three be appointed at this meeting, to prepare a defence of our Advent Conferences, and to report the misstatements above referred to at the Boston conference, that the cause of grief may be distinctly known, and if not corrected, that our brethren at large may judge between the injured and their accusers.

After remarks from Brn. Needham, Mansfield, Hale, White, and Himes, the resolution was adopted.

Voted that Brn. Needham, Hale, and Mansfield be said committee.

Bro. Mansfield declining to serve, on account of the necessity of his immediate return to the West, it was voted that the committee have power to add one to their number.

Conference adjourned by benediction.

AFTERNOON SESSION.

Opened by the usual exercises.

Bro. Himes remarked, that he had received a letter from Bro. Miller's son, informing him of the rapid decline in health of Father Miller. He thought it was due to Bro. M., that this conference should convey to him an expression of its sympathy with him in his affliction. He knew that such an action would be deeply felt and appreciated.

Bro. Whiting drew up and presented the following, which was adopted by a rising vote, amid much feeling:

"Whereas our beloved Bro. William Miller has been called to endure a great fight of afflictions; and as God has been pleased, after employing him in advancing the cause of truth, to lay his hand on him, and suspend his labors; therefore *Resolved*, That we deeply sympathize with our brother in his sorrows, and assure him that our love to him is steadfast, and that he has our earnest prayers, that 'these light afflictions, which are but for a moment, may work out for him a far more exceeding and eternal weight of glory'; and that we hope, ere long, we may meet with him, and all the saints, in the new heavens and earth, where there will be no more sighing, sorrow, or death."

Bro. Hale presented the following:

Resolved, That a committee of three be appointed, to report a plan of operations, to facilitate the arrangements for public meetings during the coming season, and that the committee report at the Boston conference.

Adopted. Voted that Brn. Robinson, Himes, and Sherwin compose said committee.

Bro. D. I. Robinson presented the following:

"Whereas Bro. Himes has expressed the design of issuing a new edition of the 'Millennia Harp,' and a desire to make it generally acceptable and useful to all the friends of the cause; therefore

"Resolved," That this conference express its appro-

bation of the object, and hope that it may be speedily and fully accomplished.

"Resolved," That Bro. Hale, Litch, Needham, Bliss, and Fassett be appointed a committee, to consult with and aid Bro. H. in making it as perfect in its selection and arrangements in music and hymns as possible." Adopted.

Bro. Whiting presented the following resolution. Bro. Hale in the chair.

"Whereas the attempts which have been made to diminish the patronage given to the 'Advent Herald,' to destroy its influence, and that of its conductors,—demand a notice at our hands; and as a sense of justice to our brethren, who have toiled to render that paper instructive and useful to all who love the appearing of our Lord Jesus Christ, will not allow this conference to be silent, in view of such facts; therefore *Resolved*, That we regard the 'Herald' as having long had an established character in advocating the great truths taught by the Holy Spirit in reference to the coming and kingdom of Christ, and the preceding and attendant events, and that we declare our full confidence in the integrity and ability of its editors and publisher, and commend it to all who wish to learn our belief in reference to the subjects which we have named."

Bro. Whiting said that attempts had been made to withdraw patronage from the "Herald," and to give it to others. He referred to the many sacrifices and trials under which the paper had been conducted from the beginning. The trials to which its conductors have been subjected were imperfectly known; and yet amid all the opposition and discouraging circumstances, it had triumphantly sustained the great and prominent truths found in the Scriptures. It had established a character, and he (Bro. W.) was not ashamed to present it to any man to read. Its selections were good, and of the most judicious character. He remarked, that he was in no way connected with or identified with the paper, and the reason he proposed the resolution was because he thought it an act of justice for this conference to express their approbation of the paper, and stand up in its support.

After remarks from Brn. Hale, Mansfield, Robinson, and Needham, the resolution was adopted.

Bro. Himes presented the subject of the Home Mission. He remarked, that last year the conference proposed to raise sum of money to aid in the distribution of tracts, and the support of missionaries in the field. It is asked, said he, that that proposition be renewed the present year, and that pledges be obtained at this conference to sustain what already has been attempted, and to make an aggressive movement in new places. He proposed, therefore, that an appeal be made in behalf of the mission, and that strips of paper be circulated through the congregation for pledges, which could be paid any time during the year.

Bro. Needham said: We proposed this last year, but we have done a great deal on the shut-door principle. A brother once remarked to me, that it was as much as we could do to take care of ourselves. Such individuals pray for themselves, and everything they do begins and ends with themselves. Now, the man of this world does not act on such a principle,—he knows that his funds must be replenished. And so we ought to conclude, that if sinners are not converted, and the lambs of the flock fed and sustained, our seats will become empty. We hear the cry all through the land, "Come over and help us;" and yet some brethren say we must do nothing but take care of ourselves. If we want to get men prepared for the judgment, we must come up anew to this work,—give ourselves anew, our lives, our property, and all. I feel (said Bro. N.) that we can thus exhort you to this with a good grace, for I have given up all for the cause. I have made a sacrifice of my property, my wife and children, and myself,—and never have I regretted it. I do not to-day. I feel it more blessed to give than to receive. Brethren, let it be seen that we have come together to act,—to give up ourselves to the Lord's work. What we want is, to keep this message before the people, and go forward in our work. We can have laborers if we have means, and we can have means if we have hearts.

Bro. Whiting said, that Bro. Needham had hit the nail on the head when he remarked, that we had done too much on the shut-door principle. This is but a second edition of what I saw when I first entered on the gospel ministry. The Antinomians reasoned in this wise: "We are the people of God, and God will take care of his own people. There is no use in exhorting sinners to repent, for God will save them if they are to be saved." And how did this system end? It ended just like a man taking laudanum.—You may say that there are few to be saved. Well, the Master told us so eighteen hundred years ago. When he wept over Jerusalem, you might have said that that dispensation had closed, and there was no more hope for that nation. Yet Christ told his disciples, after his resurrection, to begin at Jerusalem to preach the gospel, and they did so, and the result was, that there were three thousand converted in one day, five thousand on another, and afterwards a great company of priests were obedient to the faith. But did not Christ see the cloud of darkness that was to envelop the world at the close of time? O yes. But did he not say at the same time, "Go preach the gospel, and lo I am with you always, even unto the end of the world?" What does common-sense teach a man? Suppose a thunder cloud gathers in harvest time: what does the farmer do? does he not turn out all his hands, and hasten to gather in his crop? And how ought we to act? We ought to act with more zeal and vigilance,—act as Christ has told us to act. The benumbing influence of this sentiment, that we can do but little, if anything, in these times, is felt in our whole body. Compassion for the souls of men is one of the leading traits of the Christian character. He is not like the tortoise, that draws its neck into its shell, and then says, "Let it thunder and hail—I'm

safe." Take care of your neighbor, and you'll take care of yourself. "They that turn many to righteousness, shall shine as the brightness of the firmament." I am satisfied that one great cause of evil is the want of prayer. There is not that earnest prayer for the salvation of sinners that there should be. Bro. W. Here referred to Ezekiel, and read vs. 4-7 of the second chapter, as illustrative of our duty even when there is the most obstinate rejection of the gospel.

Pledges were now given, and moneys collected, to the amount of \$160 87.

Bro. D. I. Robinson presented the following resolution, which was adopted.

Resolved, That it is essential to the support of every good cause, the spread of truth, and the maintenance of piety and peace in the individual heart, that every friend of God and man should engage personally in converting men, by spreading the truth of God.

Bro. Mansfield offered the following:

"Whereas duty has seemed to demand considerable attention to the importance of conferences; and a portion of our time has been occupied during this meeting in remarks upon our various trials, and the obstacles which we have encountered, but from which we hope to be relieved in the future; and as we nevertheless feel, at the close of our conference, that we have been encouraged and animated by God's truth and blessing in this meeting, therefore

"Resolved," That we gird up our loins anew, and address ourselves to the work of proclaiming the approach of God with renewed zeal and consecration.

Resolved, That while we announce to the world the solemn and all-important message of Christ's speedy coming, we feel, at the same time, that the character of the age, and the sad defection of numbers who have been engaged in the Advent cause, admonish us to attend to the words of our Lord Jesus Christ, and take heed, lest at any time our hearts be overcharged with surfeiting, and the cares of this life, and so that day come upon us unawares."

Conference adjourned, to meet in Chardon-street Chapel, Boston, Tuesday, May 29th, at 10 A. M.

Closed by prayer and benediction.

N. N. WHITING, Pres't.

O. R. FASSETT, Sec's.

S. BLISS.

Correspondence.

INQUIRY—REPLY.

DEAR BRO.—I feel thankful for the blessed privilege I enjoyed of attending the meeting at Seneca Falls, and hearing the glorious truths of the blessed gospel set forth, and of following the example of our Saviour in the ordinance of baptism; and as I have been planted in the likeness of his death, so my desire is, that I may walk in newness of life, and never be satisfied till I awake in his likeness, in the morning of the resurrection. I do feel resolved, through the assistance of the Holy Spirit, never to remove out of his hands my cause, but trust to his redeeming love, and hang upon his cross.

I wish your advice in regard to uniting with one of the churches. I feel that the Advent doctrine is precious truth; but I am almost alone, and the church where I attend has one or two members who are professed Adventists. As a body, this church appears to have more of the Spirit than any other church in this vicinity, and is willing to open their house to the preaching of the near coming of the Saviour. Last Sabbath, one of their ministers, at a ministerial conference, preached on the subject, and few of our brethren could have dealt more plainly. Now, shall I remain alone, or unite with a church where there are a number of the members that I esteem highly for their active Christianity, and who do enjoy the life and power of religion? But if it is sinful to unite with the churches, I do not want to do it.

"Peter stood up in the midst of the disciples, (the number of the names together were about an hundred and twenty)," &c.—Acts 1:15. Now, whether the names were counted, or written down, the word does not say. "But the apostles, as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established."—Acts 16:4, 5. A similar regulation might possibly do good at this present time. I know that He who spoke as never man spoke, says, "In vain do they worship me, teaching for doctrine the commandments of men." I have but one desire, and that is, to know the truth, and to walk in it.

REMARKS.—In reply to the above we say—1. It is perfectly scriptural and proper for believers to have their names recorded in the church books. For this we have the example of the apostles, and of the primitive Christians.

2. In every place where there are a sufficient number of believers in the Advent doctrine to hold a distinct meeting, and maintain the order of the house of God, (except they are unrestricted in their privileges in regard to their faith,) they should at once unite, and give their entire influence to support it, whether it be a public meeting on the Sabbath, or prayer meetings during the week. If we have to suffer privations in doing so, and are deprived of some advantages which we might enjoy in old established churches, let us cheerfully make the sacrifice for the truth, rather than relinquish it.

3. In a case like yours, we see no reason why you should not unite with the church you speak of, and yet give your influence to the support of the Advent faith, and make yourself generally useful as a Chris-

tion. This course would be right and proper; but this connection with the church in question, should not of course be allowed to divert your support from this truth. When one is debarred from speaking out fully on the great question of the speedy personal advent of Christ, and the preparation necessary for it, we conceive the duty in such a case to be plain,—the connection must be dissolved, or truth and principle will be compromised. Stand alone, with none but God to help you, if it must be so; but never associate in church fellowship with those who condemn and treat this scriptural and truly blessed hope with indifference and contempt. Yes, stand alone, if we must, and maintain at all hazards, the despised and hated truth of the personal coming and reign of our Saviour. The God of truth will support and honor those who do so in the day of his coming.

Many of our brethren and sisters have lost their interest in the question of Christ's coming, solely in consequence of their connection with religious bodies that not only treat the Advent doctrine with lightness, shut the mouths, and thus destroy the influence of those among them who hold to it. This is a dangerous position, and a ruinous policy. If the Advent doctrine is true, (and we believe it is,) it should be sustained at every hazard. And while the whole current of the world is against us, and the great body of professing Christians oppose us, there is but one course for Adventists, ministers and people, to take, viz., to rally to the standard of the Advent faith and hope, and give our names, labors, and substance to sustain it. It is time that all look at this question, and act as the circumstances of the case demand.

LETTER FROM THE CHURCH IN JAMESTOWN.

Whereas it is deemed proper that this church of God express their views on certain points of doctrine and practice, in which they feel a deep interest, therefore Resolved—

1. That the Scriptures of Divine Truth, the history of the church and the world, and the signs of the present times, conspire to present the speedy coming and kingdom of our blessed Lord, and a preparation therefor, as the great leading and controlling subject to be urged upon the attention of the present generation.

2. That it is with the most profound and heartfelt regret that we have witnessed the course of certain papers, claiming to sustain the Advent cause, in putting forward points of doctrine minor to the great truth of the present age; the discussion of which has engendered strife and divisions, scattered our friends, and greatly embarrassed those who remained true to their work; while, at the same time, it emboldened and strengthened our opposers, confirmed them in their errors and opposition, and thereby hindered the work Christ has given the church of the present day to perform.

3. That we highly approve of the course pursued by the conductors of the "Advent Herald," in striving to avoid the discussion of those questions, and adhering to their original purpose of devoting their energies to the presentation to the world of the evidences of our hope, and of its speedy consummation. And that we express it as our solemn belief, that the responsibility of the incidental allusions to the subject by the "Herald," rests upon those who created the necessity of these allusions, by misrepresentations and false statements; though the wrong impressions made may have been unintentional, and we confess they were made in apparently a good spirit, as a general thing.

4. That the exigencies of the Advent cause in the West demand the publication of a paper in this vicinity, devoted to the advocacy of the principle of the Advent faith: the profits, if any, to be appropriated for the distribution of other publications, and to the support of those brethren in the ministry who spend their time and strength in furthering the cause.

5. That we rejoice in, and heartily approve of, the recommendations of the committee on the difficulties between the conductors of the "Advent Herald" and the "Harbinger," at a meeting recently held in Rochester, and that we sincerely and ardently desire and pray, that the conductor of the "Harbinger" may find it his duty and pleasure to frankly confess the wrong done to the Advent cause, by the manner in which he has investigated questions foreign to the Advent faith, and devote his paper to the interests of the cause, its columns to the advocacy of the faith, and its profits, if any, to the circulation of other publications on these subjects, and to the support of those brethren who spend their time and strength for the furtherance of the gospel; in which case, we promise our cheerful and hearty support. *Nothing short of this, however, in our humble judgment, will meet the exigencies of the cause in the West.*

6. That the holding of general and local conferences, more or less frequently, in different sections of the country, have secured, and properly conducted, will continue to secure, much good to the cause. We believe they afford a favorable and convenient occasion for the declaration of our sentiments, and the publication of our views to the world; are calculated to promote an interest in the faith, and secure concert of action; to instruct the mind, and encourage the hope, and quicken the zeal of those who attend them, or read the published reports of their proceedings. We therefore urge their continuance, at such times and places as, in the judgment of brethren, it shall be thought advisable.

7. That a copy of the above resolutions be forwarded to the "Advent Herald" for publication.

The foregoing resolutions were passed unanimously.

(By order of the church.)
L. P. JUDSON, *Pastor.*

Jamestown (N. Y.), May 2d, 1849.

LETTER FROM H. H. GROSS.

Extracts from letters written to a worthy brother residing at Pitcher Springs, Chenango Co., N. Y., by Dexter Daniels of Chicopee, Mass., bearing dates from October to December, 1848; in which he endeavors to severely rebuke that brother, because he refuses to receive and advocate the doctrines which he has advocated and striven to enforce. The result of his efforts by word, and by letters to various brethren, has been strife and division among brethren; and the evil has been increased by the efforts of Bro. Tuller, of New Britain, until the saints could not profitably assemble themselves together. I deeply regret the necessity of exposing persons who have, perhaps, formerly labored in the right, but the cause of Christ demands it, and in the fear of God I take the responsibility. The extracts are as follows—

"Brother, you cannot believe the truth now, if you seek honor of the Advent people; for as a body, they have fallen never to rise. They say they are rich and increased in goods, and have need of nothing; but they are poor, and miserable, and blind, and naked, and God will, or has, spurned them out of his mouth" . . . "I have told you that the judgment has set, and God wanted that I should; I have told you that the day of the Lord has come, and God wanted that I should, for it is true. Can it be, brother, that you have risen up against the truth after you have gone so far? Will you now take side with the Egyptians, and fight the truth? The Advent people that pretend to be the wise—they know not the judgment of the Lord—even scoff at me if I tell them that the judgment is set" . . . "O, now I begin to see out of darkness. Alleluia! Amen! But God says, Who is blind but my servant, or deaf as my messenger that I sent; who is blind as he that is perfect (that is), say, we have increased in goods, and have need of no more truth, seeing many things, but observe not. They, the Advent people, see the events in the world, but do not observe that this is it" . . . "I take the ground that the great day of his wrath has come."—Rev. 6:17.

While these four angels (Rev. 7.) are holding the four winds, God sends his angels to gather his elect from the four winds, while the four angels are holding them. And now, brother have the angels begun to let go their holding? If they have, then the gathering together his elect is almost over, if not quite." "I believe that he (God) is judging the nations, and making war with them."—Rev. 19: 11. I believe that his throne is now in the heavens, (Ps. 11: 4,) and I believe that before him are gathered all nations, and he has almost done gathering, or separating the sheep from the goats." But enough of this, his preaching and his letters, dogmatizing these and other kindred errors upon true hearted friends of Christ and his words, have had, we trust, all the effect that they will. His other principal topics were the thousand years past, the dead have been rising from their graves, the seventh angel and third woe are fulfilling—the door is shut, &c. While Bro. T. went farther, under the claims of being able to *discern spirits*, and set himself up to judge, in the place of God as God, those who refused to bow to his decisions—even to the will of a man of sin; and by aid of "filthy lust" he presumed to more successfully secure victims. I know not Bro. D. personally, and Bro. T. has shown me kindness in times past; but it is with great reluctance that I present the above to the public; but when division and distraction are produced by misguided and incompetent persons, it is my duty to love them, but also to love Jesus more.

H. H. Gross.
Saratoga Springs, (N. Y.), May 16th, 1849.

THE PURE IN HEART.

Our Lord chooses the bodily eye to illustrate the moral heart.—"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!"—Matt. 6: 22, 23. If the fleshly eye is perfect and sound, the body is every way supplied with light. But if it is pierced even by a mote, the body is in darkness. So, if our intention, will, or choice is pure, the whole mind is illuminated, and by the "bright shining of a candle." All who really enter into the narrow way, do so with a pure heart. In other words, obtaining and keeping a pure heart is the narrow way. In order to keep the heart pure, a person must be narrowly contracted in respect to sin. The heart must be circumcised. All sinful pleasures must be cut off. Even if the right hand threaten to induce, instrumentally, an impure intention, or choice, it must be cut off.

But is it true, that the single idea of *right intention* comprehends the whole mystery of a pure heart? Reader, please ask yourself, What am I now living for? Does the honest answer gush up from the deepest fountains within, For God! Then you have "the light of life." Let this upright choice rule your life. Let it rest in the bosom of God. He will reciprocate pure love. Jesus says—"Blessed are the pure in heart, for they shall see God."

Perhaps many will receive no consolation from what I have written, unless I explain one point. Can the heart be pure, when the thoughts and feelings are impure? David says: "I hate vain thoughts," &c. If he had had no vain thoughts, he could not hate them. His hatred of vain thoughts proves that his heart was pure. Jesus, our high priest, was tempted in all points as we are. His temptations were real. They prepared him to sympathize with his suffering

followers. If, then, we preserve the integrity of our choice, moment by moment, preferring the glory of God in all things, we are pure in heart.

BUTLER MORLEY.

LETTER FROM R. V. LYON.

DEAR BRO. HIMES.—The Lord will, I design, in connection with Bro. A. Sherwin, or some one else whom I shall obtain as a fellow-laborer, to hold tent meetings during the warm season. If any, therefore, desire my services, in connection with the tent, in their vicinity, they can inform me through the "Herald," or by writing directly to me at such places where they shall see in the "Herald" I have appointments.

Dear brethren, if you are poor, do not make that an excuse why you should not have a meeting. My field is the world, and I have all heaven pledged for my support. Consequently, if the door opened, I must preach the gospel to the poor, so far as it is in my power to do it, or their blood will be found in my skirts in the day of reckoning.

Brother, God has given you light on the crowning truth of all truths, and will you obey the mandate of the Son of God, to "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven!" Or will you conceal this light, and thereby bring upon yourselves, and those who would embrace the truth, had they the opportunity of hearing it presented, the storm of divine wrath that awaits the children of disobedience? Brethren, God is calling on you to buckle on the armor anew, and enter the field, which is already white for the harvest, for soon the angels will be sent to gather it in. Yours in the faith of the gospel.

Abington (Ct.), May 19th, 1849.

Extracts from Letters.

From Williamsburgh, May 14th, 1849.

DEAR BRO. HIMES.—It seems to me, that if we were to obey the commands of our blessed Master, as recorded in Matt. 7: 12 and Luke 6: 31—"Whosoever ye would that men should do unto you, do ye even so to them"—we should all get along much better in the divine life. I think we all would do well if we were to study the four gospels, to see what the Saviour has commanded his disciples to do, and then obey him, instead of endeavoring to collect passages of Scripture to prove certain dogmas. How much better it would be to exhort brethren to obey the commands of the Saviour, as recorded in Matt. 22: 37-39, Mark 12: 30, 31, John 13: 34, 35, and 15: 9-14, 17, than to say things calculated to alienate brethren from one another. I long to see the time when brotherly love will prevail among all Christians, and each one try to manifest this love by their actions. The Bible teaches us that Christ is the head, and that we are members one of another. If we believe this, shall we try to give each other pain? How unreasonable it would be for a man to wound his foot, in order to give his finger pain! On the contrary, how natural it would be, when one member was wounded, for the others to sympathize with it, and do all they could to alleviate the pain! So we should do all that we can to make each other as happy as possible, so that when the Lord comes, we may be prepared to enter into his everlasting kingdom. O, my brethren, let us always so live, that when the Lord comes, he may say to each of us, "Well done, good and faithful servant: enter into the joy of thy Lord."

Yours, waiting for the coming and kingdom of the Saviour,

E. HULL.

From Southold (C. W.), May 15th, 1849.

DEAR BRO. HIMES.—You no doubt will be glad to hear how we are getting along in this section. We rejoice in prospect of soon seeing the King in his beauty, and of hailing all of every clime whose robes are washed in the atoning blood as the bride of the Lamb. We meet with opposition, and from those that fill the sacred desk, who unblushingly assert that the Second Advent doctrine originated in hell, and that it is propagated by the emissaries of the devil. But we bless God that truth is mighty, and shall prevail. We attended to the ordinance of baptism in London. Four persons received the ordinance, and the Lord was present to bless the obedient. A Methodist preacher, by his improper remarks, endeavored to turn the ordinance into ridicule; but we praise God for his presence, to bless, in the midst of such opposition. Yours, in hope of soon seeing our blessed King,

L. B. PAYSON.

From Palermo (Me.), May 13th, 1849.

DEAR BRO. HIMES.—The brethren in this section are endeavoring to set in order the things that are wanting. We find it interesting and profitable to confer together occasionally in relation to the affairs of our pilgrimage. To this end, mutual conferences are appointed; and I am requested by Bro. Mansfield to say, that the brethren at Frankfort, Me., have established, and intend to maintain, until the coming of their King, a conference, to be held on the fourth Saturday of every month. Christian friends from abroad are cordially invited to attend. Brethren from South China, Me., also wish to give notice of a conference they have appointed on the third Saturday of every month, together with a general invitation to brethren and sisters in the vicinity to attend.

J. MERRIAM.

From Baltimore (Md.), May 20th, 1849.

DEAR BRO. HIMES.—Bro. Brewer is earnestly at his work here, and we are getting along quite prosperously. The brethren are waking up; they clearly see in the events which are now transpiring "signs there's no mistaking, proclaim Messiah near." May we all be ready to hail the glad day.

Yours, in hope,

R. WATKINS.

From Oak Hill (N. Y.), May 22, 1849.

DEAR BRO. HIMES.—I have removed to this place. I intend to visit and labor with the brethren in this vicinity, and do all I can to introduce the truth here, where it has never been preached. My Post-office address is Oak Hill, Green Co., N. Y. Respectfully yours, in hope of speedy immortality.

L. F. BILLINGS.

Obituary.

We are called upon, in the providence of God, to record the death of another of our little company, Bro. CHARLES STORY, who fell asleep May 10th, in the 53d year of his age. Our brother was a firm believer in the speedy coming of our absent Lord, having embraced the truth through the instrumentality of Bro. Weetee about six years ago. From that time until his decease, the "blessed hope" was a theme which fired his soul with blissful anticipations. He knew that inasmuch as "Christ was once offered to bear the sins of many (which offering had availed for him), that unto them that look for him shall he appear the second time without sin unto salvation." With Job, also, he realized that his Redeemer lived, and that he should stand in the latter day upon the earth; and though after his skin worms should destroy his body, yet in his flesh he should see his God. He was a constant reader of the "Herald," which he prized next to his Bible. The communications from his brethren of like precious faith cheered him on his way, and he hailed its weekly visits with delight. But our brother is gone—the fell destroyer has marked him for his victim—leaving his bereaved wife and two children, together with numerous friends, to mourn his loss. But what is our loss is his eternal gain. For some days before his death he appeared to be almost unconscious of what was going on around him (the brain being prominently affected), but a few hours before his departure he was restored to momentary consciousness, when his soul appeared to be lost in praise. "Glory, glory, eternal ages, bless the Lord!" fell in broken accents from his lips, as his spirit was about struggling in the last agonies of death. His was a triumphant exit—he met the last enemy, and though his body had to suffer the full penalty of Adam's transgression in its mortal death, yet his spirit was victorious through the grace of God, death was disarmed of his terrors, and he anticipated a complete triumph in the fulfilment of the divine declaration: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues, O grave, I will be thy destruction: repentance shall be bid mine eyes."—Hos. 13:14.

In contemplating these scenes of earthly suffering, and severing of dearest ties, we are led to ask, with the poet:—

"When will the tedious night be gone?

When will our Lord appear?"

That time the language of inspiration assures us is very near, when, if we are found clothed in the righteousness of Christ, with our departed brother we shall sing the victor's song, bear the victor's palm, and wear the victor's crown. O, haste, happy day! "Even so, come, Lord Jesus!" J. Y. BUTTER.

DIED, at Nashua, N. H., May 4th, in the 13th year of her age, HELEN, daughter of Geo. W. and PAMELLA P. MARSHALL. Though a lovely and affectionate child, Helen became in infancy an heir to disease, so that few, if any, were the days of her life, when she could say, "I am well." In 1844 (being about eight years old) she embraced the Saviour, and with him the glorious hope that he would soon "come again, so that where he is, there she might be also." In this hope she lived, and in it died. Although in her case death was disarmed of his terrors, yet she confessed she would much rather hear the voice of the archangel, and be changed, and caught up to meet the Lord in the air, than to be obliged to grapple with the "grim monster." A few moments before she fell asleep in Jesus, she called such of her friends as had no interest in the Saviour to her bedside, and would not cease pleading with them until each one solemnly promised to meet her in the kingdom.—Her countenance lighted up with more than earthly expression, and she exclaimed, "O, I am happy—rest—rest—rest!" and fell asleep, in full assurance that it would be very short.

A. BROWN.

DEAR BRO. HIMES:—We have been severely afflicted by the death of our only son, THOMAS BROWNSON, aged thirteen years, who departed this life on the 24th of March last, of the quick consumption, in full assurance of going to Jesus, and was so happy that he exclaimed, "Glory to God!" and bade his friends "good bye," just before he breathed his last. We feel the loss very much, and also feel to praise the Lord for his goodness, and believe that we shall soon meet where parting will be no more, neither will there be any sickness or pain. J. LEWELL.

DIED, at Doncaster, England, Nov. 30th, 1848, CHARLOTTE ELIZABETH, infant daughter of Wm. and M. A. BARKER, aged five months and two days. We believe, if faithful, we shall soon meet to part no more.

O yes, my darling little one

Immortal soon shall be,

And with the righteous dead shall rise,

And their blest Saviour see.

ELIJAH, by prayer, obtained water from the clouds, but Elisha fetches it, nobody knows whence.—2 Kings 3:17. God is not tied to second causes. As God gives *freely* to the unworthy, so he gives richly, like himself—more than we ask or think.—Matt. Henry.

ADVENT



HERALD

Luke 3: 25-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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Via Crucis, Via Luei.

O, would ye find the path of light,
The path with fading glories bright,
The path made to the cross,
Mark where the bleeding Saviour went,
Beneath the cross in anguish bent ;
Tread where He trod.

Dear it seem'd, and full of pain,
Thick set with thorns that bear the stain
Of Jesus' gore ;—
Yet thro' the path of darkness streams
The light of heaven's comforting beams,
For evermore.

The path of revelry and song,
Where maddly dance earth'siddy throng,
Dreaming all bright,
Is but a dark and dangerous road :
Leading from peace, star from God,
To deepest night.

Then let us tread where Jesus went,
Beneath the cross in anguish bent,
Singing the way,
Here there is light, true light divine,
Which bright, and brighter still shall shine
To endless day. *Southern Baptist.*

Chronology.

FROM THE PITTSBURGH "CHRISTIAN ADVOCATE."

METHOD OF COMPUTING BIBLICAL CHRONOLOGY.

(Continued from our last.)

In the preceding chapter it was affirmed, that the creation is the era of the Bible. Many other eras are subsequently adopted, but that is the one with which it sets out. The present chapter will be devoted to show how the Hebrews computed time from that era. The tables will be made out from the Hebrew Bible, the Septuagint, and Josephus: that of the Samaritan Pentateuch will be copied from Kitto's "Encyclopedia of Biblical Literature." They will only extend as far as the Exode, as after that time the chronology of the Bible is not so much disputed.

In Gen. 1:26, we are told that God created man on the sixth day of the creation, and in chap. 5:3, Adam is said to have been a hundred and thirty years old when Seth was born. This chapter, along the sixth verse of the seventh, affords us data for computing the length of time from the creation to the flood. The eleventh chapter, in connection with the fourth verse of the twelfth, gives us the number of years from the flood to the birth of Abraham.

Lest any should conclude from chap. 11:26, that Abraham was born when his father was seventy years of age, let him compare the 32d verse of the same chapter with the 4th verse of the twelfth, from which he will see that Terah was a hundred and thirty years old at the birth of Abraham. The 26th verse of the eleventh chapter must mean that Terah began to have children when he was seventy years old, for it does not appear that Abraham, though mentioned first, was the oldest. On the contrary, we would infer from the 28th and 29th verses of the same chapter, that Haran was the oldest of the family. As in the case of Shem (Gen. 5:32), Abraham is mentioned first, because he was the most prominent character.

From the birth of Abraham until Jacob and his family went down into Egypt, the elements of computation are given in the usual way. In Gen. 12:4, we are informed that Abraham was seventy-five "when he departed out of Haran;" in chap. 21:5, that he was a hundred when Isaac was born; in chap. 25:26, that Isaac was sixty at the birth of Jacob; and in chap. 47:9, that Jacob was a hundred and thirty when he was brought before Pharaoh.

The length of time that the Israelites remained in Egypt is not so easily determined. We read in Gen. 15:13—"Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years." In Ex. 12:40, 41, we find the following statement:—

"Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the Lord went out of the land of Egypt." In Gal. 3:17, Paul says: "The covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." The covenant mentioned in this passage has reference to the promise made to Abraham in Gen. 12:3, 7, and the law is that which was delivered to the Israelites at Sinai, three months after their departure from Egypt. It would seem, therefore, that Paul included in the four hundred and thirty years all the time from the arrival of Abraham in Canaan until the departure of the Israelites from the land of Egypt. This seems to have been the opinion of Josephus. In his "Jewish Antiquities," book 2, chapter 15, he says: "They (the Israelites) left Egypt in the month Xanthicus, on the fifteenth day of the lunar month; four hundred and thirty years after our forefather Abraham came into Canaan, but two hundred and fifteen years only after Jacob removed into Egypt."

Attempts have been made to reconcile these different statements, and they have not failed of success. On a close inspection, however, of the different passages, there is no contradiction: it is only apparent. It is not said in Ex. 12:40 that the children of Israel dwelt in Egypt four hundred and thirty years, but that their sojourning was four hundred and thirty years. This sojourning of the children of Israel must not be limited to their residence in Egypt, but extended from the Exode to the time when Abraham came into Canaan. "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." With this view—which is Dr. Shuckford's—agree the Samaritan and Septuagint texts, which thus render the passage in Ex. 12:40,—"Now the inhabiting of the children of Israel, and their fathers, whereby they inhabited in the land of Canaan, and in the land of Egypt, was four hundred and thirty years." Now, if we subtract two hundred and fifteen years, the time from the arrival of Abraham in Canaan until Jacob went down into Egypt, from four hundred and thirty years, we will have two hundred and fifteen years, the length of time that the Israelites sojourned in Egypt.

But we read in Gen. 15:13: "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years." How could the Egyptians afflict the Israelites four hundred years, when they remained in the country only two hundred and fifteen? The commencement of the four hundred years is most probably to be referred to the time mentioned in Gen. 21:9, when "Sarah saw the son of Hagar mocking." This was after Isaac was weaned. Supposing him to be about five years old, the lapse of time until the Exode would be exactly four hundred years. At this time, we may suppose, then, that the Egyptian began to afflict those descendants of Abraham who were to be the heirs of the promises.

With these preliminary observations, we will now enter upon the construction of the chrono-

nological tables. In constructing them, we take the time given between the birth of the father and the birth of the son.

HEBREW BIBLE.

	Born in year	Lived before birth of his son	Died in year
Adam created, A. M.	1	800	930 930
Seth born	130	805	912 1042
Enos born	235	90 815	905 1140
Cainan born	325	70 840	910 1235
Mahalaleel born	395	65 830	935 1290
Jared born	460	162 800	962 1422
Enoch born	622	65 300	975 1587
Methuselah born	657	157 782	969 1656
Lamech born	784	182 595	777 1751
Noah born	1056	500 450	950 2006

"And Noah was six hundred years old when the flood of waters was upon the earth."—Gen. 7:6. According to the Hebrew Bible, therefore, the flood occurred A. M. 1656. By comparing Gen. 7:11 with chap. 8:13, 14, we find that it continued a solar year.

FROM THE FLOOD TO THE EXODE.

	Born in year	Lived before birth of his son	Died in year
Arphaxad, A. M.	1659	35 403	438 2097
Salah	1694	30 403	433 2127
Eber	1724	34 430	464 2188
Peleg	1758	30 209	239 1997
Reu	1788	32 207	239 2027
Serug	1820	30 200	230 2050
Nahor	1850	29 119	148 1998
Terah	1879	130 75	205 2084
Abraham	2009	100 75	175 2184
Isaac	2109	60 120	180 2289
Jacob	2169	130 *	147 2316
	2299	sojourning of the Israelites in Egypt com'd	
Exode A. M. 2514	215	sojourning of the Israelites in Egypt cont'd.	

SEPTUAGINT, JUXTA EXEMPLAR VATICANUM.

	Born in year	Lived before birth of his son	Died in year
Adam created,	1	700	930 830
Seth born	230	205	707 912 1142
Enos	435	190	715 905 1340
Cainan	625	170	740 910 1535
Mahalaleel	795	165	730 895 1690
Jared	960	162	800 962 1962
Enoch	1122	165	200 365 1487
Methuselah	1287	167	802 969 2256
Lamech	1454	188 565	753 2207
Noah	1642	500 450	950 2592
	600	Age of Noah at the flood.	

A. M. 2242 Era of the flood.

	Born in year	Lived before birth of his son	Died in year
Arphaxad,	2245	135 400	535 2780
Cainan,	2280	130 330	460 2840
Salah,	2510	130 330	460 2970
Eber	2640	134 270	404 3044
Peleg,	2774	130 209	339 3113
Reu,	2904	132 207	339 3243
Serug,	3036	130 200	330 3366
Nahor,	3166	179 125	304 3470
Terah,	3345	130 75	205 3550
Abraham,	3475	100 75	175 3650
Isaac,	3575	60 120	180 3755
Jacob,	3635	130 147	† 3782
	3765	Israelites went to Egypt.	
	215	" remained in "	
	3980	Exode.	

3980—2242—1738 length of time from the flood to the exode.—(To be continued.)

* Brought before Pharaoh. † Went to Egypt.

Light at Evening Time.

BY REV. JOHN COX, OF LONDON.

"At evening time it shall be light,—" Zech. 14: 7. The close of one year, and the commencement of another, is with all thoughtful minds, a season of reflection. With some, these reflections are of a sorrowful character; the recurrence of stated periods bring to mind their losses, and the lone heart heavily sighs as it beholds the wreck of its earthly joys rudely tossing on the waves of time. What can bring solace at such a season of sadness? Nothing but God's voice heard, and heeded. "O (says the sufferer,) O that God would speak, and say, 'I am thy salvation,' and then the shadow of death is turned into the morning."

We must not judge of the happiness of a person by his outward circumstances. He only may be accounted happy to whom God's promises belong, for whom God's providences revolve, and to secure whose best interests all God's perfections stand engaged. This is the case of those to whom a faithful God declares, "At evening time it shall be light." The sentiment conveyed to us by these words is, that in the Divine dispensations, deliverance and consolation sometimes come when least expected, and when the season for hoping seems expired.

We see this frequently in God's dealings with the soul on commencing a work of grace. The great design of God is to bestow LIGHT—Knowledge, holiness, joy, are all set forth by this beautiful figure, as ignorance, sin, misery, are set forth by the term darkness. The soul under spiritual concern cannot at first believe that this is God's intention; it seems to grow darker and darker, and the blackness of darkness ever is often foreboded. But at length, when the shadows of despair are deepening, "the light of the knowledge of the glory of God in the face of Jesus Christ shines into the heart," and all is light. The cross beams bright with glory, the sinner sees God as ready to forgive, hears him proclaim his name is LOVE, and walks in the light of his countenance. O let none despair while it is written in letters of living light and love, "that Jesus is able to save to the uttermost."

In the dispensations of providence, how often have God's people proved that salvation comes when the gloom is deepest. Thus Abraham found it: "against hope he believed in hope," nor did he believe in vain. Sense said, the day is passed, it is useless still to gaze wistfully towards the east. How can Isaac be born now? but it was light at evening time.

"With joy the mother views her son,
And tells the wonders God hath done,
Faith may grow strong when sense despairs;
If nature fails, the promise bears."

How did the shadows deepen round Moses and the Israelites at the Red Sea; but even at midnight it was light; for God's guiding pillar gently led the chosen tribes through the deep, and as it shone upon their untired path, scattered horrors amidst their pursuers. Then did the people "see the salvation of God," and the Lord "got himself an everlasting name."

But the time would fail to enumerate all the illustrations of God's sovereignty, wisdom, and faithfulness, which his word furnishes. Learn, tried believer, to hang upon God's promise when you cannot trace God's hand. There is light in his covenant, though there may be darkness upon your path. You must not expect light upon God's dealings till they are finished, then when you study his own work, in his own light, you will sing the Song of Moses. "He is the rock, his work is perfect, for all his ways are judgment: a God of truth and without iniquity, just and right is he."

"Mark the perfect man, and behold the up-

right, for the end of that man is peace." Thus shall be light at eventide. Life is a day, a short day, a day of mercies, a day for labor. Death is an evening, the time of release from toil, the period of rest and repose, to be followed by a glorious to-morrow. How often has it been light at the evening time of life. The dark valley has been irradiated with glory.—The peace, joy, hope, which have filled the souls of God's departing ones, have been filly imaged forth by those gorgeous clouds which surround the path of the departing sun. How calmly did Jacob die, amidst visions of Messiah's glories, and the embracings of God's salvation. David, too, sung himself asleep, with "Blessed be his glorious name for ever, and let the whole earth be filled with his glory. Amen and Amen." Simeon also departed in peace according to God's word, singing as he went, "a light to lighten the Gentiles, and the glory of thy people Israel;" while holy Stephen, surrounded by all that is terrifying to nature, had eyes for only one object, "the glory of God, and Jesus standing at the right hand of God." Here he gazed, heedless of the jeers which assailed him, fearless of the stones which crushed him; he gazed; and fell asleep. But to what a countless multitude does the finger of inspiration point, as it says with lofty exultation, "these all died in faith." There was light, the light of life, the life of immortality. Fear not, believer, the last enemy; Jesus hath said, "Thou shalt never die," "never see death." The cross of Jesus is thine, and death is thine. The throne of Jesus is thine, and death shall be gain. Let faith bury the fears of death in his empty tomb, and bring the hopes of immortality from his glorious throne. He hath abolished death, and who shall restore it? He hath made an end of sin, and who shall condemn the soul that trusts his sacrifice?

But the end of time is coming. Time is but a day, the evening is the end of it, and eternity is the long to-morrow. In the evening of time it shall be light. Jesus, the sun of righteousness, shall arise with healing in his wings; and after a day of storms there shall be glorious light. "For the earth shall be filled with the knowledge of the Lord, as the waters cover the seas." The reign of Satan, the prince of darkness, shall be ended. Ignorance, guilt, oppression, and sorrow, shall all be banished from the kingdom of the Son of Man. Then what light will be cast upon mysterious truth and perplexing providences. What light shall clothe the daughter of Zion, when God shall say, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." Isa. 60: 1. What beauty shall the redeemed church exhibit dwelling in the city, concerning which it is said, "And the city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved, shall walk in the light of it; and the kings of the earth do bring their glory and honor into it." Rev. 21: 23, 24.

But while looking forward with joyful hope to these glories, the heart is saddened at the thought of the fearful contrast which many will furnish. With how many will it be dark at evening time. How many who now walk in the light of the fire of worldly pleasure and greatness, and who compass themselves about with the sparks of a fruitless profession and baseless hope, will have to lie down in sorrow. Darkness, outer darkness, the blackness of darkness for ever, must be the portion of those who love darkness rather than light.

Christian! hold thou forth the word of life. Seek to shine as a light in this dark world. Remember it is written, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

Strife Among the Nations.

BY O. R. FASSETT.

The past and present political state of the Old World was seen in prophetic vision, and foretold by Daniel and John, the revelators; they being directly inspired of God, "who knows the end from the beginning, and declares from ancient time the things that are not yet done."

By Daniel, the prophet, we have made known to us the revolutions and changes of this world, from the days of the supremacy of Babylon down to the establishment of "the kingdom of God," which is everlasting in its duration, peaceful and righteous in its nature, and in which, our Lord tells us, "Abraham, Isaac, and Jacob, and all the prophets, with many that shall come from the east, and the west, and

from the north, and from the south," shall dwell.—Luke 13:28, 29.

In the 2d chapter of Daniel, the rise and fall of empires until this period, is represented by a metallic image, constituted of four distinct metals; and the division of the last empire, by the continuation of the last metal mentioned mixed with earth, i. e., iron and clay, which is designed to illustrate the broken and fugitive state in which the division of the last empire shall leave the nations. These shall be "partly strong and partly broken"—alas!—"they shall not cleave one to another." The stone, separate and distinct from the image, symbolizes the kingdom of God.

In the 7th chapter of the same book, we have a repetition of the prophetic vision under different symbols. Four great beasts arise from the troubled and agitated sea, diverse one from the other. The fourth beast is explained to be "the fourth kingdom upon the earth." So the legs of iron in the image are said to be "the fourth kingdom, which is to be as strong as iron." The fourth beast, also, is "strong exceedingly, having great iron teeth." Thus we establish the identity of the visions. The division of the last empire into ten kingdoms, in this second vision, is represented by ten horns growing out of the head of the fourth beast.

When we look into the past, we learn from authentic history that, as the prophet predicted, there have successively arisen four great monarchies, which have borne rule over the earth, and the last has been broken and divided into ten kingdoms, constituting the principal kingdoms of Europe—England, France, Spain, Portugal, Tuscany, Austria, Naples, Lombardy, Rome, Ravenna. We quote as authority for this, Machiavell, the Italian historian, Mede, Bishop Lloyd, Sir Isaac Newton, Bishop Newton, Dr. Scott, Dr. Hales, and others. As in the first representation, the breasts of silver lie beneath the golden head, the sides of brass beneath the silver breasts, the iron legs beneath the brazen sides, and the feet and toes of iron and clay beneath the iron legs, so in successive order has Babylon, Medo-Persia, Greece, Rome, and the ten kingdoms of Europe succeeded one another. And so certainly may we conclude the fifth universal kingdom will succeed to all these, and "fill the whole earth." As the bear arose out of the sea after the lion, the leopard after the bear, "the great and terrible beast," after the serpent and the ten horns arose out of its head. So in consecutive order has each of the above kingdoms arisen and passed away, until now we stand on the confines of that grand and sublime scene depicted in the following language: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne the fiery flame, and his wheels burning fire. Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened. I beheld till the body of the fourth beast was slain and destroyed, and given to the burning flame." "And the time came that the saints possessed the kingdom forever, even forever and ever."

John, the revelator, living in the time of Rome's supremacy, the last of these four empires, gives us a revelation of all its predicted changes and revolutions down to the end, instead of giving us a prophetic delineation of the three preceding kingdoms, which had already passed away.

1. He presents us with the symbol of "a great red dragon," having "seven heads and ten horns." The seven heads crowned represent the seven different forms of government through which Pagan Rome passed, viz., 1, Kingly; 2, Republican; 3, Consular; 4, Decemvir; 5, Dictatorial; 6, Triumvirate; 7, Imperial. The ten horns uncrowned—"the ten kings which have received no kingdom as yet."

2. The division of the Pagan Roman empire into ten kingdoms is represented by another symbol—"a beast having seven heads" uncrowned, and "ten horns" crowned; i. e., the ten kings now rule, the crowns being transferred from the heads to the horns.

3. The supremacy of the Papacy, and the subjugation of ten kings to its authority for the period of over one thousand years, is illustrated by the beast being mounted by the apostate church, "the mother of harlots."

4. The humiliation of the Papacy, after so long a subjugation, is given in the following scripture: "The ten horns which thou sawest upon the beast, these shall hate the whore, make her desolate," &c.—Rev. 17:16, 17. "They shall take away his dominion."—Dan. 7:26.

This portion of prophecy, as shadowed forth in this prophetic imagery, is now in the process of fulfilment, and has been for near the last half century. Until now the supreme power of the Roman church is ejected from the seat of the Caesars.

5. The last and final attitude of this fourth and last kingdom, as thus represented, is now just before us. "These (ten) shall make war with the Lamb, and the Lamb shall overcome them: for he is King of kings and Lord of lords."—Rev. 17:14. "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever; and the nations were angry, and thy wrath is come, and the time of the dead that they should be judged."—Rev. 11:14, 18.

We are verging near this last and final great struggle, called in Scripture, "the battle of that great day of God Almighty." The indications, when viewed in the light of prophecy, are indeed startling.

Since the French Revolution and the career of Napoleon, at the close of the eighteenth century and beginning of the nineteenth, the nations have been unusually pacific. This has led the world to cherish the hopes of a great moral change and reform among the nations. Delusive dreams of a fabled "golden age" has given rise to the universal expectation and cry of "peace and safety." But all at once we are startled from our slumbers and these peaceful dreams, by the alarm sounding in our ears of "the waking up of nations," and a universal war. Armies are already marshalling on the field of strife; the blood-stained banner is again unfurled, and the deafening roar of the cannon, and the clash of arms, begin to be heard. Why so sudden a change? How is it accounted for? The prophet will tell us (Rev. 7:1, 3): "I saw four angels standing on the four corners of the earth, holding the four winds of the earth. . . . And I saw an angel having the seal of the living God; and he cried to the four angels, saying, Hurt not the earth, nor the sea, till we have sealed the servants of our God in their foreheads." Since the formation of the Holy Alliance, begun in the treaties of Vienna, A. D. 1815, which was entered into by the four greater powers of Europe—England, Russia, Austria, and Prussia—the object of which was to destroy the power of Napoleon, and restore the peace of Europe. These powers have held in check and controlled the nations, so that until the present time, the nations have been in a state of comparative peace and prosperity. During this time the sealing angel has been performing his work; the Gospel has gone to the ends of the earth, the Bible has been sent to all lands, and revivals have followed revivals in quick succession. And finally, we hear the voice of the other angel, having the everlasting gospel to preach, saying, "Fear God and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountain of waters."—Rev. 14:6, 7.

But a dark cloud now is gathering over the nations, insurrections and internal discord are fanning the flame of strife in almost every country. The autocrat of Russia, one of the four powers in this Alliance, and upon whom all eyes are turned, with suspicion and dread, now demands to pass through the Dardanelles into the Mediterranean, and if permission is not given within a stated time, he threatens to make it by force of arms. Should he make such a move, what will be the result? A universal war is everywhere predicted. Where, then, will be the virtue of the Holy Alliance? Its contract will be broken, and the bond of union severed between nations.

When we compare Rev. 7:1, 3 with Dan. 7:2, 3, we readily discover the force of the figures here used. Here is a counter symbol. The sea is lashed into fury and out of its agitated waters arise four stars, afterwards explained to be four kings. It was by war, and strife, and blood, that the four monarchies arose. And the sea lashed into fury by tempestuous winds, is a fit emblem of the rise and fall of empires by wars, and is so used in the prophecies: "Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters, but God shall rebuke them."—Isa. 17:12, 13. In Rev. 7:1, 3, the sea is represented as quiescent, the winds are stayed and held in check, just prior to, and until the close of, the sealing time, when again they are loosed, and the sea becomes infuriated.

Already the "unclean spirits have gone forth to gather the kings of the earth and of the whole world to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame."—Rev. 16:13, 21. "There shall be signs; on the earth distress of nations with perplexity; and then shall they see the Son of man coming in a cloud, with power and great glory."—Luke 21:25, 27.—*Providence Transcript.*

Biblical History.

The Princeton "Review," in noticing Neil's Lectures on Biblical-History, recently published, brings out the following results from several historical tables, showing how the longevity of the antediluvians supplied the want of historical records.

This sceptical suggestion arises from the idea, that the story must have passed through many narrations, and that few opportunities of comparing and correcting one account by another were enjoyed. Look at the table as illustrating these points.

And first, the number of times that the story must be repeated by different persons. Noah and his three sons could receive the account of creation at the second rehearsal, and through several distinct channels:

1. Adam could relate it to Enos for six hundred and ninety-five years, and Enos to Noah eighty-four years.

2. Adam, during six hundred and ninety-five years, could discourse it to Canaan, and Canaan one hundred and seventy-nine years to Noah.

3. Adam could rehearse it for five hundred and thirty-five years to Mahaleel, who had two hundred and twenty-four years to instruct Noah.

4. Adam had four hundred and seventy years to instruct Jared in those sublime facts, and Jared was contemporary three hundred and sixty-six years with Noah.

Through these four distinct channels Noah could receive a direct account from Adam. But again:

5. Adam lived till Methusaleh was two hundred and forty-three years old, time enough surely to obtain an accurate knowledge of all those facts pertaining to the dawn of created existence, and Methusaleh lived six hundred years with Noah, and one hundred with his three sons. And once more:

6. Adam lived to see Lamech, the father of Noah, till he was fifty years old, and Lamech lived with Noah five hundred and ninety-five years, and ninety-five years with Shem, Ham, and Japhet. Through these six channels, the account could be brought down to the time of the flood.

All the generations from Adam to the flood were eleven. Of all these, Adam was contemporary with nine, Seth with nine, Enos ten, Canaan ten, Mahaleel ten, Jared ten, Enoch nine, Methusaleh eleven, Lamech eleven, Noah eight, Shem and brothers four. Thus there were never less than nine, contemporary generations from Adam to the flood, which would give in one lineal descent, eighty-one different channels through which the account might be transmitted.

Another important point is the occurrence of the flood at the precise time, and the only time it could have occurred, without contradicting the sacred history, and the chronological account. The reason assigned in sacred history for the deluge, was the great wickedness of men, for which they were all to be destroyed, except Noah and his family. Now, if the flood had occurred ten years sooner than it did, it would have involved Methusaleh and Lamech in the destruction of the wicked; for the former lived to the very year of it, A. M. 1651.

And, again, it would have involved a contradiction; for if the ark had been completed in forty, instead of an hundred years, and the age of Methusaleh and Lamech had been given to us as it is, it would have brought their death fifty years after the flood! And there is not one year from the creation, at which the date of the flood could have been fixed, without involving such a contradiction, till the very date given! This is a very remarkable coincidence; and if the accounts given are fabrications, a most fortunate escape from a fatal blunder.

Who ever imagined, without making the comparison, that Noah lived to see Abram sixty years old, and that Shem lived to witness all the glorious things transacted between God and Abram, and finally to see him buried, and to unite in the general mourning for the father of the faithful! Who would have supposed that Abram lived his whole life time, Isaac for

an hundred and eight years, and Jacob for forty-eight years, with those who, for one hundred years of their early life, witnessed and assisted in building the ark; who were borne triumphantly through the swelling flood, saw the opening heavens, felt the heaving earth, when its deep foundations were broken up, and the groans of a perishing world! Such was the fact. Noah was coterminous with every generation after him down to Abram; Shem down to Jacob, and Arphaxad down to Isaac; Salah and Eber again down to Jacob, and probably Eber, to the twelve sons of Jacob.

Three narrations bring the account to the time when minute and particular history commences; and when the art of inscribing upon the papyrus, and probably upon parchment, was understood. The participants in the awful scenes of the flood lived to see the Pharaohs, the pyramids and obelisks of Egypt, and probably to have those scenes stereotyped on monuments and in hieroglyphics, which have come down to us. So that we have the account in a manner second-handed from Shem.

Doubting Thomas.

"But he said unto them, except I see in his hands the print of the nails, and put my hand into his side I will not believe."—John 20: 25.

The case of Thomas alluded to in the text, and its connection, is a deeply interesting and instructive one; from which the Christian may draw the most salutary lesson. We think it obvious, that he honestly doubted the truth of Christ's resurrection, and that he was sincerely attached to him.

A state of suspense in regard to any event of importance, especially one affecting our spiritual interest, is truly uncomfortable, to say the least. This seems to have been the state of mind of Thomas, at the time he met the Apostles; and when, having seen their risen Lord, they appear to have been convinced of the certainty of his resurrection. This conviction of their minds they readily communicated to Thomas, but it had no effect in satisfying him. He rather rejected their combined and unequivocal testimony, and demanded demonstrative evidence of the fact, that Christ was indeed risen from the dead. This evidence was graciously granted by Christ himself, on a subsequent occasion; which effectually relieved the mind of his incredulous disciple, and firmly established him in the belief of his glorious resurrection.—Vs. 27, 28.

But the question to which we would here direct the attention respects the origin of his doubts—why, then, did he doubt at all?—We read at verse 24th, that "Thomas, one of the twelve, was not with them when Jesus came." It appears from the narrative, that Christ, having discovered himself to Mary Magdalene on the morning of his resurrection, (vs. 16, 17,) she hastened to communicate the gladsome intelligence to the disciples.—verse 18. On the evening of that same day, they were assembled together, "for fear of the Jews;" and there in the midst of that timid band, the Saviour miraculously appeared, pronounced his benediction upon them, and convinced them of the reality of his resurrection.—vs. 19, 20. But Thomas was not there; and here, we think, was the cause of all his doubts. Where he was, or in what engaged, we are not informed; but it is reasonable to suppose, that, had he been present on that occasion, he would have been convinced, as were his fellow disciples, that Christ was risen; and to say the least, he would doubtless have been spared much painful perplexity of mind on a subject of vital importance to his salvation, and that of a ruined world.

Let us now improve this incident in the life of Thomas, and learn from it the important lesson, of always being found in the path of duty, and in the use of the means of grace, if we would be exempt from distressing doubts, and favored with uninterrupted spiritual enjoyment.

Nothing is more common than the complaints of Christians respecting their spiritual conflicts, and the sad state to which they are sometimes reduced by reason of doubts and fears. Spiritual conflicts we may expect as long as we live—the Christian warfare is an enlistment for life, but may not many of our spiritual distresses—those conflicts of mind which too often break in on our enjoyment, be traced to the very same cause which involved Thomas in so much perplexity and trouble? It is doubtless so. The Lord will not bless us, nor fill our hearts with the consolations of his grace, when either turn from the path of duty, or neglect to serve him in the way of his own appointment. His bless-

ings run only in the line of duty. Thus we are told, that "in keeping his commandments there is great reward." Of course there can be none, in neglecting them.

Fidelity in the divine life, is essential to spiritual enjoyment. The most faithful Christian is, beyond controversy, the most cheerful and happy; and, we may add, that every believer is as happy as he intends, or wishes to be. Spiritual enjoyment is not the work of mere accident, no more than is the conversion of the soul; nor is it to be traced to some unknown, some undefinable cause. The laws which regulate it, or from the proper and uniform operation of which it results, are as clearly defined as those which control the material universe. It is the result of unreserved devotion of all our powers to the service of Christ,—of a constant and cordial compliance with his will in all respects—and of a faithful, persevering, and regular use of the means of grace. Apart from such deviation, such diligence, such faithfulness to the Master we serve, there is little, or no spiritual delight. The sad consequence is, (as too many half-hearted professors can testify,) the heart becomes the seat of the most painful and harassing doubts, and the profession of religion itself a mere drudgery.

If, therefore, we are wanting in fidelity to Christ,—if we serve him with divided affections, and if the interests of his cause occupy only a secondary place in our estimation; we need not complain of "leanness of soul," and a destitution of spiritual comfort. We may as well expect to "gather grapes of thorns and figs of thistles." But show me one who delights in the law of the Lord—whose "meat and drink" it is to do his will,—who is always found at his post in the discharge of duty,—and whose great and commanding aim in life is to glorify God, and promote the best interests of men; and you see one who rejoices in the Lord always, whose peace of mind flows as a river, whose hope is cheerful and animating, brightening the dark scenes of life, and raising him above the most painful reverses,—whose faith is firm and unwavering, and, in a word, whose course is like that of the sun, "shining more and more unto the perfect day." O, how rich is the spiritual enjoyment of such a servant of Christ, compared with that of one who has "a name to live, but is dead!"—Southern Baptist.

The Judgment.

BY REV. DR. ALEXANDER.

And is it certain that I must appear at the judgment? Yes. "We must all appear before the judgment-seat of Christ." And must I there give an account of my actions? Undoubtedly; every one will be judged "according to that he hath done, whether it be good or bad." And will my most secret iniquities be revealed in the light of day? They will.—"For God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

Must I render an account of my words, as well as my actions? Even so. "But I say unto you, that for every idle word that men shall speak, they shall give an account thereof in the day of judgment." Will any account be taken of our thoughts, and of the desires and imaginations of the heart on that day? Most certainly; for the heart is the source of all wickedness, and God knows and remembers every evil thought which ever passed through the minds of men; these come under the class of "secret things;" and it is written, "God will judge the secrets of men" in that day, "by Jesus Christ." Perhaps this relates to secret actions. Not alone; for it is written, "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart."

Will all sinners fare alike on that day? All impudent sinners will be condemned to everlasting punishment; but there will be a wide difference between the punishment of those who sinned in ignorance, and those who sinned in the midst of light and against light. It will be more tolerable for Sodom and Gomorrah than for Bethsaida and Capernaum. "That servant that knew his master's will, and committed things worthy of stripes, shall be beaten with many stripes; while he that knew not his master's will, and committed things worthy of stripes, shall be beaten with a few stripes."—Every man shall receive according to his work. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

Is the day determined? Yes. "For he hath appointed a day, in which he will judge the

world in righteousness, by that man whom he hath ordained." Is there reason to think that day is near at hand? It is nearer now than ever before. It comes on apace; but of that day and hour knoweth no man, nor the angels in heaven.

Will any man be able to stand in the judgment? None but such as are clothed in the righteousness of Christ; these shall not only be acquitted, but their imperfect works of faith, and labors of love, shall be richly rewarded. All others shall be condemned. No man's morality or good works can stand the scrutiny of that day. All not interested in Christ will be cast into outer darkness; they will hear the Judge's sentence: "Depart, accursed, into everlasting fire."—Am. Mess.

Glorious Destiny of Believers.

Following them in thought beyond the bounds of the present, and far along the ages of their immortal state, we behold them tracing, with an angel's pen, the character of truth stamped on every part of the great volume of the universe; and while eternity pours in the light from every quarter, we behold them rising higher and higher in the knowledge of God, as well as advancing from one degree of grace, to another, and from glory to glory. For the sake of illustration, let us suppose that one of the patriarchs of the infant world, after having received a revealed account of the recent birth of time and the creation of the heavens and earth, and after having obtained all the knowledge within the reach of the wisest and best of men of his generation,—let us suppose that he had then been made immortal here below, in the full possession of all his powers, and had been carried forward from one generation to another, down to the present, and had gathered from each all that a man could gather respecting the works and the ways of the Most High, and were now in possession of the whole, with what admiration should we behold him—and how like an angel's flight would seem to us his future course amid scenes continually multiplying and brightening into the glories of the Millennium, and onward to the consummation of all sublunar things. But how soon do we lose sight of this man's exaltation when we look at that man who has lived as long, or a thousand times as long, in that world which is in the highest sense full of the knowledge of the Lord as the waters cover the sea,—and where that knowledge is increased continually by the many bright and burning spirits, that fly to and fro through the universe—and where Divine Wisdom lifeth up her voice in the streets of gold, and crieth at the openings of the pearly gates, and in the chief place of concourse for saints and angels, before the throne of heaven—and where there is no need of the sun or the moon, for the Lord God and the Lamb are the light and the glory forever and ever. When we look at a mountain, whose summit is among the clouds, we feel within us an expanding and elevating emotion; but how would this feeling be strengthened were we to behold it continually growing wider and rising higher. And it is a glorious sight to behold an intelligent being rescued from the dominion and the condemnation of sin, and from the ruins of a burning world, and set down on the shores of immortality; but how is the glory increased when we behold him moving onward in an endless course of improvement—growing wiser, and holier, and happier—his crown ever brightening, and his voice and his harp sounding sweeter and louder in the high praises of eternity.—Rev. C. Wilcox.

Anticipations of Heaven.

Let your hope enter within the veil, in the full and delightful anticipation of your speedy admission. And is this the only grace which should enter in? No. Let love enter within the veil and say, "Whom have I in heaven but thee?" and let faith enter in and say, "I shall see the goodness of the Lord in the land of the living;" let patience enter, and behold the good resting from their sorrows; let gratitude enter, and take up its song and its harp; and let humility enter, and see how all its honors are devoted to Jesus; let charity enter, and mark how, amidst all the varieties in character, origin, and glory, among its inhabitants, there is but one heart; let desire enter and say, "Oh, when shall I come and appear before God?" and let joy enter, and drink of its rivers of pleasure!

Soon shall the period of your actual admission arrive. The Forerunner has entered for you; and as you would wish that your entrance should not be with fear and trembling, with doubt and hesitation, "give all diligence to

make your calling and election sure," and then there shall be ministered to you an abundant entrance into the everlasting kingdom of your Lord and Saviour. There you shall find a temple without a veil, a church without spot, day without night, worship without pause, youth without decay, happiness without measure, and glory without end. Manifest a respect, high, constant, and universal, to the commandments of God. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—*Belfrage*.

Endless Day.

And there shall be no night there.—Rev. 21: 23.

Who has not passed nights of watching and weariness? O! how joyfully does the light of day beam upon us, after a night of tossing and fro on a bed of pain! A night of affliction is full of anxiety and care. Though it is the time to sleep, yet how often are we kept waking! And then, many, very many of our days are dark and sombre. How our spirits are affected, even by the state of the skies and the weather! Sickness and pain are not visitants of darkness only; they continue their ravages by day. But in that abode of glory and blessedness—the home of the ransomed of God,—there will be no night. For "the Lamb will be the light thereof." Glorious day! Bright, peaceful, eternal; not darkened with clouds and tempests as are our days on earth. The light of that day is "like unto a stone most precious, even like a jasper stone clear as crystal."

"There will be no night there." No seasons of weeping—of watching—of death. All will be peace, eternal peace. The conflict will be ended—the battle fought, the victory won! and the everlasting portion of the soul will be dwelling-place in the New Jerusalem, where the glory of the Lamb is the light thereof. My soul, gird thyself anew for the race.—Bless God that this earth with its intermingled lights and shadows is not thy abiding place.—Endure meekly all the ills of mortal life, rejoice in confident expectation of the glory to be revealed. Let thy faith gain new strength in the devout and adoring contemplation of that glory which shall be thy light forever.

Transporting thought! to soar away
From sin and death, to perfect day,
To bid a long farewell to night,
And dwell with God in endless light.

Presbyterian Treasury.

Doctrines of Christianity.

"I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth."—Rom. 1: 16.

Of what is this spoken? Of the gospel of Christ. As though the apostle had said, I am not ashamed of its *doctrines*. Are they not all wise? Are they not all important? Are they not all instructive? Are they not of infinite concern to every human being? What is there in the gospel of Christ to make a wise man blush? The more carefully and prayerfully you examine them, the more you see their excellence and feel their importance. As though the apostle had said, I am not ashamed of the *precepts* of the gospel. Are they not all holy, and just, and benevolent? What is there in any precept of the gospel of Jesus Christ of which a good man can be ashamed? I am not ashamed of the *threatenings* of the gospel. Though some have represented them as harsh and severe, they are all righteous, and they are all holy; they are all intended and directed against sin, and are all calculated to promote holiness and happiness. They are, therefore, only modifications of the goodness and love of their great Author. I am not ashamed of the *promises* of the gospel; they contain the very things we want. Are they not rich? Are they not admirable and various? Are they not sure and certain?—are they not "yea and amen" in Christ Jesus? What is there in the privileges and promises of the gospel to make a Christian blush? I am not ashamed of the *ordinances* of the gospel. It is true, they are few in number, and very simple in their nature, but they are highly significant; they are full of meaning, and are efficacious whenever they are properly dispensed and advocated.—Rev. R. Newton.

WHEN God calls away our pious relations by death, it becomes us quietly to say, "It is well both with us and them: it is well with them if gone to heaven, and well with us if by affliction we are furthered in our way thither."

No man's greatness, or honor, or wealth, or

valor, can set him out of the reach of the sorest calamities of human life; there is many a sickly body under the rich and gay clothing. Every man has some damp to his joy.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JUNE 8, 1849.

Interpretation of Symbols, Figures, &c.

(Continued from our last.)

The 7th chapter of the Apocalypse is a continuation of the events of the sixth seal. Says the revelator:—

"And after these things I saw four messengers standing on the four quarters of the earth, holding the four winds of the earth, that a wind might not blow on the earth, nor on the sea, nor on any tree. And I saw another messenger, ascending from the rising of the sun, having a seal of the living God; and he cried with a loud voice to the four messengers, to whom it was given to injure the earth and the sea, saying, Injure not the earth, nor the sea, nor the trees, till we shall have sealed the servants of our God on their foreheads!"—Rev. 7:1-3.

He then proceeds to give the numbers sealed—"a hundred and forty and four thousand of all the tribes of the children of Israel"—twelve thousand of each tribe.

The symbols here presented were seen immediately after the preceding symbols. This alone would not indicate that the corresponding events will transpire subsequent to those before indicated; for in the 8th chapter the vision of the seven trumpets was subsequent to that of the seals, and yet under those symbols events are predicted which must be fulfilled previous to the close of the period denoted by the seals. The location, however, of these symbols under the sixth seal, and before the opening of the seventh, shows that they are a continuation of the events unfolded by the opening of the seals, and that consequently they must follow in their order the events before symbolized.

In the preceding chapter were presented the symbols of the sixth seal, which bring us to the signs given by the SAVIOUR, in Matt. 24, to indicate his near approach, and to show his actual coming; when, in view of his presence, the great and the rich, the free and the bond, flee to the rocks and caverns to hide from his wrath. There were no indications there presented of the destruction of the wicked, or of the resurrection of the righteous. The symbols at the commencement of the 7th chapter show, that after the wicked seek to escape from God's presence, the righteous are still on the earth. But before the wrath of God is poured out on his enemies, the winds of heaven are to be held while the angel of the living God seals his servants in their foreheads. The holding of the winds and the sealing are, consequently, subsequent to the terror of the wicked, at the appearing of the SAVIOUR.

The four winds evidently symbolized strife, war, and commotion, from the four quarters, or from every part of the earth's surface. In DANIEL's prophecy (7:2), the striving of the four winds upon the great sea preceded the rising of the four beasts: in other words, the various contests and strifes among the different people and tongues of earth resulted in the establishment of the successive empires which have arisen to universal dominion. The blowing of the wind seems to be any influence exerted upon men. In Ezek. 37:9 the breathing of the wind revives the dead; and in Zech. 5:9 it symbolizes the removal of the wickedness of the Jews. The blowing of the winds denoted violent action. The angels holding them symbolized the angels, or spirits, of the heavens whose office it is to do the bidding of the Lord in restraining or exerting the influences which should produce the effects symbolized. The holding of them indicates the impending and certainty of their blowing unless they were restrained. The earth, sea, and trees, which would be hurt by the blowing of the wind, evidently symbolize the different classes of inhabitants of the earth, on whom an effect would be produced by the blowing of the winds, analogous to the effect produced on those elements by a violent tempest, or hurricane. The storm here symbolized

evidently that of which the Psalmist speaks (11:6): "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest." And which ISAIAH describes (29:6): "Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire." And again (28:2): "The Lord hath a mighty and strong one, which as a tempest of hail, and a destroying storm, as a flood of waters overflowing, shall cast down to the earth with the hand."

Just as this awful tempest is all gathered, and ready to be let loose on offending humanity, the command is given by the angel of the Lord to hold the winds of the impending storm till another important work is accomplished: the servants of the living God are first to be sealed in their foreheads. This sealing does not constitute any the servants of God: it is simply indicative of those who are servants. It was customary in the East to stamp with a hot iron the name of the owner on the forehead or shoulder of his slave. Before the final destruction of Jerusalem by the Babylonians, EZEKIEL saw in vision a man clothed in linen, with a writer's ink-horn by his side, who was commissioned to go through the midst of Jerusalem and set a mark on the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And the destroying angels who were commanded to slay all, both old and young, to spare not, nor to have pity, were expressly told to "come not near any man upon whom is the mark."—9:2-6.

When the destroying angel passed through Egypt, on the night of the Passover, to slay all the first-born of that nation, the houses of the Israelites were indicated by the blood of the Paschal Lamb sprinkled on their lintels and door-posts; and by these the angels passed. Thus in the present instance, the servants of the Lord are to be indicated by the seal of the living God in their foreheads, and will be spared the horrible tempest which will overtake those who are not thus indicated, and which will "hurt" all those on whom it shall fall.

This accords with other scriptures: when there is a time of trouble such as never before was, the people of God shall be delivered.—Dan. 12:2. "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold, and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give his angels charge over thee, to keep thee in all thy ways."—Psa. 91:6-11.

The number sealed—144,000 is a perfect number, and symbolized, probably, the whole number of the living righteous—the twelve tribes symbolizing all the various branches of the church,—the pious dead being already sealed with the seal of God.

Immediately after the completion of the sealing of the pious living, the revelator suddenly beholds "a great multitude, which no one could number, of all nations, tribes, and people, and tongues, standing before the throne, and before the Lamb, clothed in white robes, and palm-branches in their hands; and they cry with a loud voice, saying, Salvation to our God seated on the throne, and to the Lamb. And all the messengers stood around the throne, and the elders and the four living beings, and fell before the throne on their faces, and worshipped God, saying, So be it: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, to our God forever and ever. So be it!"—Rev. 7:9-12. This immense multitude doubtless symbolized the resurrected saints, whose resurrection appears to be the event immediately following the sealing of the living. That they are those who come up in the resurrection, is evident from what follows: "And one of the elders answered, saying to me, These arrayed in white robes, who are they? and whence came they? And I said to him, My lord, thou knowest. And he said to me, These are they who came out of great affliction, and have washed their robes, and made them white in the blood of the Lamb. For this, they are before the throne of God, and serve him day and night in his temple: and he who sitteth on the throne will dwell among them. They will hunger no more, and will thirst no more; nor will the sun strike on them, nor any heat. Because the Lamb that is upon the throne will feed them, and will lead them to living springs of waters: and God will wipe away every tear from their eyes."—Vs. 13-17.

Here, then, are the martyrs—whose souls under the fifth seal had white robes given them, and were told to rest longer—come up arrayed in their white robes, to hunger no more, nor to thirst any more.

Mr. LOR D says of them: "The innumerable mul-

titude stand before the throne of God and the Lamb, and are undoubtedly the redeemed raised from the dead, publicly accepted and exalted to the station of heirs of God, and joint heirs with CHRIST in his kingdom."—P. 180. He also justly adds: "The period represented by the vision, I regard as that which is to intervene between the first resurrection and the descent of the new Jerusalem;—the act the presentation by the Saviour of his redeemed raised from death, to the Father, their public justification in the presence of the angelic hosts, adoption as his sons, and welcome to the honors and joys of serving in the immediate presence of the Lamb throughout his eternal reign."—P. 184.

As when the righteous dead are raised, the righteous living are to be changed and caught up with them to meet the Lamb in the air (1 Thess. 4:16, 17), it follows that the sixth seal brings us to the deliverance of all the redeemed from this sin-cursed earth. It brings them to, but not into, the inheritance of the renewed earth.

THE SEVENTH SEAL.

Immediately after the events of the sixth, the seventh seal is opened, "and there was silence in heaven about the space of half an hour."—Rev. 8:1. This is all that is given us of the events under this seal. In the division into chapters this should have been the close to the seventh; and then its connection would have been more apparent. We find no connection between it and the trumpets which follow. They commence back, and bring down another chain of events.

What is done under the seventh seal God has not seen fit to reveal. The silence in heaven was evidently a period of suspense and contemplation, in view of impending judgments. The most satisfactory conclusion we have been able to arrive at is, that it preceded the storm of impending wrath which was now to fall on the wicked—the events being all fulfilled, for the accomplishment of which the winds were to be held by the angels of God. Their destruction and the regeneration of the earth by fire, are all the events which would now be wanting to make it a fit residence for the saints, when the kingdom of God shall be with men, and He shall dwell with them forever. Their descent with the new Jerusalem is not here symbolized, but is presented in a subsequent vision.—(To be continued.)

A Huge Mistake.

"An ingenious, authentic, and valuable statistical work, published a few years since, states that the number of inhabitants who have lived on the earth amounts to about 36,627,843,275,075,846. The sum, the writer says, when divided by 3,096,000, the number of square leagues of land on the surface of the globe, leaves 11,320,698,732 persons to each square league. There are 27,864,000 square miles of land, which, being divided as above, gives about 1,314,523,079 persons to each square mile. Let the miles be reduced to square rods, and the number, he says, will be 1,853,173,500,000, which, being divided as above, gives 1,283 inhabitants to each square rod, which rod being reduced to feet and divided as above, it will give about five persons to each square foot of terra firma on the globe. Let the earth be supposed to be one vast burying ground, and according to the above statement there will be 1,283 persons to be buried on each square rod. If we consider each square rod as capable of being divided into twelve graves, it will appear that each grave must contain one hundred persons, and the whole earth has been dug one hundred times over to bury its inhabitants, supposing they had been equally distributed.

"What an awful and overwhelming thought! What a lesson to human pride, to human vanity, ambition! What a lesson to the infatuated being who has centred all his hopes and affections upon the evanescent pleasures of this truly transitory life!"

We find the above, under the caption of "Awful Calculation," in the *Christian Intelligencer*, in the miscellaneous department, where it is copied from some source without credit. We should be pleased to be informed by the *Intelligencer*, what authentic work makes so ingenious a calculation? The value of this calculation will be seen by a few moments of reflection. It is a large estimate to suppose that 300,000,000 of beings have passed away every thirty years since creation; admitting this, it will be seen that in 6000 years, or 200 times 30, there can have lived but 180,000,000,000 of persons. But when we consider that in the early periods of the world the population of the earth was small; that all descended from two persons; that in 1656 its population was reduced to eight; and that only comparatively a short time since, it has amounted to the first number stated, we at once see that 100,000,000,000 is a sufficiently large estimate for all that have lived. This number, instead of covering the earth, might stand on a very small portion of it. Allowing one foot by two for each one to stand on, and were they all now standing on the earth, they would occupy but 7175

square miles. Thus they could all stand in the little State of Massachusetts, and have 325 square miles unoccupied. Distributed equally over the 46,000,000 square miles of land on the globe, there would be but 2174 persons to each square mile—only about one-tenth as densely populated as the city of Boston. This would give 12,822 square feet, or more than forty-seven square rods, to each person.

According to the "Awful Calculation," (which we have shown to be a huge mistake,) 183,139,216, 375,379 persons must have passed off the stage every thirty years since the creation, or nearly two hundred times as many persons during each of those periods as all who have lived on the earth; so that the earth must, according to that estimate, have been continually peopled since the creation with a population of more than 183,139 times its present population, which would give but seventy square feet to each person—only one-fourth as much space as the average in London—giving to the whole earth from the creation a continual population four times as dense as in that city, where the inhabitants are crowded into garrets and cellars. Need anything be said to show the absurdity of this "awful calculation"?

The Ascension.

"As the Head and Representative of his church and people, it became CHRIST to leave the scene of his sufferings, that his disciples might make known to the end of time, not only his resurrection from the dead, but his ascension into heaven. We have wept at the foot of the cross—we have rejoiced with the angels at the sepulchre—and we have now been called to gaze with awe upon the cloud, which, descending upon Mount Olivet, shrouded him in the drapery of the sky, and bore him on its bosom to the realms of the upper world.

"For forty days after his resurrection, our blessed SAVIOUR remained on earth, to strengthen and confirm the faith of his disciples—to renew the commission given to his apostles before his death—and to organize a ministry for the perpetuation and increase of his kingdom upon earth. During the journey to Emmaus, he joined two of his disciples, and talked with them. Beginning at Moses and the prophets, he expounded unto them all in the Scriptures concerning himself; opening the eyes of their minds, and preparing their hearts to receive, in all its fullness, the gift he had promised to send unto them. In the breaking of bread he made himself known to them—showed them that it was he, himself,—and convinced them how it behoved CHRIST to suffer and to rise from the dead, that repentance and remission of sins might be preached in his name among all nations. Then, that the crowning evidence of his mission might not be wanting, he led his eleven companions as far as Bethany, and lifted up his hands and blessed them; and it came to pass that while he blessed them, he was parted from them, and carried up into heaven. Our Lord was fully aware how the faith of his disciples had wavered when they saw him extended upon the cross, and subsequently deposited in the tomb. He, therefore, animated their drooping spirits, by appearing unto them after his resurrection; and caused their hearts to glow within them, while he opened their understandings to perceive how the Scripture interpreted itself in him. Knowing, too, the faint-heartedness of man—knowing how the evidence of the senses assists the operations of faith, he permitted them to behold him ascend in the clouds to heaven. And they who witnessed these things, have transmitted to us their inspired record, that we too might believe, and glory in him who was exalted with great triumph unto his glorious kingdom.

"In the bright realms of bliss, the voices of cherubim and seraphim chanted the rapturous welcome of the victor King. Again he was partaker of the glory which he had with his Father before the world was—again the pure homage of sinless spirits was offered as intense upon his altars—again he was worshipped as the eternal God! What a contrast to the humiliation and ignominy he had endured while he tabernacled upon earth! How amazing does it seem that he should have stooped so low as to take upon himself our nature—that he should have consented to taste death for every man. Are we such clods of insensibility, that we cannot be touched by a compassion such as this! Shall angels and archangels unite in ascribing unto him blessing, and honor, and glory, and power; and shall we, for whose transgression he was stricken, take no part in that seraphic song? Far be it from us! We cannot, as yet, join in the anthems of those sinless ones, who rest not day nor night in singing praises, but we can make melody in our hearts unto the Lord. We can

come before his presence with thanksgiving, and show ourselves glad in him with psalms.

"This is with the church a period of expectation; and she directs her members to pray yet more earnestly for the gift which our SAVIOR promised to send unto his faithful people. The work of redemption completed, the illumination of the Holy Spirit was necessary, in order that the apostles might be guided into all truth, and that ability might be imparted unto them to do their Master's will, and to win souls as the fruit of their ministry."—*Protestant Churchman.*

CAMPHOR is a specific prescribed by all classes of practitioners during the first symptoms of an attack of cholera. The best preventive is the observance of regular habits of eating, exercise, sleep, and cleanliness, avoiding all excesses and excitement. It is believed to be neither contagious or infectious, but progresses like influenza, dysentery, and other epidemics. The first stage of cholera, which is that of common diarrhea, may, in nine cases out of ten, be promptly checked. The *New York Tribune* says:

"One of the commonest pieces of stupidity in civilized communities is, the taking of physic for the purpose of keeping well. In the alarm caused by the cholera this fatal folly is carried to intolerable excess. People think they may fall sick, or fancy they are so already, and rush to buy and swallow the last nostrum which they have seen advertised in the papers, or which is paraded in staring hand-bills along the streets. Who knows what amount of pills, panaceas, purges, and other diabolic inventions, not fit to be pitched into a common sewer, have been forced down the innocent throats of frightened simpletons in this city within the past fortnight!"

"We say to all parties: Leave physic alone!—Don't convert yourselves into short-lived depositories of quack medicines, whether prescribed by the regular or irregular faculty. Keep clean, be temperate and regular in your habits, eat moderately of ordinary, wholesome food, and take no medicine because you think you had better, nor because some advertisement cries it up as a preventive, or because a good-natured friend counseils it.

"If you are sick, or think so, go to some doctor in whom you can confide, and follow his advice, but don't try to doctor yourself beforehand. Experiment as much as you wish after the epidemic is over; take all the *materia medica* from calomel and jalap down to Brandreth's pills, if you please, and recover from their effects if you can; but for the present, leave physic alone!"

DISTRESS IN JERUSALEM.—In a letter signed by the Robbins and a very large number of Hebrews in Jerusalem, addressed to Sir M. MONTEFIORE, we find the following passage:—

"Let our European brethren remember, that there are in this city various religious sects, each having their places of worship, their well-furnished houses, their *demes* (castles, or palaces), their courts, and their meeting places—all well regulated and conducted, all adequately supported and supplied; while the houses and establishments of Israel are poor and mean, so that we must struggle hard to keep our faith. Surely our enemies shake their heads and say, 'Is this the nation chosen by God?' Is this the people who boast of their wisdom and their laws?' Thus we are despised by our neighbors, and thus do we daily become more dejected. The subscriptions from Europe toward our support from the Society of Holy Offerings have fallen off dreadfully; the allowances per head is a mere nothing; and our condition is deplorable beyond description."—*Sabbath Recorder.*

THAT MISTAKE.—Bro. MARSH says that the basis of their organization is only a "subscription paper," and that what we call "an organization" is only setting in order the things of the church according to the gospel.

If what we call an organization is only that, why complain of it! Will Bro. M. publish that "subscription paper," and in connection with it the "platforms" he has before published, and complained of, that his readers may judge of the difference? Will he also give them the views of the church in Rochester, whether they are organized?

"SACRED RHETORIC; or Composition and Delivery of Sermons. By Henry J. Ripley, Professor of Sacred Rhetoric and Pastoral duties, in the Newton Theological Institution. To which are added Hints on extemporaneous preaching. By Henry Ward, Jr., D. B. Boston: Gould, Kendall and Lincoln, No. 59 Washington-st. 1849."

Such is the title of a new work of 250 pages, just from the press of these enterprising publishers. From a cursory examination, we should judge that it is well calculated to assist young and inexperienced preachers. It contains many valuable thoughts, happily expressed.

The *Christian Parlor Magazine* for June fully sustains its previous well earned reputation.

BRO. FRANKLIN DAVIS will act as our agent for Meredith Village, N. H., and the towns in that vicinity. His receipt for money paid for us will be valid. BRO. J. M. HALE will act as our agent in Akron, O., and vicinity.—Will send Testaments.

ELDER L. OSLER, we are happy to state, is now restored to health, so far as to be able to discharge his pastoral duties. The church to which he ministers, in Salem, Mass., is in prosperity.

The Aerial Ship.



When at New York, we were much pleased with the working of the model of "ROBISON'S Aerial Ship," of which the above cut is a representation.—After a full explanation of its principles, we see not why it may not prove a successful experiment. It will be seen by the cut that it consists of two parts, one suspended from the other. The upper one is the balloon, shaped like two cones brought base to base, and extended horizontally to the earth. The lower one is the car which is to contain the propelling power, passengers, and freight. The balloon of the large ship which is now being built is to be eight hundred feet long, and fifty in diameter at the centre—coming to a point at each end. Multiplying the number of cubic feet of gas it will contain by the difference between the weight of hydrogen gas with which the balloon is to be inflated, and the atmospheric air displaced by it, and it gives sixty-two thousand pounds of buoyancy. It is estimated that the balloon, car, machinery, and every thing pertaining to it, will weigh only 20,000 pounds, leaving 42,000 pounds for freight, passengers, and baggage. The balloon is to be made of India-rubber, and full of compartments, so that if it should be perforated by any accident, it can affect only a small section of it. The car is to be 350 feet long, and suspended from the balloon by steel rods sixty feet in length, giving room for the smoke to pass off, and tending to give stability to the car. The form of the car and balloon is the most perfect for cutting the air with the greatest velocity. It is to be propelled by steam engines, one on each side which are now, as we learn, completed. These will put in motion two large wheels like the arms of wind mills, one on each side, which revolve at right angles with the car, and cutting the air at an angle of forty-five degrees,—propelling the car on the principle of the screw propeller. It is to be directed by a compound rudder, or fan, which will elevate or depress it, or direct it to the right, or left, on the principle of the action of the tail of a bird. And it is estimated to move through the air with a velocity of one hundred miles an hour—sufficient to overcome a head wind of sixty miles, the most violent in this climate, and give forty miles head way. At forty-two miles an hour, it would progress at the rate of one thousand miles in twenty-four hours. The model ship we saw would lie on the air like a chip on the water, it was so nicely balanced; or like Mohammed's fabled coffin, suspended between the heavens and the earth. When set in motion, it would mind its rudder, progressing in a straight line, or in circles, according to the set of the rudder. While being freighted, the ship will be enclosed from the wind in a large car house, from which it may sail out by an opening made on either side, according to the direction of the wind. When set in motion, an elevation of the rudder will cause it to ascend, and it will sail out on the wind until a suitable elevation is reached, when it will be turned in whatever direction the contemplated voyage may require,—a side wind being overcome on the principle that a side current is by a boat. It thus has the buoyancy, the directing and propelling power, and a shape adapted to cutting the air, the four great principles necessary to its success. We are free to express our confidence in the feasibility of the plan. It may not succeed on the first, or second experiment—what invention ever did? but it must ultimately succeed. Mr. ROBISON is only delayed in its completion, by the want of means. He has the utmost confidence in the success of his invention.

Should it succeed, he cannot fail to have an immense power put into his hands, and will then not want for means. He is now willing to give great inducements to those who may wish him to risk their money on its success. Mr. R. is a practical mechanic. He built the large organ in St. John's Chapel, New York,—the largest in the country, excepting that in Trinity church, and we believe a better instrument than that. He is fully versed in the philosophy of mechanism. This is not more wonderful than the steam engine.—What would the inhabitants of Asia say, on beholding such a vehicle flying through the midst of heaven above them, sending down the everlasting gospel in the form of Bibles and tracts, descending from the clouds, printed in their own language?

The poetry in the *Herald* of May 26th, headed, "ISAIAH 52.1," should have been signed "I. CHAPMAN," and not I. CAMPBELL.

INK POWDER—a superior article, for sale at this office—12 1/2 cts. a package—making a pint of fine black ink.

Boston Conference.

TUESDAY, MAY 29TH—AFTERNOON SESSION.

Opened with singing, and prayer by Bro. L. OSLER. Bro. OSLER remarked, that he went to Salem about one year since. He then found two parties there. One had separated from the other on account of a want of gospel order in the body. These associated for the purpose of enjoying the order enjoined in the word of God. He had labored with them. As soon as it was seen that gospel order was to be enjoyed, individuals from the several churches joined them, they increased rapidly in number, and were soon obliged to get a meeting-house, which was offered them, capable of seating six hundred persons, which is generally well filled. There is a good state of feeling among them. Their church numbers some forty or fifty persons. Brethren from neighboring towns worship with them. They mean to observe gospel order, and to keep out everything which shall mar it. They intend to establish a circuit of churches, embracing the neighboring places, which shall admit no interlopers who do not enjoy the confidence of the circuit. He cannot labor with men whose only interest seems to be to divide and destroy the whole interest of the cause.

Bro. G. NEEDHAM said he had just removed to Worcester, Mass., and had hardly time to look around, but was encouraged to hope for good results. They had just commenced a Sabbath-school and Bible-class. They had lately taken a new hall, and the congregation was steadily increasing.

Bro. HIXES said, the brethren in Lawrence wished him to say, that they sympathized with the conference, and were doing well.

Bro. EDWIN BURNHAM said, he thought the brethren in Lowell were doing well. He preached there last Sabbath.

Bro. J. PEARSON, Jr., of Newburyport, said that the church in that place had come up during the last four years, at the commencement of which time they numbered eight. Two and a half years since, he removed there from Rochester, and since then had had the pastoral care of the church. They number now about sixty professed Adventists, and a congregation of about three hundred. Fanaticism has done its work there, having nearly ruined the cause; but now they are rapidly recovering from its deleterious effects. He was much pleased with the remarks of Bro. OSLER respecting gospel order. Where it has been dispensed with, it has been most injurious.—Four years since he determined to cast his influence in favor of church order. When in Rochester, there was at first opposition to the choice of deacons. One admitted that it was in accordance with the Bible to have deacons, but his experience had convinced him that deacons were not good. They however agreed to follow the Bible. While there, however, they could not get a vote even to get up a "subscription paper," for the purpose of acting together in church capacity, and he had left them with the persuasion that while a certain influence prevailed there, nothing could be done. In Newburyport, they are enjoying the order of the gospel. They do not receive to the table of the Lord those in whom they have no confidence. They endeavor mutually to enjoy the watch and fellowship of each other. Several individuals are now about asking their dismission from other churches, for the purpose of uniting with them.—They have a flourishing Sabbath-school. Their pulpit is not open to all the trash which is floating about under the name of the Advent. They cannot admit interlopers, to destroy the good effect of the labors of men of worth and integrity among us.

Bro. CROWELL, of Portsmouth, said the church in that place had nothing to boast of, but many things to be glad of and thankful for. They had an encouraging state of things in the church of which he is the pastor. Their congregation is small—about one hundred and twenty-five—but much larger than it was one year since, when he went there. They have had some conversions, and are getting along comfortably well. They have enjoyed good social meetings, and are now talking of buying a larger place of meeting. We know who are of us, though we have no regular organization, but love order.

Bro. L. LEAVETT, of Rye, N. H., said they did not count a great number there; but those they did count, were very firm, and strive to serve God. Elder PHILBRICK is their preacher. They enjoy a good degree of the Spirit of God, and search the Scriptures daily. They set apart Thursday afternoon in each week for the service of God, and enjoy then very profitable seasons.

Bro. HEATH, pastor of the church in Lunenburg, said their number was very small there. They had

not all the order which some claimed, but think they have Bible order. They enjoy blessed seasons of social meetings on Friday evenings, which meeting has been sustained since '42. Its interest has continued from the commencement. At the present time, some of their number, one family, Bro. PIERCE's, are about leaving for the West. He is one of their best brethren, and will be much missed.

Bro. G. H. CHILD said the brethren in Westboro', Southboro', and Northboro', meet together in the Congregational church in the latter place, which has been purchased by one of the brethren. Bro. C. R. GRIGGS is for the present their pastor. They are in a healthy and thriving condition, and number about fifty.

Bro. A. HALE said he did not belong to any society in particular, but was interested in a number. Many of our societies, that have learned only by experience, have finally learned a good deal.—They have learned from the things they have suffered. While there are so many different views respecting the question of order, if we have the principle of order in ourselves, it will exist among us. Perverse negative influences in any place will prevent all good order. He was glad that in many places these influences are put out of the way. In the physical world, the positive and negative magnetic influences exist. The same exist in the moral world. The devil is the great negative influence. He is always endeavoring to distract and divide. Those who take the negative course, are not always aware that they are under his influence. It is sometimes as dangerous to intrust an interest to an incompetent honest man, as it is to a dishonest one. Good intentions will not insure competency. The negative course always separates those actuated by it from those under the positive influence. The negative course is a down-hill movement. It opposes, or recedes from that which is positive and divine. In Eden, it was expressed in this form: "Hath God said?" "Is not what he has said to be doubted?" Now, we take the ground that something has been done, and that God has been with us. But this negation comes out among us in this form: "What have you done?" Next: "Is there any Advent cause?" As this negative process connects with those who are out of the Advent ranks, it descends by a regular gradation. "Is there to be any such thing as the second advent of CHRIST?" "Is there anything that should be called the word of God?" "Is there a God?" And finally, "Do we exist?" "Does anything exist?" All this has been; and this is only the end of the negative, contentious, down-hill course. Those who are misled by these influences, are different men from what they were before they were thus influenced—having listened to the voice that whispered to our mother Eve, though they mean to stand by the living, saving, positive truth. Our work is the same to-day as in all the past. All we have to do is to commit our work to God: He will take care of it and us.

Bro. NEEDHAM said: The church in Albany, of which he had been the pastor for the last two years, was now destitute of a pastor, and was to be supplied by evangelists. There were several churches in that region—one in Freehold, at the foot of the Catskill mountains, a good little church. In Esperance, twenty-six miles west of Albany, some good has been done the two years past. At Half-moon, the brethren have lately come into gospel order. In West Troy, they have a house of worship, but are few in number. In Troy, they worship in private houses, the cause in that place, and in West Troy, having been greatly injured by fanaticism. Bro. L. F. BILLINGS is exerting a good influence there. In all places where there are not enough to sustain stated meetings, arrangements should be made to have occasional assistance at stated times. Bro. I. N. POTTER, of West Troy, made provision to secure for the brethren there their house of worship—the last work he did before he was laid away in the grave, to await the archangel's trump. He was a great blessing in that region. In Albany, the cause had lost nothing during the last two years, and has gained but little. The do-nothing, or do-little principle, is too much acted upon. They had endeavored to work against that principle; and as a consequence, there had been several conversions a short time before leaving. He was satisfied that we cannot live on the negative principle. It leads directly to atheism—no God. May God fill our souls with the positive principle. With regard to order, we wanted they should possess the fact, whether it was accompanied with the form or not. In some places, it will exist without the form; but in many places it will not. In Albany, when they elected their deacons, it took a great burden from his shoulders.

Bro. COBURN, from Haverhill, said, that in their church they have the fact of gospel order without the form. They have regular officers of the church, and a good attendance of members. If his name was of any service to the cause, he was ready to give it anywhere.

Bro. J. LITCH, of Philadelphia, said he had

bored somewhat extensively the past year. The cause in Philadelphia remains a monument of the mercy of God. There had been several additions to the church there during the last six weeks. In Centre County, under the labors of Bro. Boyer, several churches have been lately raised up, and are in a most flourishing condition,—an example worthy of imitation. In Shiremanstown there is a church which holds its own. All these churches have a regular supply.—Bro. Adams supplies in Shiremanstown. Bro. Lanning assists Bro. Boyer in several places of stated supply. In Baltimore, the cause has come nearly to a wreck the past year; but they are again rallying, and coming up to the work. In Western New York there is very little interest in the subject of the Advent. Last summer he visited Canada, and the north of Vermont. At Derby Line there is a flourishing church, increasing in number and graces. The brethren in the north of Vermont have unitedly given the oversight of their interests to Bro. I. H. Shipman. In Canada East there was but one voice, and that was, that they could live no longer in the state of confusion and distraction in which they had done.—The harvest there is great, and the laborers are few. In the north of New York a state of anarchy had existed, but they had concerted to supply all the places where brethren resided, and where new places should open. The same he found true in Canada West. The brethren are much scattered there, with few to break to them the bread of life. On looking over the whole field, he is satisfied that, during the last year, more real progress has been made in the advancement of the Advent cause, than had been during the preceding three years.

Bro. J. V. Himes said, that when brethren have experienced the results of gospel order, it was an experience by which others may profit. He did not see how we can exist at all; unless we can exist in some kind of concert. If all would go about the work, and keep about it, success would follow. When a man devotes his whole life and interest, and exposes his breast to the storm, he envies not those who, actuated by selfishness and jealousy, cry out, Sectarianism—Popery! We are to take our stand, independent of such opposition. There were many brethren present who had not yet spoken of the state of things in their localities. He hoped to hear from them before they should leave.

Bro. Needham, on behalf of the committee to nominate to fill vacancies, reported the nomination of H. Plummer as President; J. Litch, Vice President; Thos. Smith, of Maine, L. Osler, of Massachusetts, and Edwin Burnham, of New Hampshire, were added to the business committee. Report adopted.

Closed by singing and the benediction.

Adjourned, to meet on Wednesday, at 9 A. M.

WEDNESDAY, MAY 30—MORNING SESSION.

Prayer by Bro. J. P. Weethee.

Bro. Himes read a letter from the Advent church in Portland, expressing their sympathy with the objects of the conference, and also a desire for the sympathy of the conference and ministry to aid them and build them up.

A communication from the Advent church in Char-don-street, Boston, setting forth their past history and present state, was read by Bro. Litch, who made a few remarks applicable to the spirit of the article.

Bro. Himes said, that he felt a deep interest in the church whose communication had been read. It was the church of his early labors. With that people he had been devoting his unremitting efforts. Bro. H. then went into a brief sketch of the struggles of that congregation during the last nine years.

It was voted that the communication from the Chardon-street church, be entered on the minutes of the conference. It is as follows:—

To the Second Advent Brethren assembled in Conference at Boston:

DEAR BRETHREN:—About ten years have elapsed since the church worshipping in this Chapel, first invited William Miller to deliver, in this place, a course of lectures on the Second Coming of Christ. On hearing that doctrine set forth, most of the church, with their pastor, Elder J. V. Himes, heartily embraced it, and at once resolved to employ their utmost endeavors to make it known, to an extent commensurate with its importance.

At that time our place of worship was filled from Sabbath to Sabbath, and the church and society were prospering under the faithful labors of their pastor, by whose exertions they had been formed, and under whose supervision and watch-care they had attained strength and efficiency.

It was at this interesting juncture,—when the smiles of Providence were lavished upon us as a church, opening before us a bright prospect of accomplishing much good in the great vineyard of the Lord,—that we deemed it to be our duty to assent to what is termed the Second Advent doctrine. Soon after, we were called upon to relinquish a great portion of the labors of our pastor, who felt compelled,

by the indications of Providence, to unite his labors with those of Father Miller, in order that the tidings of the coming Judge might be more generally and efficiently diffused throughout the land and world.

From that time, we have been without the services of a permanent pastor. We have endeavored, from time to time, to procure a servant of God who would feed us with the sincere milk of the word, and build us up in the faith; but in several instances we have been deceived, and in one or two cases, had it not been for the timely counsels and efforts of Elder Himes, we should, as a body, have been broken up, and scattered to the four winds. Instead of having the faithful labors and counsels of zealous shepherds of the Lord Jesus, who cared for the flock, we have had, in a number of instances, those who produced discord and division. Without farther specifying the events which have marked our painful history for the last few years, we wish briefly to present to you our present condition, and to solicit your affectionate counsel and assistance.

We are pleasantly situated in this chapel. We are at peace among ourselves: those who formerly troubled us are no longer in our midst. Others have seen it to be their duty to leave us, and unite with other bodies; a number of families have removed from the city, while God, in his providence, has taken from us some who were foremost in every good word and work; thus depriving the cause in this place of their support.

Under such circumstances, without the constant and undivided labors of a pastor, by which our number, under God, might have been augmented, our hearts have been pained at witnessing the decrease in the number of those who worship with us. Thus have our means for usefulness been much reduced. Could we feel assured of the undivided labors of Elder Himes, we should be encouraged to make still further sacrifices, in the confident hope that we should see the work of the Lord prospering in our midst. But we are not permitted to indulge the hope, that other duties will allow him, in the future, to minister to us in spiritual things, more than they have the past few years. We do not close our eyes to the fact, that his arduous and unremitting labors in the cause throughout the land, have been productive of much good, and still are greatly needed; yet we know of no one whom we can obtain to fill his place. True, we have had those to visit us, who would, could we have secured their services, have been able to meet the necessities of our condition. But we have failed to induce them to settle among us.

Under these trying circumstances, we have been much disheartened, and almost discouraged from further exertion. Therefore we appeal to you, beloved brethren, for counsel, in order that some measure may be devised to promote the prosperity of the Second Advent cause in the city of Boston.

JOHN EMERSON, (and others).

Brn. J. Pearson, Jr., and T. Smith, were appointed as auditors of the Tract Distribution Fund.

The following resolutions were read by Bro. Edwin Burnham:—

Whereas many of the brethren in different places, are looking to this conference for some expression of opinion respecting the "setting in order the things that remain," therefore

Resolved, That we advise the churches of the Advent faith, in all places, to sustain the entire order of the gospel of God, both with themselves as religious bodies, and with individual members connected with them, by all consistent efforts, until the day of Christ.

Resolved, That we do not prescribe any particular form of order to said churches, but refer them, in all cases, to the New Testament, and the necessity of the circumstances in which they may respectively be placed.

Resolved, That the idea, that, because the Lord is constantly expected, we may leave the affairs of our churches at loose ends, and in a scattered condition, and make no effort to set them in order, is not to be countenanced by us for a moment.

After remarks from Brn. Burnham, Wood, Himes, Heath, Hale, Adrian, Crowell, Pearson, Plummer, and others, the resolutions were adopted.

Adjourned by benediction.—(To be continued.)

Correspondence.

LETTER FROM S. CHAPMAN.

DEAR BRO. HIMES:—The week after the date of my last (Wolcott, Feb. 15th), I returned to Homer, where I had left Mrs. C. for a few weeks, to rest from her labors. Having remained in Wayne county longer than I intended, and the time having arrived for us to meet our engagements in Chenango county, I designed to make but a short tarry there. But being informed that the people on the mountains, some three or four miles from the village, (whom Mrs. C. had visited in my absence, and witnessed, as the result of the same, the conversion of three happy souls,) were considerably agitated on the subject of the Lord's soon coming, and had expressed a desire to hear preaching on the subject, I dare not leave till I had proclaimed to them the gospel of the kingdom at hand. Accordingly, the people were notified, and our meetings commenced. The word at once was effectual in many hearts. The second evening, several individuals testified that the Lord, for Christ's sake, had forgiven their sins, and they faithfully exhorted others to repent, because the kingdom of God was at hand, (a Scriptural inducement, indeed.)—Bro. L. D. Mansfield being in the village at the time, we sent for him to come up and participate with us. He kindly consented, and was with us two evenings, which contributed to our comfort, and served to for-

ward the work already in progress. Our sanctuary (a new dwelling house, owned by one of the late converts) being very commodious, calculated for seating about one hundred and fifty persons, every seat being occupied, and the best of attention paid to the Word. Our meetings were continued evenings, without interruption, for three weeks. After preaching we uniformly gave liberty for others to speak, and the whole time, for at least one hour, would be faithfully improved in exhortation, prayer, and singing, during which it was frequently ascertained that more than forty persons rose, and took a part in the services. Being filled with the Spirit, they could tell the story in a few appropriate sentences; while another, in his own strength, might wish to occupy, to no purpose, half an hour. As the fruit of this effort, the saints were truly comforted, backsliders were reclaimed, and more than thirty precious souls gave good evidence of a change of heart, and in the love of it embraced the "blessed hope." Fourteen of these I should suppose that in my remarks I had special reference to him. This unexpected and severe attack from the deacon prevented me, for the time being, from making any further appointments here. But in the morning, as we were about to leave, we learned from various quarters that the people desired to hear us further on the same subject. So we appointed to meet with them again on Wednesday evening. We had a good congregation, and better attention paid to the word I scarcely ever witnessed. We therefore continued our meetings through the week, and as the interest seemed to be increasing, I adjourned only to meet my appointment at the Springs, on the Sabbath. Returned to this people again, according to appointment, and have addressed a full house evening after evening, and three times on the Sabbath, until now. A deep impression is produced on many minds. Several of the most pious and intelligent persons in this community have embraced the doctrine, so that they defend it openly in their fields, saw mills, and workshops. They seem also to realize the necessity of living a life corresponding with such faith. Bro. Barker, a Methodist clergyman residing here, who for some time has been a reader of the "Herald," and considered rather friendly to the doctrine, has attended every meeting excepting the first Sabbath, and has so far identified himself with us and the doctrine, that he will hereafter very certainly be branded with the appellation of "Millerite." But having repeatedly confessed his faith in the doctrine, by means of which he has been greatly blessed of God, he will hereafter, I am confident, proclaim the same upon the house-tops, wherever he may be called to preach. The Lord fill his "bones with fire" on this subject, is my earnest prayer. The deacon now comes occasionally to hear us. He has raised no further objections. We think he begins to "see men as trees walking." Shall treat him kindly, and pray the Lord to sanctify him through a belief of the truth. Our subject Sabbath evening was the final inheritance of the saints. Much good was effected by that effort. Nearly all, with one consent, seemed to say, "If we be Christ's," surely we are Abraham's seed, and with him shall inherit the land.

To-morrow evening, by special request, I am to preach at a private house, for the accommodation of some aged people, who are not able to come out and meet with us in the sanctuary. We are much encouraged in witnessing such an increasing desire to hear on this most glorious subject. Shall remain here over another Sabbath, then meet our engagements in Norwich and vicinity.

The Lord continue to direct you and us, my dear brethren, is my constant prayer, for surely he is now even at the doors. Signs are multiplying every week. O, let us be ready and "waiting for him."

Mrs. C. unites with me in love to the brethren.—Our Post-office address is, as usual, Pitcher Springs, Chenango Co., N. Y. Truly yours, as ever, my dear Bro. Himes.

Solon (N. Y.), May 15th, 1849.

SANCTIFICATION. NO. 5.

PERSONAL EXPERIENCE.—Having lost the blessed witness of perfect love, I felt exceedingly restless and dissatisfied in my mind, and I ardently desired to regain and retain the priceless treasure. I sought for light respecting the way of faith, so that I might understand how to live in the enjoyment of constant peace and communion with God, and have the abiding assurance, that all my redeemed powers were rendered ceaselessly to Him, a living sacrifice. But, notwithstanding the way to come to Christ had appeared so plain, when previously blest, yet now it looked obscure, because of the darkness which filled my mind. Praise the Lord, that he permitted the clear light once more to beam on my pathway, thus leaving me without excuse.

A brother visited the place, whose whole theme was, salvation by faith. A protracted meeting was again in progress, and this individual used to tarry after the close of the afternoon services, and converse with those that were serious. Being much interested in the conversation, I would stop to listen. One remark made by the brother on one of these occasions, gave me just the light for which I had sought. Said he, "It is not enough to make the sacrifice—we must perpetuate it also." Now, said I to myself, I have learned the secret, viz., how to regain, and also retain the blessing. I saw that by placing the sacrifice on the altar, by virtue thereof it was sanctified, and by perpetuating it thereon, it continued to be sanctified. With unutterable longings of soul to be again completely consecrated to God, I returned to my home, and in the solitude of my chamber I approached the hallowed altar, and there presented my soul, body, and spirit, time, talents, and influence; mind, will, and affections, all, was cheerfully laid thereon, consecrated to the service of the Most High. Now, said I, I am the Lord's from henceforth, even forever. I entered into the bonds of an everlasting covenant with Him, to serve and obey Him in all things. I decided to be a faithful witness for Jesus, testifying on every proper occasion, of his saving grace. After having thus calmly and deliberately given myself

away to God, relying on his faithfulness to receive, and bless, according to His immutable word of promise, the seal of the Holy Spirit was placed upon me, witnessing to the truth of that word in which I trusted. I now received deeper baptisms of Spirit than ever before; my joy was full—my peace like a river, and the intercourse of my soul with God free and uninterrupted. Understanding now the principles upon which this life was to be sustained in the soul, I was fearful that the sacrifice would become marred, and thus cease to be "holy and acceptable to God." "Do I now present all?" was a great question I asked myself many times a day. If conscious that all was in submission, I considered it to be my duty to believe that I was the Lord's, and dead indeed unto sin, irrespective of feelings. For several months all of the temptations of Satan bore upon this one point, "You are not submitted, for if you were, you would not feel thus and so." He would sometimes for five and six weeks, continue to follow me with temptations to pride, unbelief, impatience, and inject many vain and foolish suggestions to my mind, and tell me that they were the workings of my own corrupt nature, and I could not, therefore, be sanctified to God. But when I examined myself closely with regard to them, I knew that I did not love, nor cherish them, but that my whole will rose in opposition to them, therefore they could not be imputed unto me as sin. Often did I regret the temptation, "You are not submitted," &c., by saying, If I am not, I will submit now! I will be the Lord's now! But you only say so to quiet conscience; you have no feeling about it, and you believe merely because you will believe, without any proper foundation for your faith." But I knew the assertion was false. My faith rested upon the assurance, "I will receive you," and this was certainly a sufficient foundation for me to rest upon. There were times, however, when the temptation followed me so closely, and became so interwoven with my feelings, that I was unable to determine clearly whether my conscience had become polluted or not, and then, by a fresh plunge in the crimson fountain, I would receive strength to believe, and reckon myself the Lord's. I would not say that the sacrifice has, during the six years which have since elapsed, always remained unbroken upon the sacred altar. I am sorry to say, that too frequently have I yielded to the power of temptation, and lost the blessed witness of my acceptance, sometimes for three or four weeks together. But seldom have I so long been destitute of its precious testimony, for usually, when sensible that temptation has been in any measure yielded to, my immediate resort is to the blood of sprinkling, and by a renewal of the sacrifice, and a simple act of faith in the stonement, I experience its virtues, and regain the witness. I realize that I need every moment the merits of Christ's death, that it is by grace I am saved, through faith: therefore I have nothing of myself in which to boast. I am satisfied that there is no stopping place in the experience of the Christian. It is onward, until the end. End, did I say; I cannot conceive of any end to the Christian's progress. I believe that the soul will continue to expand, and grasp more of the Divine Mind throughout the ceaseless ages of the world to come. And how much more rapid will be our progress, when free from those clogs which now clog our minds, and hinder oftentimes their rapid growth in spirituality. The blessed doctrine of holiness seems to be interwoven with my very existence—to have become a part of me—and I consider it to be the only thing that can prepare us for the coming of the Lord. In the fall of '44 I embraced the doctrine of the Advent, and since that time I have seen a beautiful connection between these two doctrines. The one is a preparation for the other. I regret that there is so little said and written upon this subject among us, as a people. We may have a very correct theory of the Advent doctrine, and yet not be prepared for the coming of the Lord; but if pure in heart, we have the promise that we shall see God. This is needed to give power and efficiency to our labors, and a correct understanding of its principles, is necessary to enable us to be "steadfast, immovable, and always abounding in the work of the Lord." Instead of contending about words to no profit, but rather to the subverting of the hearer; let us contend for more of the power of the hidden life—a deeper baptism of the Holy Ghost—more ardent love—active zeal—lively hope, and stirring faith. There is a lack on these points. I feel it sensibly. There is too much formality, too little power and energy. We want a religion that has a *know* so connected with it—a *full assurance* of faith and hope—which will enable us to be bold soldiers in the cause of Christ. Many complain of the cross being heavy, and the yoke of Christ hard to bear. But when we have the true yoke upon our shoulders, we shall find it to be easy, just as Jesus has told us. And when we are filled with the Holy Ghost, and endued with power from on high, we shall glory in the cross of Christ, knowing that thereby we are crucified unto the world, and the world unto us. Perfect love removes the fear of man, which bringeth a snare. O, then, fearing soul, come to the Saviour, and get thy heart filled to overflowing with this heaven-born principle, so that thou canst go forth, strong in the power and might of Israel's God, and successfully combat thy foes, and put them all to flight.

That "Holiness to the Lord" may be the motto of all our hearts, is the prayer of your sister in Christ,

MARY D. WELLCOME.

KINGS OF SARDINIA.

A brother wished me to request you to give through the medium of the "Herald" a biographical sketch of Charles Albert, king of Sardinia, including his origin and advancement in military power and the sources whence he derived his authority.

J. MERRIAM.

Bro. Himes:—Probably the request of Bro. Mer-

riam, in the foregoing letter, will be met by the following, which I cut from the Philadelphia "Daily Sun." I regard the Sardinian kings as the most important personages at present upon the stage; and am more than ever confirmed in the view given in "The Restitution," a year ago, that the Sardinian kingdom is destined to become the two horned beast, "the false prophet." The confederation of Italy, with the kings of Sardinia at its head, in conjunction with the Pope, is one of the most likely events to transpire. If so, we may soon expect to learn the utter destruction of that great city Rome, by that alliance. It would seem from the following, that whenever the Turkish empire falls, VICTOR EMANUEL, the present king of Sardinia, is to be emperor of the whole east, and can at pleasure set up the Pope at Jerusalem. Yours, J. LITCH.

CHARLES ALBERT OF SARDINIA.—The New York *Day Book* collates some very interesting historical facts in relation to the two prominent incidents of recent European news—the abdication and self-exile of king after a Waterloo-like defeat in battle by an invading foe, and the complete revivification of the German Empire, after an interval of forty-four years, by the election of an Emperor of Germany. Charles Albert, king of Sardinia, the late head of the ancient sovereignty of the Duchy of Savoy, enlarged in the course of centuries, by the accession of Piedmont, Sardinia, Genoa, and other provinces, is the representative of the oldest reigning house in Europe.—By strict hereditary right he would be the lawful king of Great Britain. But for the "Act of Succession," passed by the British Parliament in the reign of William III., by which all but the Protestant descendants of James I. were excluded from the throne, the kings of Sardinia, who are the lineal descendants of a daughter of Charles I., (Henrietta, Duchess of Orleans,) would have been the inheritors of the British Crown on the extinction of the male line of the Stuarts.

The Sardinian kings are moreover, by title derived from their descent from the house of Lusignan, "kings of Jerusalem," legitimately inheriting the shadowy honors of their ancestor, the last possessor of that brief Norman and Frankish Oriental monarchy, founded by the Crusaders. From the same ancestry they derive the title of "kings of Cyprus," another short-lived creation of the Crusaders. They are also the heirs and representatives of the Latin Emperors of Constantinople and the East, who held that ancient throne for a short period, by right of conquest.

The history of the European wars of the first half of the eighteenth century, will show the conspicuous position occupied by the sovereign then denominated "The Duke of Savoy," originally holding a mere fief or small province of the feudal monarchy of France, the Dukes of Savoy, becoming wholly independent of their suzerain, had acquired estates on the eastern and southern sides of the Alps, and had, before the year seventeen hundred, become conspicuous in the politics of Europe as Italian princes. Savoy, their original French Duchy, was but an insignificant portion of their dominions, when they took rank among kings, without the royal title. Piedmont, and other provinces of North-western Italy, were their most important possessions, and Turin, their capital, was remote from Savoy, which gave them their title. The abominable and despotic tyrant (the worse than pagan vassal of a Pope of Rome, more cruel and heathenish than Caligula, Nero, or Domitian) who led his "bloody Piedmontese," his disciplined legions, against the harmless and unresisting *Waldenses*, and while he massacred them like sheep, "rolled mother with infant down the rocks," was a Duke of Savoy. When there was in England a John Milton to commemorate these hideous outrages, unequalled by the barbarities of Malay or India warfare, and to call in his indignant and immortal verse upon "the Lord" to "avenge his slaughtered saints, whose bones lay scattered on the Alpine mountains cold," there was also an Oliver Cromwell to interfere with iron hand, and stay the work of destruction. The human wolf, the *loup-garou*, who bore the title of "Duke of Savoy" in that day, was compelled to cease his slaughter of peaceful, apostolic Christians, women, and babes, when the stern Puritan monarch said to him, and to all "Catholic" monarchs,—"Have done!" What a day was that for England, when not a "king or Kaiser" in all Europe, dared to lay the hand of persecuting violence upon his poorest heretic subject over whom "the Lord Protector" had extended his guardian arm! Great Britain, since Oliver Cromwell's death, has never been strong enough, or brave, or honest, or Protestant enough, to attempt such a thing. That country has not since that date had consideration or influence enough in the politics of Europe even to attempt it.

For a century past, the Dukes of Savoy have been kings of Sardinia and Piedmont. In the first torrent of invading French Republicanism, which rushed over the Alps at the close of the last century, their dominions were swept from them, and soon became mere "departments of the French Republic and Empire." The re-settlement of the kingdoms of Europe, in 1815, by the "Allied Powers" of legitimacy, gave to the re-instated Duke and King, not only all the States he had lost, but added to them the territory of the extinct Ligurian Republic, including "Genoa the Superb." Since that, a series of very narrow-minded, bigoted, half-imbecile, ill-looking monarchs, have reigned at Turin, over this little collection of principalities. The first use made of their restored power was to renew the cruel persecution of the *Waldenses*, which had of course been suspended during the whole period of the ascendancy of Napoleon. This stupid tyranny and wanton cruelty continued to be exercised on that little remnant of primitive Christianity, the purest and most inoffensive people on earth, until within four or five years past; and though now mitigated in many particulars, king

Charles Albert's treatment of them was at first characterized by the same spirit of intolerance as was that of his bloody ancestor.

Yet from the time of his accession to the throne, a few years since, Charles Albert has been regarded by many as a prince of considerably progressive and liberalizing tendencies; though he has been strongly suspected from the beginning, by some of the most intelligent, rational, and moderate Italian Liberals.—After the Revolution of 1848, he had begun some reforms, and promised more. He countenanced the similar course of Pope Pius IX., and was reckoned with the Grand Duke of Tuscany, among the "liberal" princes of Italy.

When the example of the French, in February, set the whole Italian people in motion for a like change, king Charles Albert put himself at the head of the movement for the establishment of Representative governments with written Constitutions, and of a Federal Union of the Italian States. His sincerity was still questioned by many of the friends of liberty in and out of Italy; and personal selfish ambition was believed to be his ruling motive in taking the field against Austria, in support of the Lombard and Venetian Revolutionists.

Even now, he is loudly accused of having conspired with the Austrians for the defeat of his own army; and his abdication and self-exile are considered by some to be a mere flight from the dangers to which he was exposed from his own subjects, whom he found it impossible to satisfy, by concessions, or by any course other than war against all the sovereigns of Italy, and with the combined monarchs of Europe. In any case, the only way to save his own dominions was to hazard all on one battle, and, failing in that, to abdicate and flee—to deliver himself at once from the jealous rage of his own subjects, and the hostility of surrounding monarchs.

A COMPLAINT.

It has long been my impression, that some of the Christian congregations of Britain do not manifest towards me sufficient attachment, nor render me that respect I deserve.

I hope my solemn protest will produce the desired result, especially among those Baptist churches where the evil obtains.

The state of the case is just this. It is customary in many religious assemblies, never to read the sacred truths I unfold but on the Lord's-day. At the social prayer-meeting I am scarcely seen; and at the lecture, I am only opened that the lecturer may announce his text.

Such conduct is derogatory to my dignity,—grieves the soul of my Author, and will most certainly incur his displeasure.

The Brahmin reads his Shaster, and the Mohammedan his Alcoran, publicly every day; but by some teachers of Christianity, once a week is counted enough for the public perusal of my pages!

In my infancy, I was revered, and frequently read by the Jewish church; subsequently, the perusal of my pages formed a prominent part of the primitive Christian's worship; now (it is in consequence of increased light, and knowledge, and holiness!) I am laid aside as unnecessary, except on the Sabbath.

I ask, Why is this? Is such conduct right? What arguments can be adduced in favor of it? Do my contents give sanction to it?

I trust the individuals guilty of the conduct which has called forth the above complaint, will ponder these questions, and I hope the result will be—a more diligent attention to the public reading of

THE WORD OF GOD.

Extracts from Letters.

From New York City, May 14th, 1849.

DEAR BRO. HINES:—I recently received the following letter from a friend in England, by whom I was kindly entertained while delivering a course of lectures in the town in which he resides. As some portions of the letter may be interesting to the readers of the "Herald," I send it to you for publication, suggesting, however, as it was a private letter, that the name of the writer had better be omitted.

J. W. BONHAM.

MY BELOVED BRO.:—It gave me extreme pleasure to receive the "Heralds," but not more for their intrinsic excellence, than for the assurance they conveyed to my mind that you had not forgotten us.—I sincerely trust that your health is improved since your retirement to Salem for temporary relaxation from labor. What a charming name is Salem! How it reminds us of the place of "His tabernacle," "the joy of the whole earth!" and carries us onward in thought to the new city of God, of which "glorious things are indeed spoken." Is it a Salem in reality, or only in name? I hope it is as fair a specimen of plenty, prosperity, and peace, as we can expect to find in this sin-stricken and groaning creation.

What think you, my dear brother, of seeing us in America, the Salem of the world? Really, I am serious, and one of the objects I have in view in writing to you is, to request you to give me, at your earliest convenience, your opinion and advice on the matter. The fact is, I am disgusted by the daily manifestations of selfishness, fraud, dissimulation, lying, and robbery, on the part of almost every person with whom you are compelled to associate in the transaction of business; and I can make but few exceptions to these awful characteristics even when I confine myself to those who profess to have "learned of Christ" a "more excellent way." Verily, the condition of this country, morally and religiously, as well as politically and commercially, is "waxing worse and worse;" the latter is doubtless the inevitable result of the former. Had I never heard from you and dear Bro. Micklewood the glorious tidings of the Second Advent, I might, perhaps, have been

willing to struggle on as best I could against the torrent of difficulties and cares that almost overwhelm the man of business now, from the hope that a few years would enable me to recover that tranquillity which the circumstances of the times are chasing from the mind, and that balance of feeling and tone of sentiment which are threatened with at least temporary banishment from the soul. I cannot now consent to such a sacrifice. It overwhelms me to think, that so large a portion of my time, and so pre-occupating an amount of my energies, must be consecrated to the producing of those supplies which in so short a time will not be needed. If my Master is so shortly to come, it cannot be his will that I should be so enslaved, and unavocably so, to the present, and so comparatively unemployed as to the future.

Here the doctrine of the Advent is scouted as heretical, impious, and absurd, and the few who believe in it are regarded as weak, scorned as ignorant, or anathematized as the "offspring of all things."—In America, I presume that Adventists, as well as every other class of religionists, can at least hold their opinions without being subjected to the scowl of synods, or the merciless intolerance of overpaid priests.

A word or two about the "Herald." How can I, by contribution, become righteously entitled to its being regularly forwarded? Be so kind as to inform me, and give my fraternal love to its editor, and to all of the brethren and sisters in the blessed hope of seeing Him in his beauty, to whom, though now we see him not, yet believe, we rejoice with joy unspeakable.

[By referring to the list of agents on the last page, our brother will see that R. Robertson, Esq., of London, is our agent for England, to whom remittances can be forwarded.]

From Farmington (N. H.), May 25th, 1849.

DEAR BRO. HINES:—Our New Durham meeting has just closed. It commenced on the evening of the 17th, and continued until the 23d. I spoke on Friday night previous to the conference, to a large congregation. The next day, Bro. Billings not arriving until late, I was obliged to speak three times, which nearly prostrated me. But I felt roused up to the work on witnessing such a large attendance, and such a deep interest to hear the glad news of our soon coming King. The next day Father Billings gave two discourses to good acceptance, and I gave one. This was on Saturday, the congregation continuing very large and attentive, notwithstanding the farmers were in the midst of planting.

I have found that the indefatigable labors of our dear Bro. I. E. Jones have not been lost on New Durham Ridge. The brethren and friends manifest the same desire for him that Paul's brethren at Philippi did for Euphrasitus, who was sick nigh unto death; but on whom the Lord had mercy, for the sake of the afflicted church, and that of the apostle. The Lord grant that the sickness of Bro. Jones may not be unto death, but for the glory of God. Should Bro. J. ever be able, in the providence of God, to make them a visit, it would be to them as the coming of Titus. Sabbath day the Free-will Baptist meeting house was filled. Father Billings gave a very solemn discourse on the near proximity of the kingdom of God, and no probation after the advent. It was listened to with the greatest attention. I followed in the afternoon with a sermon on the glory of God in the new earth, in which I also showed the difference between the church's hope of a temporal millennium, and then, at the end, the entire destruction of this world, and the removal of the resurrected saints off to the third heaven, and our Abrahamite faith and hope of the resurrection of the saints at the coming of Jesus, and the renovation of the globe back to its Eden beauty for the habitation of the saints. Father Billings spoke on Sunday, Monday, and Wednesday evenings. Elder —, who has preached there for years, has manifested such a spirit towards the Adventists, that he has run himself out. Elder —, and many others of the church, are now quite in love with the Advent truth, and talk strongly of sustaining a separate Advent meeting.

I have spoken two evenings at this village, in the Congregational meeting-house, which has been kindly offered me by Mr. Willey and his church.

I. R. GATES.

Obituary.

DIED, in Oxford, Chenango Co., N. Y., on the 3d of March, sister REBECCA, wife of Bro. BENJAMIN DUDLEY, aged 50 years. Sister D. was awakened to a sense of her lost condition as a sinner under the labors of elder Maffitt, who at the age of about 18, Residing in the city of Hartford, Ct., at that time, she united with the M. E. church in that place, which was then in its infancy and purity. She retained her standing there till she removed to Oxford, several years after, then she united with the church of the same faith in that place, and continued a worthy member of the same till she fell asleep in Jesus. In 1842, under the faithful labors of our dear Bro. L. C. Collins, she heartily embraced the Advent faith, and although there has been no church there of that order with which to unite, yet she (with her dear companion) remained steadfast in the faith. It was ever her delight to take an active part in family devotions. Having for several years been subject to "ill turns," so they did not consider her disease immediately dangerous till a day or two before her death. Her complaint was an affection of the gall. She seemed to decline gradually, and remained in a peaceful state of mind till she expired. Bro. and sister Dudley's house has ever been a home for the weary pilgrim, especially those of kindred faith, looking for the same blessed hope. Sister D.'s funeral services were attended at the church in O., of which she was a member. Elder Wyatt (it is said) delivered an appropriate discourse on the occasion, from Psa. 116: 15—"Precious in

the sight of the Lord is the death of his saints.' A large and solemn assembly were present on the occasion. I sympathize deeply with you, Bro. D., being an intimate friend; and yet 'you sorrow not as those that have no hope,' because doubtless you and your companion will soon meet again.—For it is written, 'If we believe that Jesus died and rose again, even so then also which sleep in Jesus will God bring with him.'—1 Thess. 4:14. S. CHAPMAN.

I AM REQUESTED to say to the editor of the "Advent Herald," that our brother in the Lord, FRANCIS WISBY, sleeps in death. Although the enemy has slain him, it is to have dominion over him but for a short time, for he fell with the bright and glorious hope of a speedy resurrection to life eternal, and to a meeting with all the spotless ones in the kingdom of heaven. Bro. W. was born in England, had been a preacher and class-leader in the M. E. church for about forty years. He lived in the State of New York for a number of years, and finally removed to Rock county, Wis., where he died (at his daughter's residence), of a swelling in his throat, leaving satisfactory evidences to his friends, that he was a joint heir to the inheritance of the saints.

N. L. THAYER.

Foreign News.

The Steamship Niagara arrived at New York on Saturday last, with one week's later intelligence.

Ireland.—This country continued quiet.

Canadian Affairs.—Details of the outbreak in Canada were laid before Parliament on the 5th, which elicited some discussion of no importance beyond the fact, that the Government evinced a determination to sustain Lord Elgin.

France.—The elections in France, on the 13th, passed off without a single violation of good order.—No definite opinion can yet be formed as to the relative success of parties.

In reply to an attack by M. Flocq, it was stated that as soon as the Government heard that the Russians were to interfere in Germany, they wrote to once to London, St. Petersburg, Berlin, and Vienna. They considered it a circumstance which must be deplored. They would endeavor to annul it by diplomatic means, and if they should fail, the Government would then apply to the National Assembly for its advice and countenance.

Germany.—The plot gradually reveals itself in Germany. The sovereigns have evidently combined for the overthrow of the Liberals. There has been a formidable disturbance at Dusseldorf, but it has been suppressed. At Frankfort, the riot was becoming more revolutionary and anarchical every day. All the moderate men have, in consequence, left it.

Prussia has followed the lead of Austria, and withdrawn her delegates from Frankfort. The other principal powers will now doubtless do the same. The Grand Duke of Baden has been obliged to fly from his capital, while in Elberfeld, Dusseldorf, Hagen, Oeselien, and in all the market towns in Rhenish Prussia, the insurgents have erected barricades, and make the constitution a pretence for tumult.

At Berlin, a sort of Congress has assembled, and Baron GAGERN's scheme of a German Federal State has been revived. A double confederation to be the basis. Austria consents to a closer connection with Germany. The German States and Austria are never to go to war. They are to form a defensive alliance, and a foreign war may be carried on by either power, if this power do not succeed in proving to the other that its interests are mutually in the dispute. The Emperor of Austria and the King of Prussia, as hereditary chiefs of the new German federal State, are to appoint commissioners, who are to act and advise as the executive power of the two governments. The scheme has now received the attention of Europe, but its realization depends upon many contingencies.

The war in Hungary has assumed no new feature—the fighting goes on unremittingly, and the fortunes of the Hungarians are reported to be in the ascendant. They are said to be within a few days' march of Vienna, to which point the Russians are pressing forward as rapidly as possible. It is thought that the strong protest of France, seconded probably by England, may have the effect to check the advance of the Russians.

Italy.—The French expedition to re-instate the Pope had not effected an entrance into Rome at the last advices. The Neapolitan army has not been more successful, having been defeated in an attack on the 5th.

The Austrians had entered the Papal States on the north, and Marshal WINFORD threatens with fire and sword all those who oppose him. In the south the Neapolitans were advancing for the same object, but the Romans met their vanguard at Albano and defeated them. The Neapolitans, consisting of a body of 20,000 troops, after a short conflict threw

away their arms and fled. The Romans had taken fifty prisoners and two pieces of artillery, with which they entered Rome on the evening of the 5th, May.

A private letter from Rome announces the landing of the Spaniards at Fin Mincino. On the previous day a Roman division, commanded by ROCCELLI and MEZZACAPPO, is said to have entered the Abruzzi, and GARIBBALDI is believed to be armed at another point of the frontiers ready to support that movement.

The Neapolitans are fortifying Valletti.

Pius IX., on hearing the resistance of the Romans, said to have declared he would not return to Rome at such a price, and to have sent a message in consequence to the king of Naples and to General OUDINOT, to induce them to retire. In the meantime OUDINOT has been re-inforced by many thousand troops, and he has probably now a well appointed army of 20,000 under his command, but the enthusiasm of the Romans is raised to the highest pitch, and if a single handed or combined attempt to bombard and take Rome by storm could be made, the defence of the city by means of barricades, and by the courage of the people, will be so well maintained, that the Austrians are by no means certain of success.

All accounts concur that it will be impossible to restore the temporal power of the Papacy in any form. We have before us most frightful details of priests being dragged forth from their hiding places by the populace and put to death—their bodies have been hacked into the smallest pieces, and then cast into the Tiber.

The combined powers of Europe will scarcely be able even to set up his Holiness again on the throne of the Vatican. The tide of feeling has overflowed him, and the Romans seem now bent on excluding sacerdotal and political authority for ever.

Intelligence by telegraph has been received from General OUDINOT to the 13th May, at which time there was a strong probability that the French troops would be permitted to enter Rome without opposition. In the General's despatch he says:—

"Serious propositions of submission are made to me. Already the anchors of safety to the Romans—the nine hundred French prisoners at Rome—were accompanied to Palo with all possible demonstrations of joy."

A fresh attempt was being made at Palermo to get up an armed resistance against the Neapolitans, but it appears of doubtful success.

Tuscany and Modena are more or less disturbed by these hostile proceedings.

At Leghorn and Florence all is fighting and confusion.

The Tuscan troops having been supported by the Austrians, entered Modena on the 11th inst.

The Austrians had not entered Bologna at the date of the last accounts, but they had possession of some of the gates, and the surrender was hourly expected. The Bolognesi defended themselves nobly.—They had offered to acknowledge the Pope on condition that he would dismiss all the priests of his Government, but the Austrian commander replied that subjects could not be permitted to dictate conditions to their sovereigns.

At Venice RADETSKY has gone farther than this. The Venetians asked for an armistice in order that they might obtain a mediation of France and England, to which they had applied. He answered that the Emperor, his master, would never permit a foreign power to interfere between him and rebellious subjects. The Austrians were repulsed on the 8th inst. in an assault, and the Venetian account states that they made a rally and took eight hundred prisoners, which needs confirmation.

Russia.—The Emperor reached St. Petersburg from Moscow on the 1st inst. There had already marched into Galicia, en route for Hungary, to the assistance of the Austrians, 120,000 Russians, with 350 cannon, and 27,000 cavalry. General BEM is well prepared to give them a warm reception on the Transylvanian, and there must be warm work before it is over. GEORGEY has posted about notices, that whoever refuses to take bank notes shall be hanged.

Denmark.—The London *Daily News* asserts that Denmark has accepted the propositions made by Lord PALMERSTON, but what those propositions are does not appear.

It is stated that the Danish question is all but settled, the only positive facts are that the Danes have suffered another defeat, and that Lord Palmerston has intimated that the attention of the British government is still directed to that quarter, with a view to effect a restoration of peace.

Sicily.—Sicily is again in a state of insurrection for the hundredth time.

Later Foreign News.—London, Saturday, May 19, 3 o'clock P. M.—The second edition of the "Times" of to-day says that although much excitement prevailed in Paris concerning the result of the elections, nothing of a threatening character had appeared.

The London "Herald" says that 200 Socialists will be returned, and it is probable they will have a majority in the Assembly.

At Rome it is said that the French are determined to settle the business without the interference of the Austrians or Neapolitans.

Letters from Leghorn state that the Austrians had shot every one found with arms.

The Hungarians were retiring before the Austrians into the difficult parts of the country. The Austrians in the Banat have been totally routed by the Hungarians.

At Frankfort the Assembly laughed at the king of Prussia's order recalling the Prussian deputies—fifty-five of them refused to return. A new cabinet is formed.

Wirtemberg is yet tranquil, but a meeting of six thousand at Nuremberg had vowed to stand by the Frankfort constitution.

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SUMMARY.

Caught Another.—Hampton S. Wilson, clerk in the Post-office at Pleasant Grove, N. J., has been arrested on a charge of robbing the mails. He was detected by a special agent of the Government. There are quite a number more to be overhauled.

The New York board of health reported 22 new cases of cholera on Monday noon, and 11 deaths. Three cases were reported on Monday at Cold Spring, N. Y.

On the 28 of May, a violent shock of an earthquake, which lasted for six seconds, took place at Maracaibo, raising to the ground many beautiful buildings, and rendering others useless. One life was lost, and property destroyed to the amount of \$200,000.

At Philadelphia, a man named Robinson, a marine, fell between the cars on Broad-street, just as the Baltimore train was coming in, and was cut completely in two.

Cholera in Boston.—Up to Wednesday of this week, there have been several cases of cholera in this city, and six deaths.

Six physicians of Milwaukee, three of them the City-Physicians, have published an address, recommending the homopathic treatment of cholera as preferable to any other. They refer to the results in St. Petersburg, and elsewhere on the continent of Europe, in 1821, as conclusive proofs of its superiority.—*Independent.*

Two persons, named James Western and McCutcheon, were drowned near the Spit on Sunday.

An Irishman, named Patrick Murphy, was killed on Monday evening on board of a vessel at Constitution wharf, by a bale of cotton falling on him, from the breaking of the hooks which held it up.

On Monday afternoon, two Irishmen got into a quarrel on board of a vessel at the foot of Summer-street, when one of them, named Daniel Daly, received a dangerous stab from a dark knife. The aggressor fled.

Widow Hannah Fuller, of Warwick, was found drowned in a pond in town on the 8th ult. She was 65 years of age, and supposed to have been laboring under a temporary fit of insanity when she fell.

Mr. Mowbray Curtis, of Attleboro', Mass., was bitten by a dog last February, and not until last week were there any symptoms of hydrocephalus.

No. 3. Parsons, gilder, native of Massachusetts, cut his throat and died, at 20 Bayard-street, New York, on Saturday night.

BUSINESS NOTES.

S. H. SAYER.—Bro. T. owes \$1, and Bro. C. \$2.

I. H. GATES.—The dollar you sent for John P. BELL, for Bro. J. LEAR, has not yet been received. The \$1 you now send for him we have no objection to.

W. G. RUGGLES.—You can devote the \$10 to the purpose you propose. All right.

READING, ENGL.—Bro. ALBERT will see by the list of agents, on the next column, if you can get his subscription to R. ROBERTSON, *Evening and Advent Introductory to the World's Jubilee*; *A Letter to Dr. Raffles*, on the subject of his "Jubilee Hymn," No. II.—*The Duty of Prayer and Watchfulness in the Present of the Lord's Jubilee*; *Prayer and Watchfulness in the Present of the Lord's Jubilee*; *Practical Doctrines*, No. III.—*The Lord's Coming*; *Practical Doctrines*, No. IV.—*Glorying*; *By the Rev. MOUNTAIN BROOK, M. A., Chaplain to the Bedf. Penitentiary*; *First Principles of the Second Advent*, No. V.—*William Miller's Apology and Defense*; *First Principles of the Second Advent*, with Scripture Proofs; by L. D. PLEASING.

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ADVENT



HERALD

Luke 9:53-54.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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Peace! Stubborn Will.

Peace! stubborn will
Peace! restless heart, forget thy grief and think
Upon the bitter cup which Jesus did drink.

Peace! weary soul
Of anguish that thy Saviour did not know;
He suffered all thy sorrows save the wo.

Thy sin has wrought.

O, trust His word.

When unclean foes assail; there was an hour
Of gloom and darkness when the fiend had power.

The trust, the Lord.

Lean on His breast.

When earthly love forsakes thee, and the charm
Of friendship flies away; His holy arm
Will give thee rest.

PRAYER FOR SLEEP.

In a beautiful language by Sir Thomas Brown, as a half

adieu each night to the world; are these striking lines:-

"Sleep is like death, O make me try
By sleeping, what it is to die;
And as I gently lay my head,
Upon my grave as on a bed;
I leave the world, and trust God let me
Awake again, at last with thee,
And thus assured, behold I lie
Securely-to awake or die,
Securely-to sleep or die;
Sleep is like death, O make me try
In vain now awake to sleep again;
O, come that hour when I shall never
Sleep again, but wake forever."

Chronology.

FROM THE PITTSBURGH "CHRISTIAN ADVOCATE."

(Continued from our last.)

METHOD OF COMPUTING BIBLICAL CHRONOLOGY—SAMARITAN PENTATEUCH.

[Copied from Kitto's "Encyclopaedia of Biblical Literature,"

of the world.

Born in year

Lived before birth of his son

Lived after birth of his son

Lived after birth of his son

Died in year

Total length

of the world.

Adam created, A. M. 1 130 800 930 930

Seth born " 130 105 807 912 1042

Enos born " 235 90 815 905 1140

Cainan born " 325 70 840 910 1235

Mahalaleel born " 395 65 830 895 1290

Jared born " 460 62 785 847 1307

Enoch born " 522 65 300 365 887

Methuselah born " 587 67 653 720 1307

Lamech born " 654 53 600 653 1307

Noah born " 707 600 at the flood.

A. M. 1307 Flood.

FROM THE FLOOD TO THE BIRTH OF ABRAHAM.

[Copied from the "Patristic Age," by G. Smith, F. S. A.]

Shem born 2 500 600 1907

Arphaxad " 1320 135 303 435 1745

Salaah " 1445 130 303 433 1875

Eber " 1575 134 270 404 1979

Peleg " 1709 130 109 239 1945

Reu " 1839 132 107 239 2078

Serug " 1971 130 100 230 2201

Nahor " 2101 79 69 148 2249

Terah " 2180 70 75 145 2325

Birth of Abraham, A. M. 2180 942 after the flood.

JOSEPHUS.

Born in year

Lived before birth of his son

Lived after birth of his son

of life.

Total length

of the world.

Adam created, 1 230 700 930 930

Seth born 230 205 707 912 1142

Enos " 435 190 715 905 1340

Cainan " 625 170 740 910 1535

Mahalaleel " 795 165 730 895 1690

Jared " 960 162 800 962 1922

Enoch " 1122 165 200 365 1487

Methuselah " 1287 187 782 969 2256

Lamech " 1474 182 595 777 2251

Noah " 1656 500 450 950 2606

600 Age of Noah at the

flood.

A. M. 2256 Flood.

On comparing these tables with Eusebius' "Chronicle," we find a difference of ten years. The "Chronicle" makes Enoch only sixty at the birth of Methuselah, and Arphaxad a hundred and thirty at the birth of Shem. From the flood to the exode, Josephus does not give us the full data. Having spoken of the immediate descendants of Shem, he proceeds to speak of the Hebrews. The following is a quotation from his "Jewish Antiquities," b. 1, c. 6, s. 5:—

"The son of Phaleg, whose father was Heber, was Ragau; whose son was Serug, to whom was born Nahor: his son was Terah, who was the father of Abram, who accordingly was the tenth from Noah, and was born in the two hundred and ninety-second year after the deluge; for Terah begat Abram in his seventieth year. Nahor begat Haran when he was one hundred and twenty years old; Nahor was born to Serug at his hundred and thirty-second year; Ragau had Serug at one hundred and thirty; at the same time, also, Phaleg had Ragau; Heber begat Phaleg in his hundred and thirty-fourth year; he himself being begotten by Sala, when he was a hundred and thirty years old, whom Arphaxad had for his son at the hundred and thirty-fifth year of his age. Arphaxad was the son of Shem, and born twelve years after the deluge."

"Although the Samaritan Pentateuch was known to, and cited by Eusebius, Cyril, of Alexandria, Procopius, of Gaza, Diodorus, of Tarsus, Jerome, Syncellus, and other ancient fathers, yet it afterwards fell into oblivion for upwards of a thousand years, so that its very existence began to be questioned. Joseph Scaliger was the first who excited the attention of learned men to this valuable relic of antiquity, and M. Peirese procured a copy from Egypt, which, together with the ship that brought it, was unfortunately captured by pirates. More successful was the venerable Archbishop Usher, who procured six copies from the East, and from another copy, purchased by Pietro della Valle for M. de Sancy, (then ambassador from France to Constantinople,) father Morinus printed the Samaritan Pentateuch, for the first time, in the Paris Polyglott. This was afterwards reprinted in the London Polyglott by Bishop Walton, who corrected it from three manuscripts which had formerly belonged to Archbishop Usher. A near edition of this Pentateuch, in Hebrew characters, was edited by Dr. Blayney, in octavo, Oxford, 1790."—Horne's *In. p. 203.*

HISTORY OF THE SEPTUAGINT.

A very fabulous account is given by Josephus of the translation of the Hebrew Scriptures into the version called the Septuagint. This version was made at Alexandria during the reign of Ptolemy Philadelphus, about the year 255 before the Christian era. A question has been raised in regard to the manuscripts from which the seventy interpreters executed their translation. "Prof. Tyschen has offered an hypothesis, that they did not translate the Hebrew Old Testament into Greek, but that it was transcribed into Hebraeo-Greek characters, and from this transcript their version was made. This hypothesis has been examined by several German critics, and by none with more acumen than Dathe, in the preface to his Latin version of the minor prophets; but as the arguments are not of a nature to admit of abridgment, this notice may, perhaps, suffice. The late eminently learned Bishop Horsey doubts whether the manuscripts from which the Septuagint version was made would (if now extant) be entitled to the same degree of credit as our modern Hebrew text, notwithstanding their comparatively high antiquity. 'There is,' he observes, 'certainly much reason to believe that after the destruction of the temple by Nebuchadnezzar, perhaps from a somewhat earlier period, the Hebrew text was in a much worse state of corruption in the copies which were in private hands, than it has ever been since the revision of the sacred books by Ezra. These inaccurate copies would be multiplied during the whole period of the captivity, and widely scattered in Assyria, Persia, and Egypt; in short, through all the regions of the dispersion.'

The text, as revised by Ezra, was certainly of much higher credit than any of these copies, notwithstanding their greater antiquity. His edition succeeded, as it were, to the privileges of an autograph, (the autographs of the inspired writers themselves being totally lost,) and was henceforth to be considered as the only source of an authentic text; insomuch that the comparative merit of any text now extant will depend upon the probable degree of its approximation to, or distance from, the Eddine edition. Nay, if the translation of the Seventy was made from some of those old manuscripts which the dispersed Jews had carried into Egypt, or from any other of those unauthenticated copies, (which is the prevailing tradition among the Jews, and is very probable—at least, it cannot be confuted,) it will be likely that the faintest manuscript now extant differs less from the genuine Eddine text than those more ancient, which the version of the Seventy represents. But, much as this consideration lowers the credit of the Seventy separately, for any various reading, it adds greater weight to the consent of the Seventy with later versions, and greater still to the consent of the old versions with manuscripts of the Hebrew, which still survive. And as it is certainly possible that a true reading may be preserved in one solitary manuscript, it will follow that a true reading may be preserved in one version; for the manuscript which contained the true reading at the time when the version was made, may have perished since; so that no evidence of the reading shall now remain, but the version.'

The Septuagint version, though originally made for the use of the Egyptian Jews, gradually acquired the highest authority among the Jews of Palestine, who were acquainted with the Greek language, and subsequently also among Christians: it appears, indeed, that the legend of the translators having been divinely inspired, was invented in order that the Seventy might be held in the greater estimation.

How extensively this version was in use among the Jews, appears from the solemn sanction given to it by the inspired writers of the New Testament, who have in many passages quoted the Greek version of the Old Testament. Their example was followed by the earlier fathers and doctors of the church, who, with the exception of Origen and Jerome, were unacquainted with the Hebrew: notwithstanding their zeal for the word of God, they did not exert themselves to learn the original language of the sacred writings, but acquiesced in the Greek representation of them; judging it, no doubt, to be fully sufficient for all the purposes of their pious labors. The Greek Scriptures were the only Scriptures known or valued by the Greeks. This was the text commented by Chrysostom and Theodoret; it was this which furnished topics to Athanasius, Nazianzen, and Basil. From this fountain the stream was derived to the Latin church, first, by the Italic, or Vulgate translation of the Scriptures, which was made from the Septuagint, and not from the Hebrew; and secondly, by the study of the Greek fathers. It was by this borrowed light the Latin fathers illuminated the western hemisphere; and, when the age of Cyprian, Ambrose, Augustine, and Gregory successively passed away, this was the light put into the hands of the next dynasty of theologians, the Schoolmen, who carried on the work of the theological disputation by the aid of this luminary, and none other. So that, either in Greek or in Latin, it was still the Septuagint Scriptures that were read, explained, and quoted as authority, for a period of fifteen hundred years."—Horne's *In. vol. i. p. 266.*

—(To be continued.)

The Sights and Tears of Jesus.

He who diligently searches the Scriptures, and compares the pages of the New with those of the Old Testament, cannot fail to perceive how literally and circumstantially the various prophecies relating to the blessed Saviour have been fulfilled. Not only were the prominent events of his birth, ministry, and death foretold by the pen of inspiration; not only were the sufferings of the cross predicted with unerring accuracy; but we find points of agreement almost microscopically minute, when we place side by side the pages of prophecy, and the declarations of the gospel. The life of our Lord, as graphically delineated by the Evangelists, is a sublime picture, upon which we gaze with wonder and awe. Whether viewed as a magnificent whole, or studied in detail, it equally challenges our profound admiration. But when we remember, that not only the outlines of that picture were shadowed forth by inspired limners centuries before, but that almost imperceptible points and shadings were also truthfully touched, we feel that the subject becomes invested with a new glory, a super-added sublimity.

Our Saviour was portrayed by Isaiah, as a man of sorrows, who should be acquainted with grief;—not only by observing grief in others—not only by sympathising with, or endeavoring to ameliorate it. His acquaintanceship with it was to be of a more intimate character. He was to experience the complicated woes of humanity in his own person, and that, too, without the support of human pity or love to lighten the weary load. Neglect, indignity, scorn, persecution, rejection,—these were foretold to be the bitter portion of his earthly lot, and O how truly was the prediction verified! We nowhere read throughout the Gospels that Jesus ever smiled. Sorrowing One! the burden of a world's guilt, the weight of a world's ingratitude, the bitterness of a world's scorn, these robed life to him in a pall of darkest hue. Truly, we nowhere read that Jesus ever smiled; but we read, that, "looking up to heaven, he sighed." We read, that, as he went to the grave of Lazarus, he groaned in spirit; and at the grave he wept. And what were these signs, and groans, and tears, but the cumulative evidence of his acquaintanceship with grief?

In the contemplation of our Lord's lowly birth, we are amazed at the condescension of the Being who left the glory of his Father, to become the tenant of a stable and a manger; and we acknowledge how vast must have been the love and compassion for mankind that prompted the super-human sacrifice. In meditating upon the wonderful miracles performed on behalf of the lame, the halt, and the blind, we recognize the immeasurable power and might of the God-head. In dwelling upon the mysterious agony and passion endured for others, we concede that mere human sorrow could never reach such a pitch of anguish, nor human compassion participate in so complete a self-abnegation. In contemplating the expiatory tortures of the cross, we feel that we have no capacity of suffering within ourselves by which to measure the tremendous death-strife, that found its answering throes in the convulsions of a world. But when we remember the sights and tears of Jesus—when we keep a sacred vigil with him in the lonely wilderness—when we see him going about doing good, yet enduring the contradiction of sinners, when we see him blessing others, yet moving on in isolation, with none to bless or honor him—when we see him in the act of giving sight to the blind, and hear the sigh that escapes his lips as he looked up to the glorious heaven he had left—when we behold him weeping over the doomed city, and at the yawning grave, O, it is then that human sympathy is with him; and we yearn over the human tenderness that sighed as we sigh, and that wept as we weep. It is then that we feel most willing to beseech him to bear our griefs, and carry our sorrows. It is then that we supplicate with a total abandonment of self-dependence. It is then that we recognize in him not only the Saviour, but the Friend—the Brother.

In the usual allotments of Divine Providence, he who would be conformed to the image of Christ, must expect, sooner or later, to be made acquainted with grief. Not that he will be overwhelmed with affliction, or that unmitigated sorrow will necessarily be his portion. But the cross will be laid upon every pleasant thing that is inordinately prized, upon every affection that runs into creature idolatry, upon every cherished scheme that proposes self-exaltation. He who asks the whole heart, knows that it is

rarely given unreservedly to him until it has been made to experience the unsatisfactoriness of earthly good, and the brittleness of the chain which binds the purest earthly affections. In the Christian's wanderings through the wilderness of this world, his path lies chiefly on the margin of the brook of tears. If his course diverge for a little season into pleasant pastures, he is apt to loiter by the way, and lose sight of the land of promise whither he is journeying. But the stream of bitter waters of which he is so often compelled to drink, reminds him that he is but a sojourner and a pilgrim here, traveling onward to that beautiful country which is watered by a pure river, clear as crystal, where he shall be tempted to stray no more.

Shall we, who justly deserve punishment, bewail ourselves because of the scourge of the cross? Shall we turn away our lips from the cup which our Saviour drank of, and shrink from the baptism of suffering wherewith he was baptized? Oh, let us remember the sights and tears of Jesus. Let us picture to ourselves his serene endurance of grief. His submission to oppression, his patience under injuries. Is it no encouragement to know that he has passed through the waves of this troublesome world, and left us an example that we should follow his steps? Does it shed no ray upon the twilight of our adversity, to feel that there is no calamity, no contumely, no temptation, no infirmity in which he has not already borne a part? Sinless himself, did he not endure the weight of the sins of the whole world? And was not this enough to rob that glorious countenance of its smile, and to cause the weary eye to swim with tears? Sin, imputed unto him for man's sake, was the grief that never slumbered, the grief that knew no reprieve, the grief whose measure was without limit or abatement. With life alone was that sore grief laid down; and with his last breath alone did his acquaintanceship with it terminate.—Afflicted Christian! at the gate of death, thou too shalt part company with the trials which have caused thee to go softly all thy years in bitterness of soul. Until then, if thou canst not look cheerily upon thy onward way, at least, look trustfully to Jesus. Remember his sights, and think upon his tears; and sweet spirit voices shall tell thee " thy Redeemer liveth;" that "the Lamb which is in the midst of the throne shall hereafter feed thee, and shall lead thee unto living fountains of waters; and God shall wipe away all tears from thine eyes."

Protestant Churchman.

A Monument of Grace.

BY REV. JOHN COX, OF LONDON.

"Nevertheless, I live."—Gal. 2: 20.

Every thoughtful mind must, as another year commences, feel emotions of wonder and gratitude at finding himself among the living. Since last year began its round, what changes have taken place in our world. Death has been busily employed, and some thirty millions of our fellow-creatures have bowed down to his resistless sceptre, while the reader may say, "Nevertheless, I live." The knell has been constantly tolling, the graves have been continually opening; our friends, our relatives, our brethren in the church, have been borne to their lonely resting place; disease, perhaps, hath seized us in its grasp, and seemed bearing us to the tomb; " nevertheless, we live." We gaze on death, we walk amidst graves, but still survive: well may each exclaim—

"Upon the moonded surface as I tread,
That waves in billows o'er the caverned dead,
I seem to walk a sea; which every hour
Threatens to yawn asunder and devour,
And he the sinking Peter who upbore,
Upbears me now.—I tremble and adore."

But the exclamation of the apostle refers to a higher subject than mere existence; it brings before us the wonders of spiritual life. Want we a new year's motto? here is one, and happy is the soul who can adopt it as his own.—Want we a new year's example? here is one worthy of our closest imitation. The apostle here testifies, "I live." Oh the wonders and mysteries of life! and the wonder brightens, and the mystery deepens, as we approach nearer and nearer to the living God. All life is from God; but spiritual life is more especially so, because it is life in God, life for God, life like God. This life stands intimately connected with the Divine perfections and glories, and by considering this point, we may trace the evidences and excellencies of a spiritual life.

Look at Divine justice. By this we mean God acting in agreement with his own character, will, and glory. Justice will never suffer

its rights to be compromised, or its laws to be violated, with impunity. It is justice which saith, "The soul that sinneth, it shall die."—How, then, can a sinner present himself before the blazing throne of justice, and say, "I live." The poet says, "die, he or justice must." What then, is justice dead, seeing the sinner lives? "No; justice and judgment are the basis of his throne," the principles on which the government of the Almighty is conducted. But though God is just, he is the justifier of him that believeth on Jesus. Jesus lives! justice looks with infinite complacency on the living one, and all who believe on him are *one with him in the eye of justice*. How blessed to have a life which justice owns, which justice guards.

Look at God's holiness. Those are spiritually dead, who have no delight in God's holiness, those are spiritually alive, who take pleasure therein. Every kind of life struggles to preserve itself, and to arrive at the perfection of its kind. Spiritual life is holiness. In God, holiness is displayed in all its perfection, the holy soul loves to contemplate a holy God, and earnestly desires conformity to him. If this is our case we shall take Christ the image of God as our example, look to his Cross for motives, study the Holy Scriptures as our rule, and seek for the Holy Spirit to be our guide.—Then shall we advance in holiness, and thus increase in happiness.

Look at Divine love. God has revealed himself more fully as a God of love than under any other character. Into what various forms of pity, condescension, long suffering, mercy, and loving-kindness is this love moulded. How dead is the heart who never felt the wonders of God's love. How glorious is that life which has infinite love for its eternal habitation.—Here is a universe of wonders, glories, and blessedness; compared with which the material universe is but a speck or a shadow. And all this love is the portion of the heart which rests in Jesus. The believer who is one with Jesus in the eye of the law, is also *one with him in the eye of love*. Here is inviolable safety, and complete blessedness.

"With Christ our Lord we share our part
In the afflictions of his heart;
Nor shall our souls be thence remov'd
Till he forgets his first belov'd."

This then is the apostle's wondrous testimony, "I was dead in sin, but I have felt God's renovating power, and now I love holiness. I was dead to real happiness, but now I dwell in God, and God in me." How glorious is this life, how much better than a life of worldly pleasure, or earthly honor. What can the pursuits of science—the joys of home, or the possessions of earth, yield compared with this? Dear reader, do you thus live? is Christ your life? Come, be honest and earnest in putting these questions, even as the importance of the case demands.

But the language of the apostle is full of triumph, and well might it be. *Nevertheless I live.* Though I have broken the law, "I live." I am dead to it. Its curse cannot reach me. I have no fears; I have no hopes as far as the law is concerned. It cannot hurt me, for Christ has fulfilled it. It cannot help me, "but the law of the spirit of life in Christ Jesus," doth. I love the law much, because it is holy, just, and good; but I fear it no longer, for Jesus hath fulfilled it.

I live in the flesh, nevertheless I live. I have a sinful nature within me; a dangerous world around me; a subtle and powerful enemy against me; yet, O wonder of mercy, *I live.*—After all that Satan can do, and notwithstanding my own weakness, I still feel immortal life within me, struggling to be free from sin, and stretching after greater conformity to God.

I am crucified with Christ, nevertheless I live. I am conformed to Christ in my feelings, and in the treatment I receive. But all the opposition I meet with, all the trials I endure, cannot extinguish my life. "Persecuted, but not forsaken, cast down, but not destroyed, always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in the body."

How blessed and important are the lessons here taught us. The apostle makes known the way of life, and the way to be lively and active in religion. His counsel to us is, "Live on Christ." He says, "I live by the faith of the Son of God." The life communicated from Christ, must be sustained by dependence on Christ. If we would live by him, as he lived by the Father, we must eat his flesh and drink his blood. A life in the flesh is a life of difficulty and danger; a crucified life is one of trial and contempt; only constant supplies of grace from Christ can sustain the soul, and these are

obtained by faith. We live naturally by breathing, we live spiritually by believing.

Seek to realize that Christ liveth in you.—Here, says the apostle, is the secret of my strength, "Christ liveth in me." Let him be your sovereign, enthroned in your affections; your friend, with whom you hold sweet converse; so will he be a source of holiness, strength, comfort, and hope.

Live to God. "I am dead unto the law, that I might live unto God." To live to God is opposed to living to ourselves, 2 Cor. 5: 14, 15, and to living to the will of the flesh, 1 Peter 4: 1. It includes taking God's will for our rule, 1 Peter 4: 2. God's glory for our end, 1 Cor. 10: 31. And God's cause for our business, Matt. 6: 23. Such live to some purpose now, such shall live eternally. How glorious will the fruition of such a religion be, how vain will be everything else short of this life. Oh live, listening to the Saviour's words, "I am come that they might have life, and that they might have it more abundantly."

What Have I Done?

About eighteen months ago, at one of the termini of a Scottish railway, when a train was just about to start, the station-keeper was proceeding from carriage to carriage, in a state of considerable excitement, warning the passengers to take care of their money, as he was persuaded there were some pick-pockets in the train. In a few minutes it was announced that a lady had lost her purse. Just then, as the time was up, the bell rung, we heard the whistle, and immediately moved off. Doubtless the criminals must have felt relieved by the thought that they had escaped. We had not proceeded many miles till, from the windows of the carriage in which we sat, we perceived a special engine following at very great speed. When it was made known, a young man sitting opposite became deeply agitated. Conscience painted his countenance with the crimson hue of guilt. In vain he strove to conceal the agony of his mind. He looked all around to ascertain if there was no way of escape. There was none. Despair filled his spirit. At length, when we reached the first station, the engine had overtaken us. In a moment we heard some one saying, in a loud voice, "Keep the carriages locked—let none go out." After a scrutiny, the young man whom we have described was taken away towards the special engine, in great confusion and alarm, to be examined by the officers of justice. Another youth, well-dressed, and apparently respectable, who had stolen the lady's purse, was taken from a different carriage. He attempted to brave and conceal his guilt. He said that he had business of importance to transact; that he could not be detained; that he *must* go on. And when he found that he would not be allowed to proceed, in a manner and tone which betrayed him, he cried, "What have I done?"

Most probably, my dear reader, you have heard that, in the sight of God, you are guilty and hell-deserving. Whether you have heard of it or not, it is a most solemn, a most awful fact. You have broken the law of the most high God. O, do not imagine, because judgment is not speedily executed, that you will escape! Justice will pursue and overtake you. You must ere long stand at the bar of God.—Vain will it be for you, when the Judge is about to pronounce the sentence that will consign you to everlasting punishment, to exclaim, "What have I done?" Better far that you should know your true condition in God's sight, that you may yet find peace and pardon through the blood of Christ. For, ah! then you will know that your guilt has been great, and your sentence, when eternal life is ever beyond your reach. Are you, then, really anxious to know what you have done worthy of everlasting banishment from the presence of God? Allow me, in all affection, to endeavor to show you.

1. Suppose you had done *nothing*, this itself were enough to condemn you. Have you not been created by God? Are you not dependent on him every moment? Are you not bound, by the most solemn obligations, to serve and glorify him continually? Is it not most righteous in God to command you to love him with all your heart, and your neighbor as yourself? Even though you had done nothing positively and directly wrong, a *failure* to do your duty is enough to ruin you forever. But you cannot say that you have done nothing. You are a free moral agent. As such, every action must possess some quality.

2. Suppose you had sinned *only once*. One sin brought down myriads of angels from the heights of eternal glory. One sin banished

our first parents from Eden's lovely bower. One sin brought death into the world, and all our woe. One sin has spread its withering blight over the fair face of creation. One sin is sufficient, then, to sink you to everlasting despair. "The wages of sin is death." Had you sinned only in motive, then you are condemned; for God requires "truth in the inmost parts." Had you sinned only in thought, then you are guilty; for God "looketh on the heart," and considers the desire to sin, though it should never be gratified, a violation of his holy law.—Matt. 5:28. Had you sinned only in feeling, then the law is against you; for he that loveth not his brother is, in its eye, a murderer.—1 John 3:15. Must we stop here? Ah! no.

3. You have committed *many overt acts* of iniquity. How many witnesses could rise up and prove it? The winged moments of the past condemn you. Memory holds up the mirror of by-gone privileges, and condemns you. Your sins are *innumerable*. Sooner will you count the leaves of the forest, the stars in the firmament, the sand on the sea shore, than the sins which you have committed against a just and holy God. Your consciences condemn you, and how much more must the law of God.

4. But if you are not a child of God, my dear reader, your whole life has been sin,—a fearful accumulation of iniquity,—for you have never loved God with all your heart—you have done nothing to please him. Moreover, you have sinned against a Father—the kindest Father in the wide universe.

Are you now ready to ask, What must I do? O, my beloved friend, look to Jesus on the cross satisfying, by his death, law and justice for all your sins. God is well-pleased with that atonement. And now, guilty though you be, your soul may be washed in the precious blood which cleanseth from all unrighteousness. "Believe in the Lord Jesus Christ, and thou shalt be saved."—Glasgow (Scotland) *Christian News*.

Man may know the Truth.

From the days of the apostles to the present, the preachers of "another gospel" have never been wanting, nor have men ceased to bow at the shrine of error and fatal delusion. The character and success of false teachers are foretold in Scripture with fearful distinctness, of whose wiles we are admonished to beware. Their responsibility is a fearful one, but the hearers of "another gospel" are to be judged also. God has made it possible—aye, has made it easy, to know what the true gospel is. It were an imputation of his character, as a just and merciful Being, to deny this. We are aware that nothing is more common than for men to profess a difficulty about arriving at the truth; who excuse their indifference to religion, on the ground that amidst a perpetual jargon and conflict of systems, they can find no well-settled foundation. The Saviour taught us, that fundamental errors, even with the unlearned, were inexcusable, when he said that any man who cherishes a disposition to do the will of God, "shall know of the doctrine." An entire willingness to obey God is an evidence which may lead to certainty, as it relates to a knowledge of his revealed will. Obedience is the simple duties of prayer, of reading and hearing the word, would leave no man in doubt as to the character of any system of faith submitted to his examination. We have written this for the sake of introducing an extract from a discourse by Dr. Williams, in which this doctrine is forcibly presented:

"Now, is it not most irrational—we appeal, my fellow-mortals, to your own consciences, is it not irrational to stand and weary your ears with the din of human controversies, while you make no appeal to the original authorities? Are you sincerely in quest of truth? Had you been told of an estate bequeathed you by some distant friend, and one informant spoke of it as small in amount, and another described it as being of great value, and you found yourself involved in a whirlwind of contradictory statements, would you compare and collate the rumors on every side, and form your opinions from them, or appeal at once to the written will and the surrogate? If you were told that your home was in flames, would you go around questioning those who had left the scene as to its origin, extent, and ravages; or would you not rather cast aside all other engagements, and rush to the rescue of your property and family, to see with your own eyes, and toil with your own hands? And are salvation, and the soul, and heaven worth so little that they do not require the like personal investigation, the like decisive appeal to the ultimate authorities?

"Prophets and apostles, and the Lord of apostles, and the Master of prophets, hold, in this case, but one language. They refer you to the record. 'To the law and to the testimony,' cried the prophets; if your teachers speak not according to these, it is because there is no truth in them. 'Search the scriptures,' is the command of Christ; 'which are able to make you wise unto salvation,' respond the glorious company of the apostles. Do you complain of dullness and weakness of mind?—the reply, 'if any man lack wisdom, let him ask of God, who giveth liberally, and who upbraidth not:' and a louder and sweeter voice than theirs is heard, continuing the strain—'The Spirit shall lead unto all truth;' while the prophets, catching and re-echoing the invitation thus addressed to weak and erring man, exclaim, 'The way-faring man, though a fool, shall not err therein.'

"Until the Scriptures, therefore, are abrogated, until the Spirit of God has abdicated his office as teacher of the church, you cannot be at a loss, if disposed, in a calm and docile spirit, to learn what are the real doctrines of the gospel. If a man will not ask that Spirit,—indeed, he may have the ablest of human teachings, and bring to the book an intellect of angelic power, and yet the result be but error and darkness. But if he will come in the name of Jesus, imploring the Spirit, idiocy itself shall not prevent his learning the way of salvation. If he refuses thus to come, and will not study the Book of God, in God's own appointed way, he is not entitled to complain of uncertainty as to his religious opinions, much less to dogmatize in his scepticism. Let us, then, in this matter, be honest to our own souls, for death is on its way; a Judge is now even at the door, who will not stop to answer our callings; and wretched then will be the fate of that man, who, with the open Bible before him, and the hovering dove of the Spirit above him, has neglected the one, and repelled the other. Make but the experiment in the temper of a child, and a certainty, sure and unshaken as the everlasting hills, shall possess your souls, while truth darts in upon the darkened mind, and in the light of God you see light—the uncreated, undecaying glory of God, in the face of his Son."—Michigan Christian Herald.

God's Testimony Against Sin.

1. By the execution of every individual of all the millions that perished in the flood; by the overwhelming of Sodom and Gomorrah with fire and brimstone from heaven; by the plagues of Egypt; by the sentence of death against the Canaanites; by the destruction of the Jewish nation and the fearful miseries brought upon Jerusalem in its capture; and by the still more dreadful woes it suffered in its last destruction; God testified against the sins that caused them. Each of these events was God's testimony against specific sins, made by the execution of the multitude of persons that perished in it.

The public execution of *one* person is a solemn and impressive testimony of the State against the sin that made it necessary. How unutterably solemn and impressive, then, is the testimony borne against sin by the execution of all those millions!

2. By all the weariness of labor ever felt; by all the torments of guilt and shame in all ages past; by all the pains of sickness ever endured; by all the terrors of death suffered, from the fall of Abel to this hour; God has given testimony to every soul of man against sin. By these all, he has been saying to men, and still says, "O, do not this abominable thing that I hate."

3. By all the torments of anger, envy, and malice; by all the miseries of discontent, disappointment, and fear; by all the griefs caused by ingratitude, unfaithfulness, and neighborhood and family quarrels; by all the ruin of character, happiness, and property, and the deaths, by millions, of the victims of intemperance and lewdness; and by all the horrors of war, or the bloody field, and in the desolated homes of the *thousands of millions* that it has destroyed; God bears, and long has borne, witness against the sins that caused them.

4. By every throb of pain; and every sigh of sorrow; and every tear of grief; and every groan of agony; and every shriek of anguish; that has been felt, and seen, and heard on earth; he has raised high the voice of his testimony against sin, and thundered in the ears of man, "O, do not this abominable thing that I hate."

5. By all the sacrifices Jesus made; by all the contempt he bore; by all the insults he en-

dured; by all the pains he suffered; by every drop of that bloody sweat, and every stroke of that fearful scourging; by all the agonies of the crucifixion, and all the horrors of soul that came upon him then; God bears testimony against "the sins that made him die."

6. By every command in his Word forbidding it, and every threatening of punishment for it; by all the dread wailings and gnashings of teeth announced by Christ; by the torments of the fire that is never quenched, and the dreadfulness of the worm that never dies; by all the fearfulness of everlasting punishment in the "fire prepared for the devil and his angels;" God declares his solemn, earnest, eternal testimony against sin.

Could all the sounds of woe that sin has caused already, be united, in one remonstrance against it, how would it thunder in our ears and appal our hearts!

Reader, is it not enough? Has not God testified sufficiently against sin? If all those testimonies are not sufficient to deter men from it, what of testimony, what that God *could* say or do, without destroying their free agency, would deter them from it? If others heed it not, hear it for yourself. Consider it well. Note, that with the united power of all this testimony, he is virtually saying to you, "O, do not this abominable thing that I hate."

Observe that he has said of some, "As they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things that are not convenient." Unwillingness to remember God, if you indulge it, will move him to give you over to a reprobate mind, and you may do things that you now abhor. Alienation from God is the root of sins and miseries. Your only safety is in keeping up an habitual remembrance and acknowledgment of him.—N. Y. Observer.

Do You Believe what You Say?

Were the Son of Man to come now, would he find faith on the earth? He would find much profession. Multitudes call themselves by his name, for religion now goes in golden slippers. It is respectable—almost genteel—to be a professing Christian. Our houses of worship are built without stint of expense, and furnished by the same rule. The attendants there vie with each other in the costly attire and ornaments which they wear. Some of the most fashionable—the *elite* of society, profess religion; and they are free from the "cant" and "superstition" that were once so common amongst Christians. They can go to places of amusement, the card party, and the dance, amongst others;—they are familiar with the current reading of centre tables; and they abstain from obstructing their religion where it is not wanted. They are not guilty of the rudeness of making religion a theme of conversation in mixed society. Indeed, they seldom refer to the subject in any way.

Then, again, we have an abundance of genteel preaching. Many of our ministers read the reviews and magazines, and a liberal amount of the popular novels; and by this industry of intellect they keep pace with the literature of the age. They carefully eschew all delicate and indelicate subjects, and loudly denounce all fanaticisms of the day. They have a great refinement of manners, and are vastly entertaining and agreeable, both in the pulpit and out of it. Indeed, in many respects, religious matters wear a far smoother aspect than they did thirty years since. They are very much modernized.

Well, then, to return to our inquiry.—Is faith on the earth? The question is not, who or how many profess to be disciples of the Lord. It is not, whether they are rude or polite; nor whether the ministers dress in satin, or camels' hair; or whether their sermons have or have not elegant extracts, or are all exact.

Do professing Christians believe what they profess? They profess to believe solemn and momentous things concerning their present duty and future destiny. They profess to believe that it is their duty to renounce the pursuits of worldlings, and live soberly, and righteously, and godly. By profession, they say that the world has lost its charms for them—that their hearts are given to God, their dearest treasures are laid up in heaven. They say it is Christian duty to lead lives of self-denial, and self-mortification, and of constant activity in doing good to the souls of men. Do they believe what they say? They say that their hearts no more covet earthly treasures as the chief good; but that as heirs to an inheritance in heaven, they desire most of all things to be made holy, and through rich grace to be prepared for the pu-

rity of heaven. Does their conduct bear testimony that this is all so? Do ministers believe the doctrine they preach? They speak of fearful things that concern those who are out of Christ. They preach most affecting and startling truths to their impenitent hearers. Alarming beyond the power of description are the things they preach respecting the day when they shall meet those souls at the judgment-seat of Christ. Do ministers really believe these things?

Again, there are many and exceeding precious promises in the sacred Word, on which we are encouraged to rest. In such a day as this we need the comforts and encouragements of these promises. Do we believe them? Are we pleading them in all the earnestness and with the devout and reverent importunity of a living and unquestioning faith? Are we praying that God would revive his work, and looking with expectation for the answer to our prayer? Christian, do you believe?—N. Y. Evangelist.

The Times--The Signs Thereof.

A day of storm is not more distinctly prognosticated by its natural sign, than moral states of a people or nation are indicated by certain prevailing sentiments and customs; and those states are also the precursors of certain other moral changes which close observers of Divine Providence are able to foresee. Every age has its distinctive peculiarities, which wicked men may use against the church, and which good men are bound to regard as indicating the manner in which they may serve their generation. He who discerns not the signs of the times, is either behind or in advance of his age, and in either case, loses the advantage which common sense gives to well intended effort. The present times are pregnant with signs. History scarcely bears the record of a period of more thrilling interest in this respect. Moral prognostics thicken around us at every diurnal revolution of the earth. The world is a great cauldron, which has been heated by the fires of ages, until the whole mass is boiling like a peasant's pot. The conviction is beginning to settle upon all thoughtful minds, that the present state of things is preparatory to the introduction of some great change in the affairs of the world. The Christian philosopher hails them as the precursors of a hitherto unheard-of expansion of the vital power of Christianity.

One marked sign of the times is an uncontrollable *haste*. This is seen everywhere. In every aspect of society, it is prominent. It reaches even the retired closet of the child of God, who is in a hurry to end his private devotions, and to rush into the vortex of business or politics. Men are not willing, as our fathers were, upon ordinary occasions, to sit three or four hours in the house of God. Long sermons and long prayers cannot be endured. What is done, even with God, must be done quickly. Few are willing to toil on, as an ancient prophet did, year after year, in resisting prevailing wickedness, and endeavoring to work reformation in morals and religion, without apparent success—the work must be done at a blow. It is not an age of patient plodding in any thing. Nothing goes in a groove—every man is ready for anything which promises success. Youth cannot wait the slow process of education—they are in haste to be doing something in the world, they are restive under the thought of waiting until they have arrived at the years of maturity, before they set up for themselves. Business men are in haste to get rich. They cannot wait for the slow process of moderate gains, secured by unrewarded industry and persevering frugality. Few feel that they have time to investigate thoroughly—a glance is sufficient—a large book, or a long article, is a terror to the world, unless it excites and amuses, and promises to make no demands upon the thinking powers of the reader. This feature of the times is necessarily followed by another, of which it is the parent, *superficialness*, in all things which cannot be made immediately available to some practical end.

This state of unbecoming and precipitate haste, should induce the children of God to let their moderation be known, by a thoughtful and considerate course of action. They ought not to swell the crowd of wild speculators and rash adventurers, who risk every thing excellent and holy, in hot haste to be rich or great. They profess to seek a city which has foundations—an inheritance which is incorruptible—they are, therefore, especially bound in such an age as the present, to show by their heavenly-mindedness that there is a better portion. They ought to let it be seen that they are in haste to serve God—to overcome sin, and to publish the glad

tidings of salvation throughout the world. Instead of suffering themselves to be hurried by the world, so as to neglect our duties, these duties ought to partake of the life and energy to which the world has recently aroused. Good and evil influences operate quickly to bless or to curse our race. A word spoken in one part of the world, is heard in another. The whole world is brought into near neighborhood. The separation of languages and governments, of mountains and oceans, is fast disappearing. This state of national and social fusion, is a divine call upon the church to cast in the element of salvation. Nothing but the gospel can bring the nations out of this heaving and confused state, into one of rational liberty and true virtue. Let Christians then bear in mind, that they have something to do in this bustling and whirling age—that while they set an example of moderation, they are at the same time to take advantage of the agencies at hand, to subdue the world to the reign of Christ. This object should be kept uppermost, and while the mere worldling siezes upon every opening for trade and commerce, the church should do the same to publish the gospel, and then the world will soon hear "great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever."—*Genesee Evangelist.*

This haste, and the disrelish of Christians to frequent their closets, is no sign of an "expansion of the vital power of Christianity"; but is an indication of a more than moral change.—*Ed.*



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JUNE 16, 1849.

Interpretation of Symbols, Figures, &c.

(Continued from our last.)

THE SEVEN TRUMPETS.—Having in prophetic vision, by appropriate symbols, presented to JOHN a succession of events extending to the judgment, he is taken back, and conducted down again to the same period through another series of events, as symbolized under the sounding of the seven trumpets. The subject commences with Rev. 8:2. Says the revelator:

"And I saw the seven messengers who stood before God; and to them were given seven trumpets. And another messenger came and stood at the altar, having a golden censer; and there was given to him much incense, that he should offer it with the prayers of all saints on the golden altar which was before the throne. And the smoke of the incense, with the prayers of the saints, ascended before God from the messenger's hand. And the messenger took the censer, and filled it with the fire of the altar, and cast it upon the earth: and there were roarings, and thunders, and lightnings, and an earthquake. And the seven messengers who had the seven trumpets prepared themselves to sound."—Vs. 2-6.

The seven angels are evidently the same as the "seven Spirits of God," (Rev. 1:4), which were before his throne; and doubtless symbolize angelic intelligences, who were commissions to direct each the events which are symbolized under his respective trumpet.

Incense, we here learn, when used as a symbol, represents the prayers of the saints.

The ascension of the incense symbolized the acceptance of the prayers of the saints.

Fire is a symbol of justice. Its being cast to the earth, and followed by voices, thunders, lightnings, and an earthquake, would symbolize like events, if events of that order were conspicuous in the period just antecedent to the sounding of the first trumpet. But if we find them symbolizing agents of their own order, we must understand all similar symbols through the entire series of the trumpets, as of the order that they symbolize. Not finding the symbols under the sounding of the trumpets followed by like corresponding events, we must look for analogous events in a different order. Comotions, distress, and tumults, are clearly denoted by those symbols—not to occur before the sounding of the trumpets: they are indicative of the events which will follow their sounding.

THE FIRST TRUMPET.

"The first sounded, and there was hail and fire mingled with blood, and they were cast upon the earth; and the third part of the trees was burnt up, and all green herbage was burnt up."—Chap. 8:7.

This angel, seen in vision, we understand to symbolize the angel to whom God commits the accomplishment of the events symbolized at his sounding. And so with each of the succeeding angels.

The earth of the Apocalypse is, doubtless, the Roman empire, which nominally embraced the entire earth. No storm of such elements ever visited the Roman world, producing the effects described. We must, therefore, look for their correspondence in the political relations of the empire. There is great unanimity among intelligent commentators respecting the agents of the calamities here symbolized—viz.: the Goths, in their invasion of the Roman empire. Some refer it to their first invasions, from 363 to 395. But Dr. KERR, Mr. LORD, Mr. MILLER, Mr. LITCH, and others, understand it of those of 395 to 410. Mr. Lord makes the following quotation from JEROME, historian of that period:

"It fills one with horror to trace the devastations of the time. For twenty years and more, Roman blood has been daily shed between Constantinople and the Julian Alps. The Goths, Saracens, Quadi, Alans, Huns, Vandals, and Marcomanni, have plundered and devastated Scythia, Thrace, Macedonia, Dardania, Dacia, Thessaly, Achaea, Epirus, Dalmatia, and the Pannonias. How many matrons, many consecrated virgins and persons of worth and rank, have been mocked by these brutes! The bishops have been made prisoners, the presbyters and clergy of other orders slain, the churches demolished, horses stabled at the altars of Christ, and the bones of the martyrs disinterred. Wailing and groans have been everywhere, and death in all its forms. The Roman world is falling."

"The barbarians meeting with little resistance, indulged in the utmost cruelty. The cities which they captured, they so totally destroyed that no traces of them now remain, especially in Thrace and Greece, except here and there a tower or a gate. All the men who opposed them they slew, young and old, and indeed spared not women, nor even children; whence there is still but a sparse population in Italy. The plunder which they seized in every part of Europe was immense, and especially at Rome, where they left nothing, either public or private."—(To be continued.)

The Cholera.

While this pestilence is walking in darkness, and wasting at noonday, all the information which can be communicated respecting the best means of warding off, and curing its attacks, cannot but be acceptable to our readers. We copy the two following modes of treatment from the *Christian Intelligencer*, of New York city. They will enable those who prefer either system, to follow the directions of men in either practice the most competent to prescribe.

REMEDIES FOR THE CHOLERA.—At a meeting of the Board of Health in this city, a paper was ordered to be published setting forth some important suggestions in regard to cleanliness of the city, and the suitable remedies for the cholera. These latter being of general interest, applicable wherever cholera may come, we transfer them to our columns, and suggest the preservation of them for reference. We cannot omit to add, that in our opinion all quack remedies should be religiously avoided, and the advice of intelligent, honest, and capable physicians only followed:

Believing that much may be done in the way of prevention, if not cure of the disease, in case it should unfortunately extend among us, the undersigned would offer a few suggestions of a general nature founded on experience, leaving the application of them to the good sense and discretion of the community at large.

In the first place, they would advise particular attention to clothing. From the nature of the complaint it is evident that much depends upon keeping the body protected from sudden alterations of temperature and moisture. Flannel next the skin should be a universal article of apparel, and they would suggest to those charitable associations who are in the habit of supplying the poor with clothing, to make this an object of special attention.

In the second place, the diet should be particularly attended to. The undersigned would not recommend any sudden or great change in the modes of living, where those modes are temperate, and have been found to agree. Such changes, they believe, would do more harm than good. From the peculiar nature of the disease, however, it is well known that certain kinds of food are injurious, and, without going into particulars, they would merely state that all such articles as have a tendency to relax the bowels ought to be avoided. All crude and raw vegetables, unripe fruits, as well as violent purgative medicines, are calculated to do mischief. Excesses in eating or drinking cannot be too religiously abstained from.

In the third place, attention to personal cleanliness, by frequent use of the tepid bath, is particularly recommended.

In the fourth place, the preservation of a calm and composed state of mind is all important, and may do more than is generally supposed in preventing the onset of this disease. It is the result of experience, that all epidemics are aggravated more or less by mental disturbance, whether in the shape of active

panic or low despondency. To the cholera this is particularly applicable. While our citizens, therefore, use all prudent and precautionary measure, let them keep up a good heart and dispel all fear.

In the fifth place, with regard to the treatment of cholera, it may be observed, that, as a general rule, the disease does not attack so suddenly as to preclude the possibility of calling in timely medical assistance. A relaxed state of the bowels, for a longer or shorter period, gives notice of its approach. In all cases, therefore, when any disorder of this kind exists, common prudence will suggest the necessity of resorting to medical aid. If this be done in season, the disease may generally be promptly arrested. When professional aid cannot be obtained, and where simple relaxation of the bowels exists, twenty or twenty-two drops of laudanum may be taken; to be repeated in one or two hours, according to the circumstances. For young persons and children, the dose must be reduced according to the age—at the age of ten years, eight drops, at the age of two or three years, two or three drops.

Where the symptoms are more severe, and the patient is cold, in addition to the laudanum he should be put immediately to bed, between blankets, and every appliance in the shape of bottles of hot water, bags of hot salt or sand, frictions, &c., be diligently resorted to. A strong mustard poultice, too, should be applied over the region of the stomach, to remain on it till it produces smarting of the skin. In addition to this, a little brandy and water should be given, with a view of restoring warmth. As in this city no difficulty in obtaining the speedy assistance of a physician can exist, any directions in relation to the after treatment are deemed unnecessary.

JOHN F. BECK, M. D., Chairman, Joseph H. SMITH, M. D., SAMUEL W. MOORE, M. D., Medical Council; SETH GEER, M. D., Resident Physician; RICHARD L. MORRIS, M. D., Health-Committee.

A committee of highly respectable Homoeopathic Physicians in this city have issued the following instructions with reference to the existing epidemic.—Whatever be the opinion which the reader may entertain of the Homoeopathic system, he will nowhere find more judicious general directions for the preservation of health at this crisis, or at any other.

1. Avoid crowded assemblies and crowded sleeping apartments, and as much as possible shun the presence of filthy persons. The disease is mostly developed in crowded dwellings, ships, prisons, camps, &c., and it very seldom appears in houses occupied by a single family.

2. Observe cleanliness of person, and advise your domestics to wash themselves, especially the feet, in cold water daily.

3. Dwellings, especially sleeping apartments, should in all cases be thoroughly ventilated.

4. Pursue your ordinary course of diet—observing some moderation as to vegetables and fruits. Night meals are to be avoided. Regularity in the hours of eating is very desirable. Tobacco, and alcoholic drinks, should be continued by persons fully addicted to them; but the quantity should be somewhat less than is the custom of the party. Articles of diet known to disagree with the regular action of the bowels should be most scrupulously avoided.

5. Avoid fatigue. Keep the person warmly clad, without over-clothing.

6. Mental agitation and undue indulgence of any of the passions should be avoided. Professional excitement should, as far as possible, be shunned.

It is well to reflect, that of many thousands who should carefully observe the foregoing suggestions, not more than one or two would be seriously affected by the cholera miasma, even where it is seriously epidemic.

7. Cathartics and laxatives must be avoided wholly. No means should be used to remove costiveness, except such as are prescribed by a physician. The use of laudanum or opium, in any form, is very injurious.

8. During the presence of the cholera as an epidemic, persons disposed to use every precaution, may take *Veratrum* and *Cuprum* as prophylactic means. These should be taken each every fourth day, one dose at bed-time. The third attenuation is preferable. The dose may be about one drop, or one grain. They are to be taken in alternation.

9. If there should be slight disturbance of the system, as nausea, shiverings, vertigo, or oppression of the stomach, take a powder of *ippecac*, of the third attenuation every three hours until these symptoms disappear.

10. If there be watery looseness of the bowels, without pain or cramps, take one drop of *Veratrum* every third hour until it is removed.

11. If the looseness be accompanied by cramps, take *Cuprum*, as much as will lie on a half-dime, and repeat it every two hours.

12. If the diarrhea should become profuse, (with or without pain and vomiting,) the discharges being watery and whitish, and the strength rapidly failing, take five drops of the *Spirits of Camphor* every half hour until it is effectually stopped.

Should these symptoms become very severe, three drops of *Camphor* may be administered every five minutes.

2. From the moment that the diarrhea becomes urgent, the person should cease to move about. He should be put to bed and kept warm, and wrapped in blankets. If he complain of cold, he may be surrounded with bottles of hot water, and his skin may be rubbed with the hand, moistened with the spirits of camphor, avoiding uncovering any part, lest the exposure and evaporation should increase the cold.

A physician should be summoned as speedily as possible, and his directions scrupulously followed.

JOHN F. GRAY, M. D., H. G. DUNNELL, M. D., A. D. WILSON, M. D., W. C. PALMER, M. D., J. A. MCKIVERT, M. D., A. GERALD HALL, M. D., GEORGE W. COOK, M. D., R. ROSMAN, M. D., L. HALLOCK, M. D., HED-

SON KINSLY, M. D., Committee of the New York Homoeopathic Physicians' Society.

In the New York *Tribune* of June 8th, a communication appears, signed by CHARLES J. HEMPEL M. D., Homoeopathic practitioner, who approves of the dietetic and hygenic precautions and rules of the committee of his practice, but adds, "as regards the treatment proposed by the committee, I most emphatically declare my non concurrence." He says:—

Cholera is the most acute form of neurosis, and the irritation is seated in the peripheral system of nerves. It is through the spinal nerves that the Cholera-miasma invades the organism, the invasion being characterized throughout by spasms and subsequent congestions. Peripheral spasms and congestion are the characteristic phenomena during an attack of Cholera, and for these states Nature has provided a remedial agent that may be truly said to be irresistible. This agent is the *Aconite* *Apuleius*. It would take several columns of your journal to demonstrate the specific curative adaptation of this agent to Asiatic Cholera; all I can do here, is to point it out to the profession and the public as the most reliable safeguard against that dire disease. No matter how severe the spasms, *Aconite* will overcome them, not only speedily, but most triumphantly. In other words, it will restore the functional power of the prostrated nerve, and the congestions and cramps will disappear as a matter of course.

As soon as diarrhea sets in, with or without cramps in the stomach and bowels, with or without vomiting, coldness of the extremities, etc., dissolve five drops of the *Tincture of Aconite* in ten table-spoonsful of clear Croton water, and take two tea-spoonsful every half hour, until an improvement sets in; then continue every two hours until you feel entirely well. Eat very little, and only light food, gruel, weak tea, and toast, etc.

If the diarrhea should be very bad, attended with or without cramps in the bowels, spasms in the extremities, vomiting, or if the paroxysms should set in immediately with great force, dissolve ten drops of the *Tincture of Aconite* in ten table-spoonsful of water, and give the patient two tea-spoonsful every five minutes until the pulse improves, the extremities become warm, and a moisture is perceived on the skin; then continue every twenty minutes until the improvement is strikingly manifest, and finally continue every two hours until the patient is entirely recovered. The liquid should be swallowed very slowly, and the water should not be too cold. The patient should at once be brought to bed, wrapped up in warm blankets or flannel, and friction should be used on the calves, and palms of the hands. With this treatment, if applied in time, and otherwise accompanied with proper precautions, the patient may consider himself safe.

I have used the *Tincture of Aconite* in hundreds of cases of spasms and congestions, with collapse of pulse and cold extremities, in nervous disorders, and cholera-morbus, sporadic cholera, etc., and have never failed in a single instance to effect a rapid and brilliant cure.

J. H. BIRD, of Chicago, a physician of the regular practice, has made a discovery which is said to be a specific for, and doing wonders in the cure of this disease. We make the following extract from a correspondent of the *New York Tribune*:—

About six months since his attention was called to the subject by reading an article from a German chemist, in one of the medical periodicals, in which it was contended that Influenza depended upon the presence of ozone, and that chemical analysis proved that the number of attacks was always in proportion to the amount of ozone in the atmosphere. Viewing this in connection with the fact that Cholera is generally preceded by the Influenza, he came to the conclusion that both diseases might be dependent upon the same influence, modified in degree according to the greater or less quantity of this deleterious agent present if the atmosphere at the time. Dr. Bird next set himself to work to ascertain what agent would counteract the influence, and destroy the deleterious properties of ozone. His superior chemical knowledge enabled him to suggest the well-known substance, *sulphur*, as possessing the property of acting upon it in such a measure as to neutralize its influence. In his investigations, he found that the Cholera had never prevailed in the vicinity of sulphur springs, or in situations where sulphur is abundant; hence the conclusion, that sulphur might be, and probably is, the antedote for cholera. Dr. Bird's experiments have shown that ozone is present in the atmosphere at this time, and that the amount is in proportion to the severity of the disease from time to time.

About a week since, Dr. Bird determined to try the effect of sulphur upon himself and others troubled with uneasy sensations, slight pains, &c., in the digestive organs. The result was entirely satisfactory—so much so that he immediately requested several of the first physicians in this city to test its efficacy in their practice. They have just reported that they are convinced of its efficacy. They say "the result of the use of this remedy is wonderful." All the premonitory symptoms of the cholera, such as pains, a sense of fullness, unnatural movements, slight diarrhea, &c., have uniformly yielded at once to a single dose of three to four grains of sulphur. "In cases where cramps, diarrhoea, or vomiting have been present—or where they have all existed in conjunction, the use of sulphur, the above named doses, every three or four hours, has had the effect to ameliorate the patient's condition at once, and when used, in a few hours to dissipate entirely cholera symptoms."

So far as its efficacy has been tested in the worst stages of collapse, most satisfactory results have been obtained. In two or three cases of this kind the effect of the remedy has been to bring back the pulse

to the wrist, restore warmth to the surface, and stop the profuse diarrhea and vomiting.

In truth, the results obtained so far have been such as to convince all in this community who have witnessed its effects, that if any remedy deserves the appellation, this is a specific for the Cholera.

It is suggested by Dr. Burd, that a combination of powdered charcoal, one part to four of sulphur, has seemed to make the remedy more efficient.

Foreign News.

The steamer *Europa*, Capt. LOTT, arrived at this port the 8th inst., bringing one week's later intelligence from all parts of Europe.

The commercial news by this arrival is not of a very cheering character; but the political intelligence will be read with more than ordinary interest.

There have been no further discussions of Canadian affairs in Parliament, and it is doubtful if any will take place, as the impression seems generally to prevail, it having a free Constitutional Parliament, the Canadians are quite capable of settling their own affairs. There does not appear to be any reason to doubt that the English Government will sustain every act of Lord ELGIN's administration.

Another pistol shot has been fired at Queen VICTORIA, without, however, any serious consequences. The criminal in the present instance is a stupid Irishman, who, as the pistol contained only powder, seems to have had no other object in view than to obtain notoriety.

Political affairs on the continent exhibit no improvement. Indeed, the danger and probability of a general European war appears to be more imminent now than at any previous time during the past year.

Recent elections in France have resulted in favor of the Socialists and Red Republicans, to a far greater extent than was anticipated; they will muster 240 strong against twice this number, who, though composed of parties and sections of parties entertaining opinions the very opposite of each other, are considered friends of order.

In the French Assembly, the affairs of Rome and Hungary being under consideration, a debate arose which is described as the most exciting and violent which has ever been witnessed. Propositions of an immediate declaration of war against Russia and Austria were urged by several speakers, which were subsequently modified by the adoption of a resolution proposed by General CAVIGNAC, recommending government to adopt energetic measures, to protect the internal and external interests of the Republic. This resolution, though violently opposed by the Ministry, was carried by a majority of 436 to 184. Nothing has been arranged in regard to the change of Ministry; but it was supposed that immediately after the new Assembly came together, that Marshal BUGEAUD would be called upon to form a new Cabinet.

A letter from Marseilles of the 21st ult. states, that the Minister of the French Republic to the Court of Rome had arrived in that city, bearing a convention concluded between the French Republic and the Roman Government.

The shipment of troops for Civita continues actively at Toulon and Marseilles. Gen. ROSTOTTAN has left Paris for Italy. He is the fifth general officer sent out there to join Gen. OUTINOT.

A grand review of the garrison of Paris took place recently in the Champ de Mars, by the President, whose reception by 100,000 troops was of the most enthusiastic description. Heartily shouts of *Vive Louis Napoleon!* welcomed him on every side, and were in singular contrast with the almost unheard and feeble cries of, *Vive la République!* The weather was beautiful, and the concourse of persons assembled to witness the splendid spectacle was immense; the whole of which passed off with the greatest *eclat*.

The king of Prussia has issued a manifesto to his subjects, in which, after condemning the standard of revolt which has been raised by the enemies of Germany, he says he will shortly submit a constitution sanctioned by the other governments, which shall have unity for its basis, and will guarantee to Germany its liberty, and a free representation of the people. In conclusion, the king says: "If my people will stand by me as I will stand by my people, faithful, and with confidence, with God's blessing, a glorious victory will not be wanting to us."

The war between the Danes and Prussians continues without any decisive result, or prospect of an early issue.

In the Roman States there has been no material change since the date of previous advices. Neither the French nor the Neapolitans have as yet entered Rome, and the Republican government holds its ground at every point, against the combined forces of France, Naples, and Spain.

In Germany insurrection, or the probability of it, and commotions, exist everywhere.

The Hungarians, in their unequal contest with Austria and Russia, exhibit no want of courage, and are evidently preparing for a desperate struggle. It is reported that they have gained some advantages over the Austrians and Russians. At Presburg, on the 17th ult., positive news was received of the surrender of Ofen at discretion. Fourteen hundred Magyars were killed during the assault.

The Emperor of Russia has recognized the French Republic, and has simultaneously issued a manifesto, announcing his determination to interfere in the Austrian and Hungarian quarrel, in which he speaks of the mission of his God-preserved nation, and in the name of the Almighty Leader of battles and Lord of victories, commands his armies to move forward for the extinction of rebellion and destruction of audacious and evil intentioned men. The Emperor of Austria has gone to meet the Czar of Russia at Warsaw.

Dates have been received from Calcutta to the 7th, and Bombay to the 17th April, from which we learn, that the war in the Punjab is entirely over, and that the last phantom of Sikh sovereignty had signed away his title, by which act the vast extent of country, some 100,000 square miles, has become part and parcel of the British empire in India.

THE NEW "HARP."—We have been slow to decide on the publication of a revised book, knowing that the expense would be heavy upon us, and also having the faith and hope that we should not need such a *Harp* long. But by the earnest request of brethren all abroad, and also by a vote of conferences two years in succession, we have now prepared the work for the press. We trust that it will be a *Harp*, in which we can all sing harmoniously, till we unite in the "new song."

Some have attributed to us motives of speculation in this new work. We give the following note from a respected brother, as a specimen of many, which will show how our *friends* feel on the subject. We agree with his suggestions, and have followed them in the new edition.

BRO. HINES:—I wish to make a suggestion with reference to the 'Harp.' The present edition is very imperfect. Could you not get up a revised edition? The present 'Harp' has as many divisions, and subdivisions, and heads, as an old fashioned discourse on the 'beasts' of the Apocalypse. It has three parts, then a 'supplement,' and then several 'additions.' It should be put into one, and the pages numbered accordingly. There are many hymns in the 'additions' which ought to be in the 'Harp,' and many in the 'Harp' which ought to be excluded, the sentiment being unscriptural. I could name twenty, and would be glad to assist you in arranging the new 'Harp.' There are many unsuitable hymns never sung, which might be omitted. On the whole, there is a chance for a decided improvement. Many request an answer."

OUR LATE CONFERENCES.—Our readers have had an opportunity to learn the state of things in different parts of the country, respecting the doctrine of the Advent, by reading the doings of our late conferences. The meetings were well attended, and those in Boston unusually large. Great unanimity, and a determination to labor with one heart and one soul for the advancement of the great question, were strikingly manifest. The brethren were unwillingly compelled to go out of their accustomed business, by attacks which had been made on them. Having disposed of these, and placed the matter right before their brethren, it is to be hoped that there will be no farther call for such labor in future.

The Champlain Camp-meeting will be held in the vicinity of the landing at Rouses Point. As our brethren expected the Tent, they may be obliged to make a little alteration in the location; but all may learn the place of the meeting at the landing, and also find carriages to carry them thither. The committee wish us to say, that they "wish the friends to bring their tents and provisions, that they may be comfortable, and feel themselves at home; and above all things, come in the spirit and power of the Gospel, and take hold of the work in earnest. We want help—we want more of the Spirit—more of the power—in a word, we want a *revival*. We have no party feelings among us; we walk together—and, thanks be to God, we feel that we are one."

OZONE.—This is a form of oxygen gas, and is known by the name of active oxygen, or SCHONBEIN'S oxygen. It is generated during the action of the voltaic battery, but is best prepared by passing the electric spark through perfectly dry oxygen while in the nascent state, when it may be collected in the usual way, and its properties examined. It has a phosphorescent odor, and derives its name from its superior activity to oxygen in uniting with other bodies. It has the property of decomposing bodies on which oxygen has no effect, as the iodide of potassium.

Boston Conference.

WEDNESDAY, MAY 30—AFTERNOON SESSION.

Prayer by Bro. EDWIN BURNHAM.

S. BLISS, Treasurer of the Tract Distribution and Mission Fund, reported the state of the treasury.—The amount of receipts for the purpose of distributing tracts, and aiding brethren to preach the word in destitute places, for the past year, and to date, is \$720 48. The whole amount of expenditures for those objects, during the same period, is \$961 93—The expenditures exceeding the receipts \$241 45.

Appended to the above report, was the following certificate:—

We, the undersigned, appointed auditors of the accounts of the treasurer, hereby certify that we have examined the several items of the receipts and disbursements, that we find the same to be correct, and in accordance with the above statement.

J. PEARSON, JR., *Auditors.*

T. SMITH, *Auditors.*

Bro. PEARSON remarked, that in looking over the accounts item by item, they found, that of the sum of \$720 48 received, \$100 of it had been subscribed by the *Herald* office, so that, in reality, only \$620 48 had been paid into the office.

Bro. PEARSON remarked, that Bro. ROBINSON proposed, last year, that we raise \$5000, for the purpose of carrying forward the interests of this cause. Now, this could be done: there are brethren in all parts of this land that could easily raise this amount; but such is now the state of things among us, such is the want of interest, that we are doing little or nothing, comparatively, to what should be done. The cause demands as much talent, energy, and perseverance, as ever. The time was, that the current was with us: then we were putting forth every effort. But now, when the tide is against us, we are exerting ourselves less. The cause is dying in some places for the want of proper culture, while fields are lying on every side unbroken, for want of laborers. Brethren, we should not live at this poor, dying rate. Let us arise, and be baptized afresh into the missionary spirit, proclaiming to a wicked world, that the hour of His judgment is come. There are brethren among us who have wealth, and what do they propose to do? Give a few dollars? The cause will be just as small and ineffectual in its character as we choose to make it. But if we will give liberally for its support, it will increase in magnitude and potency. I propose we begin to-day afresh. We have a plan of operations to suggest, and I hope those who are united will go forward in carrying it out. If we do so, the cause will rise triumphant. We must make an aggressive movement. Not only is it our duty to comfort the little flock, and keep the lamps already lighted filled and burning, but other lamps must be lighted. How is this to be done? There are brethren who stand ready to go into the field, but they are prevented by not having the means to do so—they can go no where placed beyond embarrassment. I might mention these brethren by name, but will only name two, Bro. EDWIN BURNHAM and Bro. HALE, without excluding others. Let those and others, who are ready to go into the field, have their hands held up. Let them go and feed the hungry, and give drink to the thirsty; go, too, where they never have heard the evidences of our blessed hope. It is said by some, that if the ministry be kept poor, it will remain humble. But the individual that will not remain humble, whatever may be his circumstances, is not fit for the ministry. It is also said, that we must trust in the Lord. But these men are always begging. I hope we shall not content ourselves with the simple adoption of this resolution; let us carry out its spirit during the year,—let each one resolve that he will have a part in this blessed work.

Bro. E. BURNHAM said: In adopting this resolution, there can be no speculation in the matter. A book is kept in the office, in which is recorded the amount of money received, and the disbursements. And I would say, that it is a great relief to those who are embarrassed, to have such a fund to which they can apply. The last year, on going South, I was thus aided, and found it a great relief.

Bro. NEEDHAM said: When we made a similar effort last year, we were told that we were going to have a permanent conference fund. We were also told, that the money was in the church. Well, I am very much afraid that it will always remain there.

Now, the Lord has laid down this axiom, that if we sow sparingly, we shall also reap sparingly,—that if we water liberally, we shall be watered in return. But it will be otherwise if we act on a stinted plan. Last year we proposed to raise \$5000. How much was raised? Why, but a small proportion, and Bro. HINES gave \$100 of that. There need not be the least fear that we shall raise a "permanent conference fund." There are calls from every quarter, but there are none to respond to those calls, on account of the lack of means. If the \$5000 had been raised, every particle of it could have been used to the greatest advantage. Report adopted.

Voted that a collection and subscription be raised, to aid the Missionary and Tract Fund. The amount collected was \$51 34: pledges, \$241 45.

Voted that Bro. S. BLISS be the Treasurer for the ensuing year.

The committee appointed at the New York conference, to prepare a plan of operations, reported the following, which was adopted.

The committee appointed to prepare a plan for public labor during the coming season, beg leave to report,

That the conference recommend the brethren to supply the different portions of the field with camp and tent-meetings, and conferences.

That committees be appointed in the following sections, whose duty it shall be to aid the brethren in getting up effective meetings for the support and extension of the Advent cause:

Pennsylvania—J. Litch, Thomas Wardle, and J. D. Bover. New York and vicinity—D. I. Robinson, I. E. Jones, W. Ide, and John White. Massachusetts and vicinity—I. Adrian, Dr. Pierce, A. Hale, J. Crowell, Edwin Burnham, Wesley Burnham, O. R. Fassett, H. Plummer, J. Pearson, Jr. and Geo. Needham. North Vermont and Canada East—I. H. Shipman, R. Hutchinson, and J. Cummings. Northern New York—H. Buckley, Dr. Loomis, D. T. Taylor, and Bro. Danforth, of Massena. Maine—T. Smith, (on the Penobscot,) J. Partridge, I. Damon, (on the Kennebec,) Dr. N. Smith, I. C. Wellcome, H. Perkins, and C. Gould.

The committee appointed at the New York conference, to report an address to those engaged in the various benevolent operations of the day, but who had become disengaged by the violent opposition they met with from professors of religion, presented the following

ADDRESS.

The believers in the Second Advent of our Lord Jesus Christ at hand, assembled in conference at Boston, to those who are engaged in the Christian reforms, and labors of humanity and benevolence generally, greeting:

BRETHREN AND FRIENDS:—If, as a class, you have been able to claim more of the honorable names which have become distinguished by the great and philanthropic deeds with which they have been associated, than may be claimed by ourselves, this has not exempted you from a large share of popular reproach. And if the measure of reproach which has fallen to our lot has been to us a source of danger, the measure which has fallen to your lot may have been a similar source of danger to you. The frowns, the unjust reproofs of men, expose the subjects of such treatment to peculiar temptation: it is that of murmuring at the hardness of their lot, (and it is hard to suffer for well-doing,) and of forgetting to commit their cause to Him who judgeth righteously; and instead of this, to avenge themselves, by retaliating upon the perpetrators of the injury. As fellow-servants in the vineyard of the great Master, liable to faint under the burden and heat of the day, should we not care for each other, and affectionately tender the hand of sympathy for mutual encouragement and edification, especially when our common trials—though our burdens may differ—expose us to a common danger!

As Christians especially engaged in one department of labor appointed by the great Master, we would speak to our brethren who are specially engaged in another department; and so much the more as we expect that your labor of love, and our work of faith, will soon terminate by the coming of Him who has assigned to each his work in the great vineyard.

It is our special work to call the attention of our fellow-men to the evidences, which we also feel bound to regard ourselves, that the predicted triumphs of our Lord, which are to be realized at his appearing in glory and majesty, when he will execute judgment, and complete the great work of redemption, are now to be continually expected. Ye are laboring to give expression and practical effect to that humanity of which the same personage—the Lord Jesus—is the fountain-head and Chief Apostle.

Permit us, then, who are laboring specially to keep alive the anticipation of the triumph of justice, grace, and glory, as foretold in the gospel, to tender a friendly admonition to those who are specially laboring to keep alive the

HUMANITY OF THE GOSPEL.

In all the great Christian, moral, and benevolent enterprises of the age, we have ever felt a very deep interest; though, from the nature of the case—since there cannot be two first numbers in the same catalogue—we have not been able to give our special attention to them all. That the Anti-slavery, Temperance, Moral Reform, Peace, Prisoner's Friend, and other kindred movements, with the less noted, but equally Christian and benevolent, forms of noble and generous regard for the degraded and suffering of our race; and the more comprehensive agencies for missionary and educational labor—that all these movements and agencies, with many more that are well known, are the direct, or legitimate fruit of the great principles of the gospel, in their bearing on the multiplied interests of man, has ever appeared to us indisputable; and we have esteemed it our highest enjoyment, as also our duty, to give them our hearty support.

But everything, however good or true in itself, is liable to be *perverted*, even by those who would deem it infidel to *reject* the good and true. And as we believe these holy things have been perverted, by ascribing them a false relation to the great plan and purpose of heaven, made known to us in the word of God, and so have spoken in opposition to that assumption, we have been reported as opposed to the good things themselves which the assumption perverts. Indeed, it is true that some who have co-operated with us have sometimes betrayed a feeling of contempt for that which was evidently of God, on account of its popular, but specious connection with that which was not of God. And it is to be feared that few retain that sense of dependence and obligation in all the familiar fruits and tendencies of the Bible, in all the departments of life, which a moment's reflection must inspire.

THE TRUE RELATION.
however, of any one department of the work appointed by the Bible, to the all-comprehending plan of its great Author, is to be learned from the Bible itself. And as believers of that book, we do not think that anything which the church—i. e., the servants

and people of God generally—has done, or can do, is to result in the world's regeneration, as now commonly understood. God has set no such hope, as a motive to duty, before his people. But in stating a directly opposite result, he has set before them very different motives. And these Bible motives we believe would produce a greater outlay, greater efficiency, greater purity, and a less dangerous devotion, to each and all the departments of Christian labor. The glory of God, the good of our brother man, our present peace, and respect for the recompense of the reward, constitute the circle of motives to Christian labor.—Matt. 5: 16; Luke 10: 36, 37; 14: 13, 14; Matt. 25: 31-46. The idea of the world's conversion, now so current, is not brought to view as a motive to labor, nor even as an incidental or possible result, of anything to be done during man's probationary state.

On the other hand, the word of God—which is the only sure chart of the probationary voyage of the church, as it is also the charter of her immortal destiny—while it has appointed the work of the church, has portrayed also the part she was to perform as the end of her labors and trials, and the doom of her foes, was about to be realized. For this purpose, all the analogies of the past are directly employed, by the Judge of all the earth, to admonish and guide us in reference to the future.

AND THE GREAT EVENTS

which are to close up the future to "all the earth"—as to their probationary state—the coming of Christ, the judgment, and the glorious restitution, these constitute the grand centre to which all the particular parts in the great system of truth are made directly to converge.—Are men everywhere called to repent? It is because God hath appointed a day in which he will judge the world by Jesus Christ.—Must we decide whether we will confess or deny him before men? That decision is to be made in view of being confessed or denied by him, when he shall come in the glory of his Father, and of the holy angels.—Do we commemorate his death? We thus show the Lord's death till he come. Do the poor, the maimed, the lame, the blind, the stranger, the sick, the prisoner, present their claims upon our sympathy and hospitality! We are expressly taught, that those who befriend these representatives of Him who for our sake became poor, "shall be recompensed at the resurrection of the just," when the Son of Man shall come in his glory, and all the holy angels with him. Is it our lot to suffer with Christ? If we suffer with him, we shall also reign with him. And in view of this, we are told to rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy! Thus the great result contemplated by Heaven, to be attained by the redeeming plan, the ultimate end to which Jesus himself looked while going about doing good, and even in death; and the blessed hope for which we are to be looking in all the conditions and duties of this state of mortality, are to be realized at the glorious appearing of the great God and our Saviour Jesus Christ.

Now, if it be so, is not the true view to be taken of the work, trials and prospects of the servants of Christ, simply this: That while the word and spirit of truth lead their disciples to a life of righteousness, humanity, and benevolence, to the promotion of which they should devote themselves according to the sphere allotted them, they must expect a life of suffering for the truth's sake here; and hope only for the triumph of truth, and the reward of their sufferings, when the judgment shall be executed? Is not this the view which the disciples and martyrs of truth in all past ages have taken? Can any other view be taken with satisfaction, or plausibility—not to say safety—at the present time? And is it not enough to be identified in faith and hope, as well as in labor and suffering, with those of whom the world was not worthy, in all the past?

If, then, this is the view to be taken of all Christian labor and reproach in this life, can we ascertain the true relation of the extended Christian labors of our age to the great purpose of God, made known to us in his word? As to the work in itself, since it has been the appointed and chosen work of the righteous since the days of Adam, it must be their appropriate work now. And we would that the success of these combined, and extended labors of our age were an hundred-fold greater than it is. In this we bid you, God speed! Though, if this success should reach the utmost limit of your expectation, it could not fulfill the ultimate purpose of God in reference to our race, if that purpose embraces the attainment of immortality by man—soul and body; and the restoration of the earth to its primitive state, to be possessed by man forever and ever.

IN OUR AGE

the Divine light has shined more clearly, and over a wider field, than ever before, and has enabled its disciples to put forth their efforts on a corresponding scale. What does this mean? What is to be the result? What relation does this fact sustain to the revealed plan of God? It speaks of "a good time coming," you say. Yes. In this we agree. And so far, all are prophets, if not believers of the old prophets. But is that "good time" to result from the agencies of our day, or from any other agencies than man may yet bring to the work? or, is it to come by the fulfilment of what God has spoken by all his holy prophets since the world began; as these prophecies have in all past ages been understood; and as a thousand cases of their fulfilled words show they have been rightly understood—i. e., by a literal fulfilment? You say it is by the former of these modes; and this we think is your mistake. But before we proceed to point out the results of the mistake, we should say, that if you, brethren, are right in your views of the good time coming, and of the mode by which it is to be brought about, it is right also to

and frown down, or frown away, all opposition. This certainly is the consistent course. And those who oppose you, while they profess to agree with you as to the good time, and the means for its attainment, are not only inconsistent with their profession, but are in the fault also, because they are opposed to much that is right and good, or whatever view may be taken of the future, simply for the reason that it is unpopular. They have not virtue enough to be unpopularly consistent with what it is popular to believe.

If you are mistaken, however, in regard to the nature of

"THE GOOD TIME COMING."

is it not a dangerous mistake? Is it not from this that so many other mistakes arise? 1. You become impatient with the inconsistency of your opposers; with their time-serving spirit; with their apathy, selfishness, and contempt. 2. You give way to the temptation, if you do not utterly fail by it, to oppose others because they are opposed to you; and so lose sight of the cause in which you are engaged, as the cause of God, making it your own cause; and in this light attempt its defense by retaliation. If it is dangerous to stand aloof from the post of duty, or to abandon it, on account of the frowns of men, is it less dangerous to defend it with unlawful weapons? "A man is not exonerated except he strive lawfully."—3. And is it not from this spirit of personal opposition to those who represent a perverted Christianity, that some of you are led, perhaps without being aware of it, to place yourselves in a false position in matters of the greatest importance? These seem to be without God, without Christ, without a revelation of the will of God as a standard of truth or duty, without any well defined or intelligent religious views—so far as words are concerned; and yet we would not deny, that with all this which we consider so advantageously spoken, there may be more of practical recognition of all these divine and sacred things, as facts, than with many of your opposers, whose words are unobjectionable. But if good words and fair speeches are an abomination to God, when they are only a mechanical announcement of the lips; and if this mockery, or misuse of words, may be objectionable among men, when repeated simply because they are a devotional currency; may it not be equally displeasing to God, and objectionable among men, to apply good words to every misleading fancy, simply because these fancies are not current? Should we attempt to bring chaos back again, because others put the great life-giving facts of the word of God into the condition of embalmed, but lifeless mummies?—Should we "fill our bellies with the east wind," because others are satisfied to worship a picture, or model of the bread of life? Allow us to remind you of the words of Robert Hall, "Infidelity is the offspring of corrupt Christianity!" and of the words of an apostle also, that on account of the pernicious ways of some, "the way of truth should be evil spoken of!" Let us beware of the parent and "offspring!"

This, brethren, it seems to us, is the course some of you have taken; this is the danger to which you are exposed! It is this which has called forth

THIS FRIENDLY ADMONITION.

We have supposed that you have fallen into these dangers more through infirmity than from design: for we know that every good cause has had more to fear and to contend with, from the weaknesses, or natural perversions of its most sincere friends, than from its most gifted and malignant foes. And when so many value the Bible simply on account of those features of it which address themselves to their present selfish convenience, there is always danger, with those who value that book for its higher purposes, and its more general bearing on the interests of man, of treating those features of it which the selfish value, with indifference if not with disdain, or of rejecting it altogether. Instead of pointing out and correcting the perversion, they inconsistently cast contempt on that which is perverted. But because "the spider in king's palaces," shall we destroy the palace from dislike to the poor spider? Who will say it is wise, or right to do this?

It is true, that when a man attempts to set himself up as the oracle to whom all must listen, and all believe, he must necessarily strike down everything else. But no disciple of Christ will do this, if he knows what he is about. No man who would thus treat the Bible, or the Redeemer it reveals, is entitled to a place among the friends of humanity. When humanity disowns Christ, in any of his offices, blessings, or institutions, humanity becomes the blind ally of its own destroyer. And if the destroyer—the devil—can make one form of his mischief the occasion of introducing another form of it, he secures a double advantage, a larger number of victims. It is not wise that humanity should commit suicide with the sugared arsenic of theology, or transcendentalism, because devotion has done the same deed with the opium of worldly formalism!

STILL FARTHER.

If error and unrighteousness have entrenched themselves in perversions of the word of God, whence have you, brethren, or the first movers in the reforms to which you are devoted, obtained the materials for constructing and fortifying the towers from which these entrencheds of sin have been stormed. Is it not from the Bible? Why, then, make the principles of humanity, which have been derived from the Bible, a means for supplanting the Bible? Why speak lightly of its institutions—its worship, its ministry, its ordinances, and its established duties—because others pervert these things, to give a license for the violation of all its precepts? Besides, it would be singular indeed if the hope of the world's conversion, assumed to be held out by the Bible, should be brought to pass by those who invalidate, if they do not utterly reject, the Bible!

"Hang out our banner on the outward wall;"

What can you do without the Bible, that could be desired? Why, then, leave these strong towers, cast away the sword and shield that have always protected those who have borne them, while they stood in the truth; and stand out on the open ground, fairly within the lines of the enemy, relying on weapons in the use of which he is sure of the mastery; and to become a derision to those who are glad to make the most of it while you are beating the air? Alas, for those who take such a course! How are the mighty fallen, and the weapons of war perished!

But if the good time coming is what we believe the word of God teaches us to expect; and is to be brought about by the mode of which that word speaks, what is the relation of the reformatory movements of this age, to the closing up of the affairs of time, and to the purpose of God, then to be consummated?

IN ANSWERING THIS QUESTION,

we shall speak, not of what we believe the word of God teaches us ought to be; but what it teaches us would be. As we have seen, God has given sufficient light, and made it the duty of all, to sustain these works of righteousness; and the obligations of man, with an enlightened regard for his present well-being, justly demand this at his hands. But while God has made every provision for this, he has shown us what would be, according to the treatment that provision would receive.

1. These extended efforts to enlighten and bless the world, were not to regenerate the world. Great men have asserted the contrary, we know: one has declared as his "belief," that "the sun of this world is to set in unclouded glory!"—(Prof. Stuart, *Hints*, p. 137.) Another proclaims to the assembled Christian wisdom of our land, that "the question of its conversion is not an open question, and all misgivings on the subject are sinful!"—(Dr. Magie's sermon before the American Board at Buffalo.) And a thousand pulpits and presses respond to these oracular declarations. But the word of God is still in our hands, and that points us to the days that were before the flood; to the last days of Sodom; and looking down through the future, it sketches the history of the world to the harvest, as occupied by the tares and the wheat. And when the last plagues are to fall upon men, it will be because "they repented not of their murders, nor of their sorceries, nor of their fornications, nor of their thefts." "They repented not to give him glory," though they would be called to repeat; to fear God and give glory to him, in view of the approaching judgment.—Rev. 14.

But this call of God, that was to be heard in the high places of power, and in all places, while it was to be a favour of life to them that received and submitted to it, was to be to those who rejected or perverted it, like the law given amidst the thunders of Sinai,

A WITNESS OF CONDEMNATION,

from which there could be no escape. So that the last and general call of the gospel would be so far from presenting a regenerated world, that the few who should at last be pronounced "good and faithful," would stand like Lot in Sodom—like Noah to the old world—like Moses to Egypt—like John and the Saviour to Jerusalem, as stars amidst the darkness of surrounding night. For, says the prophet, "The wicked shall do wickedly." And "a form of godliness," an apostle tells us, would be substituted for submission to its practical authority; and then used to conceal the most abominable depravity, as whit sepulchres cover the loathsome remains of the dead! 2 Tim. 3: 1-9. Thus the same influences which should ripen the wheat, should also prepare the tares to be gathered and burned; and "the wicked," and the corrupters and perverters of all good, like the rod which attracts and guides the bolts of heaven, would become the more fitting victims of wrath in the day of wrath!

Now, cast an eye over the Christian world where the everlasting gospel, revived after being shrouded in sackcloth for more than a thousand years, has been calling on men to worship God, during three centuries; and where, since the first blows of a providential and premonitory judgment have fallen on the old sorceress of the nations, that gospel has been sent through the midst of heaven, to every nation, and kindred, and tongue, and people; and demanding, at the same time, that the church at home should become Christian in deed and in truth, as well as in name! What, now, do we see? Did ever that old sorceress appear more infatuated, or more profanely impudent? While her poor dupes and victims, half mad with the delirium produced by a mere taste of liberty, and worn out by having their petitions for permission to enjoy the common rights of man answered with mockery, have at last resolved to fight for those rights, she—the papacy—in the person of her head, is calling upon foreigners to assist in putting the terrors again upon her victims; making arrangements to decide the question of the immaculate conception; and boldly confessing to the world that Mary is the foundation of hope and strength to a world of sinners! What is Christian Europe but a field of mutual slaughter? And what protection have the army of Christian reformers in our own Christian land, when assembled to prosecute their plans, against the missiles of a ruffian mob, or the bullets of our citizen soldiers, who are called to shoot that mob down in the public streets!

WE APPEAL TO YOU, brethren, How is it with any one of the colossal forms of iniquity with which you have been battling like giants during the last half century? Is not each one of them still triumphant? Are not their supporters as bold as ever? Are your hopes of success stronger than your fears of defeat?

We do not call your attention to these facts and queries to discourage you. We would rather say, Be not weary in well-doing, for in due season you shall reap if you faint not. But we fear you do not

understand your true position; and on this account are in danger of losing your reward. We wish to have your experience show the part you are called to perform in the closing drama. It is, as it has been, your work to do what may be done; and to speak as you have opportunity to induce others to do likewise; but instead of supposing that the world is to be regenerated by such agencies, (although they show the admirable adaptation of a heaven-derived religion to the nature of heaven-originated man—the full effect of which is to be developed in the kingdom of God,) it is for you to commit yourselves in patience, under your trials, to Him that judgeth righteously; and to wait for your triumph and reward at the coming of the Master.

2. These reformatory movements are to prepare and try those who are to inherit the kingdom of God; and to leave those who prove themselves unfit for it without excuse. "Many shall be purified, and made white, and tried: but the wicked shall do wickedly." Men must have the truth to be purified; they must know its requirements to be tried. If they receive the truth, or hold it in unrighteousness, God has pronounced them worthy of death; and assured us that this will be rendered to every man according to his deeds, in the day of wrath and revelation of the righteous judgment of God, when he shall judge the secrets of men by Jesus Christ. So it has been in all the providential and typical judgments of the past. So the apostle informs us it was in the early ages of the world, probably before the flood, when men learned what they knew of God from the things that are made—being a law unto themselves; so it has been with the Jews as a people, who have sinned under the law; so it is to be with the Gentiles—with every soul of man—Jew or Gentile—in the final judgment.

GOD HAS TRIED

the world under the anti-deluvian age, under the post-deluvian patriarchal age, (making an example of the most highly-favored nations, as Sodom, Egypt, and the Canaanites); he has tried man under the law; under the Christian age, during the unity and triumph of the Papacy, and by the diversities of Protestantism. All have failed, except in individual cases. With limited qualification it may be said, "All flesh hath corrupted his way on the earth!" And no greater proof of this can be given, brethren, than is found in the very facts which lead so many of your number to reject the institutions of religion which are so generally perverted. You have been called to take a part in this work: your reproving and entreating voice has been heard; the light of your self-sacrificing example has shined; and in the conflict of opposition, reproach, and contempt, you have been called incessantly to meet, even from those professing the same faith, you have seen that the counterpart of the same predicted work was also going on.

The old world was not destroyed till it was filled with violence. Sodom was spared till given over to destruction. Egypt was not judged till she had nearly extinguished the light, and crushed out the life of Israel. The Canaanites were not exterminated till the iniquity of the Amorites was full. Jerusalem filled up her sins always before the wrath came upon her to the uttermost. And when the sins of the last generation of our race, in the last great concentration of this world's iniquity, shall reach unto heaven, God will remember their iniquities!

How near we may be to that point, your history and experience will furnish one of the most direct means of showing. And what we believe that shows, every other means which properly bears upon the point also shows, that the clusters of the vine of the earth are well nigh fully ripe!

While you may labor and suffer still, we would exhort you to patience! You can expect nothing but the contradiction of sinners, even while you are doing good. O, let not this lead you to take a dangerous, a fatal step. This is not the place of triumph, but of trial. Blessed is the man that endureth! When he is tried, he shall receive the crown of life. And above all, we would exhort you to labor in view of the great motive brought to view in the word of God, that when the Chief Shepherd shall appear, you may receive a crown of glory that fadeth not away!

Brethren, we have spoken plainly, as we are accustomed to speak. Excuse any appearance of presumption. And receive this address as an expression of our Christian regard and affection. To those who are actuated by the spirit of genuine humanity, we know the most lightly esteemed may speak freely. And if they speak the truth, why may they not also speak successfully?

J. LITCH,
GEO. NEEDHAM, } Com.
A. HALE,

Bro. Himes said that this address was suggested by a conversation with Elder Galusha, Gerrit Smith, and others, on their recent tour West. We had conversations with many who had lost all hope of the world's reformation by political or other measures, and who are looking at the evidences and signs of the Advent, and for the return of the world's Redeemer. Mr. Smith has made donations of land to over two thousand white persons, and one thousand persons of color, of respectable character. He is thus doing all he can for the good of his fellow-creatures; yet this is not his millennium. A large class are looking at such movements as the sign of a change in the entire organization of human society—a time of universal brotherhood—and that, in the estimation of some, is the Saviour's advent. But if we can get before the minds of such men the true view of the Scriptures on the Second Advent, which is our only hope, they

may be benefitted by them. We think of making an effort soon at Homer, N. Y., or somewhere in that section, and we want thousands of this address circulated in that region. We want this class of men, men of high moral worth, talent, and ability, to enter the field. Some have already entered it; but we want more: the cause needs their services and influence. I have said thus much to show the propriety of this address.

Bro. Needham proposed that an extra number of copies be struck off for distribution among the men referred to in the address. The "Herald," said he, cannot be sent to them, nor can our voices be heard by them. He said that there were many choice minds, clergymen and others, who were examining the Advent doctrine, and were in some measure impressed with its truth. These, said Bro. N., we want to reach by this address. We desire to reach them with Christian affection. They can be reached. All that is required is time. They are God's jewels.

Father Allen thought, as there was so much to be read these days, it would be better to have the report abridged.

Bro. Guild thought that if it could be published in an extra number of the "Herald," it might be the means of extending its circulation, and thus result to the interests of the cause.

Bro. Hale remarked, that the address might be placed in the hands of a committee for revision and abridgment; but it was very difficult, when there was so many things to speak of, to couch all in a few words. Most of us, said he, were once engaged in these reformatory measures, and were discouraged like those men referred to in the address, by the apathy of the professed church. Some were disposed to do nothing, while others were standing up against all our efforts. The experience of these brethren now is a good deal like our own. They are suffering, and some of them have fallen into the same dangers that some of us have fallen into. Many of them are actually discouraged and disgusted at the apathy of those who, of all others, should be foremost in all reformatory movements. They cannot reconcile this profession of the church with her practice. Some have actually been driven into infidelity, and to wage war against the Scriptures. It is true that they are not properly or lawfully; yet I have more hopes of them than for those who have driven them there. Now, there is nothing like sympathy, and they may receive this sympathy from us, as lowly as we are. My heart deeply sympathizes with them. We will extend to them the hand of sympathy, though we may not reach all of them.

Address adopted.

Bro. Himes introduced Bro. Lenfest to the conference.

Bro. L. remarked, that he had but little to say of his labors. Yet he would observe, that a year ago he went to Nova Scotia for the second time. He found the brethren laboring under many discouragements, as they had no one to minister to them during his absence. They had received much opposition from some, who were making strenuous efforts to break down the interests of the cause. The brethren had erected a house for public worship, in a central place which had given an impetus to the cause. Their congregations had greatly increased. His labors were restricted to a small part of the peninsula, owing to the labors he had to bestow on the house. He had had to transport lumber several miles in a boat, spending days and nights in this work. He felt as much that he was doing the work of God while thus engaged, as if he had been otherwise employed. There was always an interest, he said, when he could hold meetings in these sections, where the truth had never been proclaimed. They needed more help—there was an urgent call for more laborers. He would persuade, if possible, some of the brethren to go with him into that field. There was but little ability on the part of the brethren in Nova Scotia to aid by cash contribution; consequently they could not carry on their operations but to a limited extent, and the cause was somewhat embarrassed. They needed aid; at least, they hoped that some other brother would also go and labor in that field.

Bro. Himes hoped that the brethren would remember that mission. Bro. Lenfest would be happy to receive any contribution that might be made.

Bro. Guild said, that all that knew that field of labor must also know that Bro. Lenfest could not but need pecuniary aid. He had been there with Bro. L., and spent a few weeks. They have no money there: they will give to eat and drink, but they are poor, and can contribute but little or nothing otherwise for the support of the cause.

Bro. Bliss said that many of us are in the condition of Peter and John, "Silver and gold have I none?" but he would say, that the office would contribute \$10 worth of books towards that mission. Adjourned to 9 o'clock Thursday morning.

Correspondence.

ASSURANCE OF FAITH.

Christians are exhorted to draw near to God in full assurance of faith.—Heb. 10:22. This degree of faith, as a uniform state of mind, is seldom attained by young Christians. For this fact there are two reasons. One is, they too often attempt to walk in their own strength. It is hard thoroughly to learn our own weakness and nothingness. The other is, they do not rightly understand or appropriate the promises. When Christ says, "If any man eat of this bread, he shall live forever," they still allow their minds to be terrified with fears of the second death.

An assured faith is a faith without uncertainty, and without doubt. It embraces present acceptance and final salvation. Such a faith works powerfully by love, and strongly tends to secure the object its possessor is aiming at. On the contrary, an intermitting faith tends rather to prevent the attainment of final salvation. In other words, those who frequently relapse into a state of unbelief, the instability of their experience tends to destroy their confidence in its genuineness as a whole. And without confidence in the genuineness of one's own experience as a whole, full assurance of faith is impossible.

Full assurance finds utterance in words like these: "My Lord and my God!" or, as Bro. Fitch used to say, "My God, my faithful God!" Job expressed the most perfect assurance, both of his present state, and his final salvation. "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."—Job 19:25-27. David, also, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."—Psa. 17:15. And Paul: "Who shall lay anything to the charge of God's elect? It is God that justifieth: who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Jesus Christ our Lord."—Rom. 8:33-39. Since God justifies his elect, and Christ makes intercession for them, who will condemn them? John says: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him: for we shall see him as he is."—1 John 3:2. Also: "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."—5:13.

The legitimate foundation of assurance must be sought in the promises. Our visions, dreams, or ecstasies alone, are insufficient. But the promises of God are exceeding great and very precious, and more stable than heaven and earth. Hear a few of them, and may God help you to embrace them. "And Jesus said unto them, I am the bread of life: he that cometh to me, shall never hunger; and he that believeth on me, shall never thirst. But I said unto you, That ye also have seen me, and believe not—All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."

"Who eateth my flesh, drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever."—John 6:35-40, 54-58. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and he is able to pluck them out of my Father's hand."—Chap. 10:27-29. Sheep are sometimes unwary, but they never sustain permanently the character of the goat. A uniform disposition to indulge in sin, if it were not for the consequences, is a strong mark of a reprobate.

Again: "Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ."—Phil. 1:6. "Faithful is he that calleth you, who also will do it."—1 Thess. 5:24.

B. MORLEY.

LETTER FROM J. H. POWLEY.

DEAR BRO. HIMES.—There are yet a tried and faithful few in this place who sympathize with you in all your trials and labors of love for the salvation of souls. We verily believe the great day of the Lord, and advent of our glorious King, is near, even at the

door. We rejoice that you have been enabled to hold on to your straight-forward course to the present time, without turning aside to questions of doubtful disputation. The Lord give you grace to hold out to the end, when you will reap, if you faint not.

We feel very thankful for Bro. Litch's visit last fall: he will not soon be forgotten. Will Bro. L. please harmonize the 144,000 in the 7th chapter of Revelation with the same number in the 14th chap? Is it generally believed among Adventists, that the four angels in the 7th of Rev. are the four allied powers of Europe? Again. When the church come together to partake of the bread and wine, in commemoration of our Lord's death till he come, is it any one's duty that feels disposed to pass around the bread and wine? or is it the duty of one in the church if so, how does he come scripturally invested with that duty?

We have been very much annoyed in this place by some of the followers of Joanna Southcote, who assume to be the angel ascending from the east, and that they are now sealing the servants of God in their foreheads. Yours, in the patient waiting for Christ.

Kingston (C. W.), May 12th, 1849.

REPLY BY J. LITCH.

I understand the sealing process to take place under the sixth seal, and that all the servants of our God on the earth will then receive a special seal, or mark, by which they will be known to be the servants of God. Rev. 7:4—"I heard the number of them that were sealed;" (already sealed, before the general sealing-time began,) "and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel." These I understand to have been judged and acquitted before their resurrection, at the time of Christ's resurrection. And by virtue of their justification, they arose with their Lord, and follow him whithersoever he goeth. V. 9—"After this I beheld a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed in white robes, and palms in their hands." Here is the fruit of the last sealing, at the end of time, and embraces the entire redeemed family, except the 144,000.

Bro. Powley also wishes to know, if it is generally believed among Adventists, that the four angels of Rev. 7th are the four allied powers of Europe!

Answer.—I believe it is generally so understood. But for myself, I am not satisfied that such is the fact, although I have no better theory to present.

In regard to Bro. P.'s question, touching those whose duty it is to carry around the bread and wine, I would say, I am not aware of the existence of any positive rule in the New Testament on this point.—But the gospel order is express, that elders should be ordained in every city, and that these elders should feed the flock of God, and take the oversight."—1 Tim. 1:5; 1 Pet. 5:1, 2. They were chosen in the apostolic church by the body of believers over whom they were to watch.—Acts 6th chap. Let all things be done decently and in order. How would a family prosper with no acknowledged head? How can any community succeed without a head? Both precept and example are plain on this head, that the primitive church did have its recognized approved officers. And the church was required to submit themselves to such as were fit in the Lord, and to esteem them very highly in love for their work's sake.

It would be a source of great satisfaction to me to know, that every body of Advent believers were, in this respect, walking in the order of the New Testament. For the want of this, a bright resists upon the cause in very many places; and grievous wolves continually come in, not sparing the flock. Where order is most complete, there is the most prosperity. I hope the brethren in Kingston will at once adopt some measure for securing gospel order, if they have not yet done so.

J. LITCH.
Salem (Mass.), May 18th, 1849.

LETTER FROM J. G. WHITE.

DEAR BRO. HIMES.—I embrace the present opportunity of addressing you a few lines, on the state of the Advent cause in these parts, and some other things. As it respects the doctrine of our blessed hope in this part of the country, there is little or no interest manifest among the people in regard to it. I have conversed with a great many persons on the subject of our hope since I have been here, but to very little effect. They all, saint and sinner, seem to have their ears shut against truth, and their whole soul and body, mind and faculties, gone out, as it were, in the strife for the Mammon of this world; their whole conversation seems to be about their goods and chattels, cotton and negroes, while religion is left to one side, for a more convenient season.—You may judge of the state of society here when I tell you that the Sabbath is very little more regarded than any other day in the week. On the Lord's-day you see all the store doors open, and some of them filled with negroes and planters, trading and trafficking. You see crowds of the citizens and country people, on a Sabbath morning, sitting around the doors of the billiard rooms and drinking establishments, gossiping, and passing away the time. The Lord has given them to prepare for eternity, in the service of the devil. The church bell tolls for them to come to the house of God—but they heed it not. The state of the times, as prophesied by the great apostle, is verily fulfilled in this place, and all others. I have been in for the last two years. And you would think so if you could only see the haughtiness, pride, idolatry, and wickedness that is carried on in this part of the country, and in the South generally. On the 10th of this month Dr. R. L. Graves of this place, was shot down by Col. T. R. Patten, with a rifle, the ball passing through his hip, four inches from his body. Patten shot at him, after dark, about two weeks previous to that, and missed him, driving eight buck shot into the knee of another person, who

has since had his leg cut off. I merely state this occurrence to show you what the people are in this part of the country. But enough of that.

Dear brother, I will state to you that I am still living in the enjoyment of that blessed hope, and I know verily that it is of God, and that it is mine, because I love the brethren. Yes, the Advent people are my people, as well as all other Christians; but more especially do they feel near and dear to me, because they are preaching a doctrine that is joy and gladness to my soul, though I can only get opportunity to hear them preach through the "Herald," which is a precious jewel I esteem very much; and though I esteem it very much, I do not keep one long after I read it, and of all the numbers that I have got since I have been here, I have only three on hand, having given them away to different persons, who wanted to read them. I have also scattered pretty much all the tracts that I got from you. I gave tracts and papers to three different ministers of the gospel in this parish, and could scatter thousands, if I had them, to people that would read them. O, that the Adventists would send missionaries to these Southern states. In large portions of Kentucky, Tennessee, and the other Southern states, this glorious doctrine has never been proclaimed, and I have to hear, for the first time, an Advent preacher.

Lake Providence (La.), May 22d, 1849.

FROM S. S. BREWER.

DEAR BRO. HIMES.—For some weeks past the little church in this place has been blessed with seasons of refreshing from the presence of the Lord. Our prayer meetings have been signalized and blessed of the Lord. We have had one conversion, who, with her husband, followed the Lord in baptism on Lord's-day, May the 13th; the Lord's-day following, three more; and yesterday, the 26th, another submitted to this holy ordinance. May God bless them constantly with a spirit of prayer and watchfulness. The church in this place have passed through fiery trials. Their enemies have been like those of the trials spoken of in Mark 5:9, and the attempts made by some to draw away those that are looking for their coming King, have made a serious impression on my mind while reading the apostle's language.—Gal. 1:6-10. But as Jannes and Jambres withstood Moses, so do these. A more striking similarity of an individual cannot be obtained by gazing in a mirror, than the condition of the world bears at this moment to the one drawn by the pen of inspiration. The powers of darkness are marshalled for the deadly conflict. God in mercy preserve us in this hour from the power of darkness. I am often reminded, in view of the state of things, of the language of Wesley.—

"From thrones of glory driven,
By flaming vengeance hurl'd,
They throng the air—they darken heaven,
They rule the lower world."

Baltimore (Md.), May 25th, 1849.

Obituary.

We have been called, in the providence of God, to mourn the loss of one of our beloved brethren in Providence. Bro. HARRIS O. BROWN fell asleep, after an illness of one week, on Sunday evening, May 25th, leaving a widow and four children to survive and mourn his death. This is a most severe stroke, both to his family and the church in this city. He was a useful member of the body of Christ.

Bro. Brown embraced religion early in life, and joined, at the age of fourteen, the Foster and Kilgally Free-will Baptist church, Sept. 19th, 1824. He received a letter of recommendation from this society June 20th, 1835, and connected himself with the North Seaboard church, where he remained until 1844, when he asked a dismission, which was finally granted. He embraced the Advent faith in the year 1842, since which he has been a firm and decided believer and supporter of the doctrines advocated by us, being always ready to give a reason of his hope. He has not only aided in our meetings, pecuniarily and by his counsels, advice and exhortations, but he has often spoke of his hope in other churches and societies, not connected with us in faith, in the city and the adjacent country. There are many that will, no doubt, remember, in the day of judgment, his solemn warnings and exhortations. Of late it has been observed that he has frequently spoken of his liability to fall asleep; and the last meeting he attended, in which he took a part, he referred to this, and spoke freely of his hope in a resurrection. As a church, we deeply feel and deplore his loss; our tears mingle with those of his family and friends; that one of our number, whom we loved in the bonds of Christ, has so suddenly been taken from us. But we bow to the Divine will, and say, "Lord, Thy will be done," praying that his death may be sanctified to our good. During his sickness, I frequently visited him, and in conversation with him found his mind calm and resigned. He spoke of his hope in the resurrection, should he die, and of his love of the Saviour. On the day of his death he addressed his counseling physician in the following language: "I should be miserable in the place I know I am now in, were it not for my hope. My hope is, that the Saviour will soon come, and change this vile body, renew the earth, and I be with him in the new earth." He called his family before his death, and one by one gave them what advice he was able to in his weak state. He remarked to one of his three surviving brothers, that remained of the entire family, that he wished to see them all together once more. His brother remarked, that they "were all there, and would not leave him till he left them." Several of the brethren and sisters coming in just before his death, he took them by the hand, and bade them adieu. Addressing Bro. Sweet, he said: "Bro. Sweet, the enemy can do but little more to this poor body;" and

ADVENT



HERALD

Luke 3:18-20.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST; BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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Prayer.

Near, or afar,
We're not divided; others, too,
No man divides; sisters, nor brothers.
One Christ, the bright and morning star.
He is the way that leads us to the Father.
He hath prepared on living there together.
Near, or afar,
Meet where His foot-prints are!
South, or the north,
If broken, it is mended again;
And brightly there faith's lamp is ever glowing,
With love's clear fire still glowing north,
Though rigid zones close round earth's lukewarm bosom.
Down in the valleys roses sweetly blossom!
South, or the north,
Bright Sharon's flower blooms forth.

Chronology.

FROM THE PITTSBURGH "CHRISTIAN ADVOCATE."

(Continued from our last.)

THE GENERATIONS GIVEN IN THE FIFTH AND ELEVENTH CHAPTERS OF GENESIS ARE CONSECUTIVE.

If it could be shown that the generations recorded in the fifth and eleventh chapters of Genesis are not consecutive, then there would be no certainty in the early Biblical chronology. The writer is not aware that any such attempt has been made, except that Dr. Robinson, in his notes appended to a "Harmony of the Four Gospels in Greek," expresses the opinion that there is an omission implied in the genealogy of David, as given in Ruth 4:20-22; 1 Chron. 2:10-12; Matt. 1:5, 6. Salmon married Rahab after the capture of Jericho. But from that time until David there intervened only four generations. Dr. Robinson, following Acts 13:20, thinks that these generations are too few to fill up the space of four hundred and fifty years. This point has been discussed in a preceding chapter; it is, therefore, unnecessary to revert to it further than merely to refer to what has been said. We will now proceed to prove the affirmative of our proposition, viz.: that the generations given in the fifth and eleventh chapters of Genesis are consecutive.

(1.) Our first argument is derived from the phraseology employed. Adam *begat* Seth, and Seth *begat* Enos. The Hebrew word *yalad*, rendered by our English word *begat*, implies immediate procreation, and cannot be predicated of a grandfather, or remote progenitor, with reference to a grandson, or remote descendant. At least, such is the impression of the writer; but having no Hebrew Concordance at hand, to examine all the passages in which the word occurs, he would not express himself with absolute certainty.

Such, too, is generally the meaning of the Greek word *gennas*, by which *yalad* is rendered in the Septuagint. We say generally, for to this meaning of *gennas* there are some exceptions, as may be seen by comparing the first chapter of Matthew with 2 Kings 8:25, and 2 Chron. 22:1; 2 Kings 11:21, 22, and 2 Chron. 22:11; 2 Kings 11:21; 14:1; and 2 Chron. 24:27.

To the mere English reader, on comparing 1 Chron. 6:15 with Ezra 7:1-5, there may seem to be a like exception to the Hebrew word *yalad*. But the Hebrew term, rendered in those passages by the English word *begat*, is not *yalad*, but *ben*, a son, which sometimes signifies any descendant, near, or remote.

(2.) There can be no exception to the meaning of *yalad*, given above, at least, in the fifth and eleventh chapters of Genesis. Though the word might sometimes be employed to denote mere descent, yet it is necessarily limited in those chapters to father, and son, for the time between the birth of each is expressly

mentioned. "Adam lived *a hundred and thirty years*, and begat Seth. Arphaxad lived *five and thirty years*, and begat Salah." This precludes the possibility of omission.

(3.) The genealogies of these two chapters agree in every particular with those of the first chapter of 1st Chronicles, and of the first of Matthew. They disagree with Luke only in the case of Cainan, which is probably an error of transcribers.

Some may think this agreement a trifling matter, as it is probable that the writers of Chronicles and Matthew copied from the genealogical tables of Genesis. But the fact that there is so exact an agreement in those instances, combined with the fact that Matthew differs from the genealogies of Kings and Chronicles, is a strong presumption in favor of our proposition. For it is evident that Matthew did not think it necessary to give each individual in the genealogy, as the omission could be easily supplied from other sources. But this could not be done in case of an omission in the genealogical tables of Genesis. Such a supposition, therefore, would not only argue an imperfect chronology, but a false historical statement.

Matthew, moreover, had a design in view, which could only be accomplished by omitting some individuals mentioned in Kings and Chronicles. In chap. 1:17 he says: "So all the generations from Abraham to David, are fourteen generations; and from David until the carrying away into Babylon, are fourteen generations; and from the carrying away into Babylon unto Christ, are fourteen generations." It is evident from this passage that he intended to place an equal number of generations between each of the epochs mentioned. In doing this, he does not contradict the history and chronology of Kings and Chronicles, for he does not say *fourteen generations* (begettings, or consecutive births), but *geneai* (generations), which oftentimes corresponds to our word generation, when employed to denote the average term of human life, which is generally reckoned about thirty-three years.

Another argument may be drawn from the testimony of Jude, who, in the fourteenth verse of his epistle, calls Enoch the "seventh from Adam." We have, then, inspired authority in support of our proposition in regard to the first seven generations, which affords a strong presumption that the subsequent ones are consecutive also. With the number of antediluvian generations given by Moses, agree San-choniotho, the Hindoo Puranas, and the Chaldean Chronicles of Berossus. It is remarkable that these should coincide with the Scripture account; and the fact can be accounted for only upon the supposition that they all derived their information from the same source—either from an uncorrupted tradition, or some ancient records. It is not necessary to make this supposition with reference to the writings of Moses. While it is not impossible that he may have received many of his facts from some ancient record, yet he was not dependent upon any such source, for he was under the guidance of the Spirit of inspiration.

Before concluding this chapter, we will notice briefly the genealogy of David, given in Ruth 4:18-23. Dr. Robinson thinks that there is an omission here of some generations, as it is not possible for four generations, with the average length of human life at that time, to fill up the space of four hundred and fifty years. The time, however, between the taking of Jericho and the birth of David can be reduced to about three hundred and fifty years. Within this time, then, we must place four generations.

In Gen. 15:13-16 God said to Abraham:

"Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them: and they shall afflict them four hundred years. And also that nation, whom they shall serve, I will judge; and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full." "The fourth generation" is probably to be reckoned from Abraham; if so, from the birth of Isaac to the birth of Moses—a period of three hundred and thirty years—we have four generations. These generations were Isaac, Jacob, Levi, and Jochebed, the daughter of Levi and mother of Moses. It is only necessary to remark farther, that Jacob's sons were very young when they married, as we may easily learn by comparing their father's age when he went to Padanaram with his age when he went to Egypt. But Boaz was well advanced in years when he married Ruth, and Jesse was an old man at the birth of David.

NOES AND THE OTHER WRITERS OF INSPIRED HISTORY INTEND ED TO GIVE US A CHRONOLOGY.

The teachings of the Bible, if not altogether rejected by the infidel as of no authority, are at least reduced by him to a very small compass. It may, in his opinion, contain excellent moral precepts and sublime poetry; but on the subjects of history, chronology, and general science, its ideas are antiquated—the crude conceptions of an uncultivated age. Its writers did not live in times of scientific research and intellectual progress, and how could they have correct information on such subjects. Manetho was a great historian and an accurate chronologer, for he was a learned Egyptian: but Moses, ignorant man, allows us no time to build pyramids, and construct a world according to chemical and geological principles. His books are very good in some respects, notwithstanding their obsolete views of things; but then, Confucius has taught us pure morality as he. These, though they may not be expressed, are the sentiments of the infidel. Would that no professing Christians were found encouraging him, by adopting in part his views respecting that holy book, which they look upon as their solace in affliction, and the charter of their hopes. Many think that the Bible is purely a devotional book, or that it is designed to teach us the way of salvation only. This they admit it does infallibly; but as knowledge of other subjects is not essential to our happiness, they imagine that on these the sacred writers had no intention of giving other than the vulgar opinions of their times. It is true that salvation is the great theme of the inspired volume; yet the plan of salvation has had a historical development in our world, and everything essentially connected with that development the Bible teaches. The creation, the flood, the rise and fall of empires, are all so many links in that chain which connects the counsels of eternity with their final accomplishment. So far as history and chronology are connected with these events, they are taught accurately. The blessed Inspirer designed so to teach them, that his people might know and understand his providential dealings to his church. Of one nation, in particular, the history is given with great minuteness of detail. The history consists of the records of past events and of predictions. Of its infallibility we have the fullest proof, from the fulfilment of these predictions. The Jews are a living commentary upon the truth of the Bible history.

Along with this history, a chronology is given. That the sacred writers designed to give us a chronology, is the proposition at present to be proved.

(1.) We argue this from the necessity of the case. All actions and events are subordinated to two conditions—place and time. The first condition makes a knowledge of geography important to the proper understanding of history: the second, a knowledge of chronology. Without a constant reference to these conditions, it is impossible to write history. Even fiction itself cannot escape from their restraints. In committing actions to memory, and in recording events, the historian, if he wishes to be intelligible, must observe their order of succession, note the times of their occurrence, and trace their causes and relations. To do this, chronology is necessary.

(2.) Our second argument is drawn from the fact that a chronology has been given.

From the creation to the flood, and from the flood to the birth of Abraham, we have a connected series of genealogical tables. But it is evident from the inspection of these tables that they are not designed to be genealogical merely, for the time between the birth of the father and that of the son is distinctly mentioned, which is not the case in the genealogy of Cain's family before the deluge, nor in those of Ham and Japhet after. It would be difficult to account for this distinction, unless we adopt the hypothesis, that along with the Messianic line, Moses designed to give us a chronology.

From the birth of Abraham until the exode, the elements of computation are also furnished to us. Abraham was a hundred years old at the birth of Isaac; Isaac sixty at the birth of Jacob, and Jacob one hundred and thirty when he stood before Pharaoh. In Exod. 12:40 the sacred historian says, that "the sojourning of the children of Israel, who dwelt in the land of Egypt, was four hundred and thirty years." That this is to be reckoned from the time that Abraham entered the land of Canaan, we learn from Josephus, and from Paul in Gal. 3:17.

We might proceed to show that all the elements of a chronology, from the creation of the world until the birth of Christ, are given in the Bible, provided we include the prophecy contained in Dan. 9:24-26. But it is unnecessary, as every one familiar with the Bible will recollect them.

(3.) Our next argument is derived from the particularity with which dates are mentioned in many passages of Scripture, especially when they mark the commencement of some remarkable occurrence. The citation of a few passages will be sufficient to illustrate our point. The first is contained in Gen. 7:11: "In the sixth hundred year of Noah's life, in the second month, the seventeenth day of the month, the same day were the fountains of the great deep broken up, and the windows of heaven were opened." Exod. 12:40, 41: "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the Lord went out of the land of Egypt." 1 Kings 6:4: "And it came to pass, in the four hundred and eightieth year after the children of Israel came out of the land of Egypt, in the fourth year of Solomon's reign, in the month of Zif, which is the second month, that he began to build the house of the Lord."

These passages show that the Jews were very exact in the computation of time, and fully refute the charges that have been brought against them, of having no eras, and no reliable chronological data.

(4.) There is a consideration which renders it highly probable that the utmost accuracy was observed in collecting and preserving chronological data by the members of that line, at least, from which the Messiah descended.

Immediately after the fall, the gracious promise was given to our first parents that the "seed of the woman" should bruise the serpent's head. The inquiry would naturally arise, When shall this illustrious seed be born? Accordingly we are told that the "prophets searched what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand of the sufferings of Christ and the glory that should follow." Like the captive prophet by the river of Ulai, who "understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolation of Jerusalem," the faithful of every age prior to the coming of Christ, would anxiously count the hours of their long night, and look forward with intense eagerness to catch the first ray of "the Day-spring from on high."

In concluding this chapter, we would merely remark, that the chronology of the Bible is so interwoven with its history, that if we believe that the Bible contains a brief and authentic history (both prescript and postscript) of the church from the creation of the world until the end of time, we must believe that it also contains a chronology.—(To be continued.)

The Friendly Inquiry.

BY REV. JOHN COX, OF LONDON.

"Art thou in health, my brother?"—2 Samuel 20: 9. "The living, the living, shall praise thee, as I do this day." When Hezekiah thus poured out his grateful heart he was not merely among the living, but among the healthy. The Lord had perfectly restored him, and enabled him again to go up to his house. For this blessing, he felt that God was worthy to be praised.—David also sings, "Bless the Lord, my soul, for he healeth all thy diseases; redeemeth thy life from destruction, and crowneth thee with loving kindness and tender mercies." "Art thou in health, my brother?" Does the opening year find you in the enjoyment of that inestimable blessing? If so, join with those men of God to praise him, who makes your life and comforts his constant care. If otherwise, if sickness, and weakness be your portion, seek to improve the Lord's chastening hand, and carry your case to the throne, and think much of that world where there shall be no more pain, where the inhabitants shall not say, I am sick.

Health of body is confessedly an important subject; it stands intimately connected with our happiness and usefulness; both are abridged if health is lost through our neglect or misconduct. Yet the conduct of the generality of mankind, would seem to imply that health is of no value. How prodigal are many of their health. How many are suicides, by a slow, yet sure process. Thousands throw away their lives, or else sacrifice their health by excess in eating or drinking. War has, indeed, slain its thousands, but drunkenness and excess its ten thousands. Others, by anger and ill-temper, poison the springs of life, as well as torment all around them. Some such troublers of the waters of life call themselves Christians, though nearly all their life is an imitation of Jonah's repining mood. Some load the soul with burdens of anxiety, and the soul loads the body till it staggers and falls. An opposite class rob themselves of health by love of ease; they give way to sloth and laziness, seldom breathe heaven's air, or go out on errands of mercy, and then they wonder why they feel so weak and wretched. Others go to another extreme, and ply the body with toil, till tired and jaded it refuses to go any further. Alas! that many should be brought into these sad circumstances by those who employ them. Surely the voice of blood crieth unto heaven from mines, and factories, and thousands of tainted rooms, where youthful hands labor night and day to please the avarice of employers, and gratify the pride of the present generation.—Time would fail to name all the altars upon which health is now sacrificed. God speed all reformers, who, like Josiah, are intent upon throwing those altars down; and, above all, God speed the gospel which is the only successful antagonist of man's cruelty and selfishness.

But let us put this question in reference to the soul, "Is it well with thee?" Dost thy soul prosper? Of whom may we with propriety ask the question, "Art thou in health?"—Not of the dead. I mean the dead in sin. Those who have no spiritual life, cannot of course have spiritual health. Men do not put this question to a corpse on its way to the grave. God addresses other language to the dead in sin: may He, with almighty power, say,

"Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."—Not of the lethargic. We do not inquire of a person respecting his health, when he is asleep; and if we saw him sleeping when he should be awake, we should judge his health was not good; and thus may we safely judge concerning those who are spiritually asleep. Not of the wounded. It would be mockery to ask a person who had received a frightful gash, and was bleeding profusely, "Art thou in health?"

So we are sure that those who have entered into temptation, are not in good spiritual health. Not of those whose tottering gait and pallid countenance proclaim, "I am not in health;" and, alas, the spiritual weakness and decrepitude of many say the same. To such as these we do not put the question; but if we meet a person whom we know, in apparent health, we inquire if it be so. But why ask him, when his appearance testifies to the fact? Because appearances are deceitful. You may meet your friend, and begin to congratulate him upon his looks; but he tells you of pain and languor, and you soon learn that you must not judge of the health by the outward appearance. In like manner, a company of professors meeting together for worship, or associated for some benevolent effort, might appear to be all healthy; they sing, they pray, they talk, they give; the glow of spiritual health seems there, but in many cases it is far otherwise. If each professor in a crowded assembly was made to describe his own spiritual condition, it would soon be found that many were not in spiritual health, and that their possession of spiritual life was very doubtful.

We must not judge ourselves or others in a mass. A person may be much excited in a crowd, who is very cold in the closet. Benevolence may triumph in the hall, where man's eye seeth; and selfishness predominate in the heart, where God's eye seeth. We must put our question individually. "Art thou in health?" And let us put it kindly and affectionately, with a view of ascertaining the complaint, and a sincere desire of relieving it.

There are certain signs in the human body which assist the practised physician to judge concerning the state of the health, the seat and degree of the disease, and help to suggest the means to be employed for restoration. He lays his hand upon the pulse, let us do the same.—A good pulse in a healthy body is strong and regular; a weak and intermitting pulse betokens lassitude, or disease. Desire is the pulse of the soul. Are our desires heavenly and ardent, persevering and practical? Can we say with David, "One thing have I desired of the Lord, that will I seek after;"—or with Paul, "I press toward the mark for the prize of my high calling." In a fever the pulse is too high; and this may set forth the soul who inordinately desires earthly things. In loss of blood it is low; and this sets forth the dulness of desire, which many are the sad subjects of.

The appetite and digestive powers assist to judge of health. A good appetite will take good plain food with a relish: and a good digestion will make a proper use of it. How do you deal with truth? Can you say with Jeremiah, "thy word was found of me, and I did eat it, and it was to me the joy and rejoicing of my heart." To turn away from any part of truth, as a sick man does from wholesome food, or to devour a large quantity by hearing and reading, and yet remain weak and sickly, shows that all is not sound in the inner man.

It is also a common practice to examine the tongue. A clean tongue is a good sign. In some diseases the tongue is in an awful state, and tells fearful tales concerning the poor patient. A physician who cannot err, says, "out of the abundance of the heart the mouth speaketh." "By thy words thou shalt be justified, and by thy words thou shalt be condemned." A tongue that indulges in vain, trifling, scandalous, discourse; and to which "speech seasoned with grace," is a stranger, proclaims, in no unequivocal manner, that there is a disease in the heart called self-deception: "For if any man among you seemeth to be religious, and brideth not his tongue, but deceiveth his own heart, that man's religion is vain."

Rest is another index of health. If any person cannot sleep, or sleeps too much, or is very restless in their sleep, it is a bad sign. When we can so rest on Jesus, and the promises in him, as to find the same effects produced within the soul, as refreshing sleep produces upon the body, this is a token of spiritual health.—Bunyan beautifully says of his pilgrim, "he was laid in a large upper chamber, whose window opened toward the sun rising, the name

of that chamber was PEACE, where he slept till break of day, and then awoke and sung"—

"Where am I now? Is this the love and care Of Jesus for the men that pilgrims are? Thus to provide! that I should be forgi'vn, And dwell already the next door to heav'n."

But then he was a *pilgrim*, with his heart set upon his journey, it was the one business of his life, and such a pilgrim is sure to be in good health.

Reader, if you are in health, and your soul prospers, allow me to *congratulate* you. Be thankful for such a blessing, and show your gratitude by taking care of it. "Keep thy heart with all diligence, for out of it are the issues of life." The spiritual constitution, like the natural one, is nicely balanced, a very little will throw it into disorder and impede its healthful action. If you are declined, and still feel yourself to be declining, let me deal faithfully with you. *Search out the cause.* Have you breathed a tainted air by being too much in the world and among worldly people? Have you partook of their dainties, and neglected the bread that cometh down from heaven? Have you omitted healthful exercise, forsaking the assembly of the saints, and the paths of usefulness? If you have thus acted, is it any wonder that your spiritual health is impaired?—You must go at once to the Physician of souls, and attend implicitly to the directions he gives. Perhaps, the answer may be, I have been to him several times, and yet am not healed!—*But have you not neglected his directions?*—*Does not his medicine yet remain untaken?* Go to him once more, lament your disobedience, and give yourself into his hands. Tell him you have acted foolishly, be in earnest for spiritual health, and he will not upbraid you nor keep you long in suspense. Go to him with the 51st Psalm, and when that is the language of your heart, and the desire of your soul, he will heal your backslidings, and you shall return singing, "the Lord was ready to save me." "O Lord, my God, I cried unto thee, and thou hast healed me."

Grace Necessary and Triumphant.

The term grace is of frequent occurrence in the Scriptures. Sometimes it means beauty, as in Prov. 1: 9, and 4: 9. But this is never the meaning of the word in the New Testament. There the generic idea of the term was favor, unmerited kindness. This favor may be variously manifested. The Gospel is itself called grace, because it flows from undeserved goodness. The privilege of preaching the gospel is also called a grace, for the same reason. Pardon and acceptance are both often said to be by grace, by favor not merited. And who dare dispute it? Sometimes, too, the whole work of God, in purifying the hearts of his people, is spoken of as a work of grace. It is a work which is done by God out of love, and not from any merit of ours. It is a rich fruit of merey. Without it salvation would be worthless to us. A salvation which failed to root out sin, and set up the reign of holiness, would no doubt be pleasing to the carnal mind, but could never satisfy the longings of a real child of God. Sin in its reigning power, no less than in its awful guilt, is his worst enemy. If that be not put down, he labors in vain, and spends his strength for naught. Christ was called Jesus, because he should save his people from their sins. He who fails to gain the victory over his lusts, fails of heaven.

This victory will never be gained by the arm of flesh. Nature is too weak. She is broken. In this work all men, if left to themselves, are stark naught. They are, by the fall, as dead men; dead in trespasses and sins. They have no might to do good, though they are mighty to do evil. One of the most instructive portions of personal history, is the records of various attempts made by divers great men to reform their hearts by natural discipline, without the aid of God's Holy Spirit. They have resolved, examined their hearts, found fault with their efforts, made new plans, but with the exception that now and then some have attained a more decent exterior, all has been in vain. Theirs was the effort of the Ethiopian to change his skin. Fuller's soap and much water will not take out the scarlet dye and the crimson hue. Leviathan is not thus taken. The core of depravity is never thus reached. If wastefulness be thus repressed, it is cherishing covetousness. One evil passion can never extirpate another. It is easy to pass from one sin to another. But to make war on all sin, is never brought about but by the power of God.

The weakness of nature is in nothing more manifest than in the fact, that a slight tempta-

tion often feels as powerful as a great one.—Who has not noticed that when men do wrong, it is as apt to be on some slight provocation, as on some great occasion? A damsel put Peter to cursing and swearing. Job bore all his losses without saying one sinful word; but he could not bear the false charges of his old friends. A bee has killed a man whom a grievous wound in battle could not bring down to the grave. Many a man will tell the whole truth in solemn judicature, and yet speak with great carelessness in his family, or to a child. I have seen a man bear with composure the burning of his house, who yet lost proper control of himself when charged too much for a quire of paper. John Newton somewhere says: "The grace of God is as necessary to create a right temper in Christians on the breaking of a china plate, as on the death of an only son." He is right. We need grace always in all things. We as much need grace to bear the tooth-ache in a right spirit, as to suffer martyrdom in the cause of truth.

Human character is like a web of cloth made up of a great number of small threads, any one of which is not very conspicuous or important, but all together make up a piece. He who thinks a fine selvedge at the last end will make his cloth saleable, and valuable, will be deceived. "Patient continuance in well doing," constitutes the true excellence of man. Public and great occasions may furnish opportunities for wonderful displays of what men can sometimes do; but even they will commonly be but sad failures, unless the grace of God has been sufficient to enable a man to behave wisely in little things.

The world comes in like a conqueror, too, and spoils all our pleasant things, unless grace abound in us. Who can look without trembling at a poor creature, unguarded and unrestrained by divine grace, as the current of worldliness begins to run strong? Who was ever strong enough to resist it? In the Bay of Fundy, where the tide rises to the height of sixty feet, and comes in with a tremendous roar, due warning is given. Still many vessels are unable to outlive it, even with the utmost precaution. But when a tide of worldliness comes in, it is commonly most noiseless when it is the very greatest. It seems to threaten nothing. Yet when it is gone, you can see the beach strewed with wrecks of character, and conscience, and faith, and the bones of multitudes lie on the rocks bleaching, and warning others to beware. The Scripture everywhere ascribes the victory over the world to Divine grace, and never to human power.

Then there are those principalities, and powers, and spiritual wickednesses in high places, which are the terror and the torment of the pious in every age. Who shall withstand them? Who shall give us a triumph over them?—Surely none but God can do it. He is mighty. He can bind the strong man, and spoil his goods. He alone can do it. In the words, "My grace is sufficient for thee," is found the last hope of sinking nature. Like the comies who are a feeble folk, our defence is in the rock. Our Rock is Christ. There never was any other.

But terrible as our conflicts may be, if grace be given us, the result is not doubtful. This is proved from all the Scriptures. Nothing is too hard for God. Which side he is on is sure to conquer. Through God we shall do valiantly. By him, holy men of old "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens," &c. What has not Divine grace done? No deeds of fortitude, or heroism, can compare with those achievements which spring from the grace of God. It makes the feeble like David, and the house of David as the angel of God. It is like the walls of fire and salvation. It is stronger than passion, than the flesh, than the world, than fallen angels, than death.

One of the chief benefits resulting from well written religious biography is, that it shows how the grace of God can, and will guide the humble, trembling soul to glory. One of the great benefits derived from visiting the afflicted and dying people of God is, that then we see how sorrow and pain may always be as if unfeigned, and how the Jordan of death, whose waters, we have often heard, were deep, and turbulent, and cold, may even be passed dry-shod, because our Joshua, with the ark of the covenant, stands in the middle, and stays the torrent from sweeping us away. The last words of the late Dr. John Holt Rice were: "Mercy

is triumphant." A timid, delicate female lately closed her career with words of similar import. Marvellous is the grace of God in all its displays, and in all its effects.—*Rev. W. S. Plumer.*

Hume and Smollett's Histories.

A scrupulous regard for truth, combined with great fidelity, led Dr. Clarke to sift with jealousy every literary subject that came under review; and these qualities inspired general confidence in all who submitted to his guidance. It was the same with profane, as with sacred history. Hume and Smollett's History of England came on the tapis one day, when he observed, "Hume is not to be trusted as to facts—he takes too many of them at second and third hand, without consulting the originals; and as for Smollett, he was paid by government—and it was not at all likely that he would fly in the face of his employers; in his case, therefore, impartiality, is not to be expected. The keeper of the Records told me, that when Hume was about to write his history of England, application was made by him to the Secretary of State, to allow him free access to the records; he obtained the permission requested, and went once to the office: the keeper, perceiving that he proceeded with his History, and finding that he had ceased to visit the office, took occasion about twelve months after, meeting him one day in the Strand, to ask why he did not continue his visits to the office. "O," said Hume, "I never intended to repeat my visits; I only wished to have it in my power to state to the nation, for the sake of satisfaction, that I had the privilege of consulting the national records on every subject of moment." The keeper felt indignant at such duplicity; and no wonder, for the History, had the privilege possessed been rendered *available*, would have been very different from what it is. The keeper, however, had sufficient concession left, to inform him, that his permission still lay open on the table, in the office, if he thought proper to make use of it; but Hume never re-entered the place in which the treaties and other public transactions are deposited—so essential to the work of an historian. As it is, having examined several subjects, and found him in error, I would approach the work with the feelings with which I would enter upon a work of imagination. Smollett, it may be added, had no time for patient research. It has been stated that he completed his Continuation in the space of fourteen months; but I have been informed, on good authority, that it did not occupy him more than nine."—*Life of Dr. Clarke.*

Yet There is Room.

I proclaim to all this day, "All things are now ready; come unto the marriage." And why should not all comply? Why should any exclude themselves? Let every one resolve for himself, "For my part, I will not make myself that shocking exception." Will you as it were shut the door of heaven against yourselves with your own hand? I once more assure you, there is yet room, room for all. There are Abraham, Isaac, and Jacob, and the patriarchs, *and yet there is room*. There are many from the east, and from the west, from the north, and from the south, *and yet there is room*. There are persecuting Manasseh, and Paul; there are Mary Magdalene the demoniac, and Zacchaeus the publican; *and yet there is room*. There is the once incestuous and excommunicated, but afterward repentant Corinthian; nay, there are several of the Corinthians, who as Paul tells us, were once fornicators, idolators, effeminate, Sodomites, covetous, thieves, drunkards, revilers, and extortioners, yet there they now are, "washed, sanctified, justified in the name of the Lord Jesus, and by the Spirit of our God;" and there may you also be, though vile as they, if, with them, you come in at the call of the Gospel; *for yet there is room*. There is, says St. John, Rev. 7: 9, "a great multitude, which no man can number, out of every kindred, and tongue, and nation;" multitudes from Europe, Asia, Africa, and America, *and yet there is room*.

By the consideration of your own extreme, perishing necessity; by the consideration of the freeness, the fullness, and sufficiency of the blessings offered; by the dread authority, by the mercy and love of the God that made you, and who is your constant benefactor; by the meekness and gentleness of Christ; by the labors and toils of his life; by the agonies of his death; by his repeated injunctions; and by his melting invitations; by the operation of the Holy Spirit upon your hearts, and by the warnings of your own consciences; by the eternal joys of heaven,

and the eternal pains of hell; by these considerations, and by everything sacred, important, and dear to you, I exhort, I entreat, I charge, I adjure you, I would compel you to come in.—*President Davies.*

Primitive and Modern Preaching;

THE PRACTICAL TENDENCY OF THE DOCTRINE OF THE COMING AND KINGDOM OF CHRIST.

DEAR SIR:—It has often been remarked, that the preaching of the Gospel in modern times, is not in keeping with the manner in which the Gospel was preached in primitive times; and, that our present race of preachers are seldom found teaching in the same form as that in which our Lord Jesus Christ and His apostles taught. For this remark there is, perhaps, too much reason; and to one point of difference between the original form of preaching, and the present one, the writer would be glad to draw the attention of the Christian reader.

The Gospel preached by our Lord and his disciples, was emphatically the Gospel of the kingdom. This was the subject of their teaching; and the great object which they always endeavored to place before their hearers. An appeal to the New Testament Scriptures demonstrates at once the truth of this statement.

When John the Baptist commenced his mission, he preached, saying, "Repent ye; for the kingdom of heaven is at hand!" When he was cast into prison, and could no longer preach publicly, our Lord assumed the office of teacher, and preached, saying, "Repent; for the kingdom of heaven is at hand." When, subsequently, He sent out the twelve apostles, He commanded them: "And as ye go, preach, saying, The kingdom of heaven is at hand." And just before His crucifixion, He stated: "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." Agreeably with this Divine injunction, we find the apostles Paul and Barnabas, "confirming the souls of the disciples, and exhorting them to continue in the faith; and that we must, through much tribulation, enter into the kingdom of God." And on another occasion, when Paul was addressing the elders of the church of Ephesus, he said: "And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more." And again, when the apostle was a prisoner at Rome, we read: "And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God; and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." Thus we see, that from the beginning of the ministry of John the Baptist, down to the latest period of the New Testament history, the Gospel that was taught, was the Gospel of the kingdom. And men were taught to repent, believe, and walk worthy of God, who had called them to His kingdom and glory.

It is deserving of remark, that neither John the Baptist, nor our Lord, nor His disciples, attempt to explain the *nature* of the kingdom which they preached. It is always introduced as a subject with which the Jewish mind was already acquainted. Neither is there any intimation given in the Scriptures, that the Jews had wrong conceptions of it. It is invariably assumed, that the doctrine of the kingdom was understood. The only means by which we can conceive this to have been the case was, the people had learned it from the Old Testament Scriptures. By these the coming of the kingdom of God upon the earth, was abundantly and plainly foretold. And those who were acquainted with these Scriptures, could not fail to know something of the kingdom of God. They would read:—

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms; and it shall stand forever."

"And I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven; and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

"But the saints of the Most High shall take the kingdom, and possess the kingdom forever and ever. And the kingdom, and dominion, and the greatness of the kingdom under the

whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth."

"In his days Judah shall be saved, and Israel shall dwell safely: and this is his name, whereby he shall be called, The Lord our Righteousness."

"Behold, a king shall reign in righteousness, and princes shall rule in judgment."

By these, and numerous other passages of the same import, the Jews would be clearly taught two things:—First, that their Messiah would be seen coming with power and glory in the clouds of heaven; second, that the kingdom of God would then be established upon the earth, over which our Lord and His saints would reign in glory. To secure the dignity of becoming kings and priests in that heavenly kingdom, is the peculiar calling of the present dispensation. And for the teaching and calling of this period, the minds of all would be prepared, who had been taught by the Father. Hence we read of Joseph of Arimathea, and others, who were waiting for the kingdom of God.

As, then, the doctrine of the coming and kingdom of Christ constituted the great theme of the preaching of our Lord, and of the inspired apostles, and was the object of the hope of the pious believers of the primitive church, how is it, that this subject is so little preached, and so much discarded, in our day? This is a very fair question, and a very important one; it arises out of an indispensable fact; the doctrine of the coming and kingdom of Christ is not preached so generally in our days, as it was in the first ages of the church.

When this question has been mooted, and ministers have been asked, why they never preached the doctrine of the Advent and Kingdom of Christ, the usual answer has been:—"We do not consider the doctrine to be an essential one; and we feel it necessary to confine ourselves to the great leading truths and duties of the Gospel, and to make these the subjects of our ministry." This is the way in which the question is commonly met; and thus under the plea of the necessity of preaching the weightier matters of the law, the Gospel of the kingdom is generally neglected. By this means ministers of Christ satisfy themselves that they are doing rightly, while instead of declaring the whole counsel of God, they suppress and keep out of sight the great subject which was made so very prominent in the preaching of our Lord and his apostles. But what account such ministers will give to God for this unfaithfulness; and for insulting infinite Wisdom, by saying, that a doctrine which it has so plainly revealed, and appointed to be preached in all the world, is not essential; and, in fact, not worthy of notice, is an awful and a startling question. However, to their own Master they stand or fall; it is not the place nor the wish of the writer to condemn another man's servant. The following passages, cited in Abiel's "Essays," may tend to show the reader that the doctrine in question is an essential one.

"I shall now, by way of showing the practical tendency of the doctrine of the Second Advent, and the consequent importance of this truth to every Christian who desires edification, bring forward some of those testimonies to which I adverted in the former essay: confining myself to the writers of the New Testament. It is used

AS AN EXHORTATION TO REPENTANCE AND CONFIRMATION.

"Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. And He shall send Jesus Christ, &c.—Acts 3:19, 20.

TO LOVE CHRIST.

"If any man love not the Lord Jesus Christ, let him be anathema maranatha, which, interpreted, is, Let him be accursed—our Lord cometh."—1 Cor. 16:22.

TO THE LOVE OF THE BRETHREN.

"And the Lord make you to increase and abound in love toward one another, and toward all men, even as we do toward you: to the end He may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."—1 Thess. 3:13.

TO MORTIFICATION OF SIN.

"When Christ, who is our life, shall appear,

then shall ye also appear with him in glory. Mortify, therefore, your members while you are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness."—Col. 3:4, 5.

"The grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present evil world; looking for that blessed hope, even the glorious appearing of the great God and our Saviour Jesus Christ."—Tit. 2: 11-13.

TO GENERAL OBEDIENCE AND HOLINESS.

"And now, little children, abide in him, that when he shall appear we may have confidence, and not be ashamed before him at his coming."—1 John 2:28.

"We know that when he shall appear we shall be like him: for we shall see him as he is. And every man that hath this hope in him, purifieth himself even as he is pure."—Ibid 3: 2, 3.

TO SPIRITUALITY OF MIND.

"For our conversation is in heaven; from whence we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his own glorious body, according to the mighty working whereby he is able even to subdue all things to himself."—Phil. 3: 20, 21.

TO WORKS OF MERCY.

"For the Son of man shall come in the glory of his Father, with his angels; and then shall he reward every man according to his works."—Matt. 16: 27.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.—Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye visited me; I was in prison, and ye came unto me."—Matt. 25: 31-36.

"Behold I come quickly; and my reward is with me, to give to every man according as his work shall be."—Rev. 22: 12.

TO WATCHFULNESS.

"Watch, therefore; for ye know not what hour your Lord doth come.—Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh."—Matt. 24: 42-44; 25: 13.

"Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord when he will return from the wedding; that when he cometh and knocketh they may open to him immediately. Blessed are those servants whom the Lord, when he cometh, shall find watching."—Luke 12: 35.

"Behold I come as a thief: blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."—Rev. 16: 15.

"But ye brethren are not in darkness, that that day should overtake you as a thief: ye are all the children of light and of the day: we are not of the night, nor of darkness. Therefore let us not sleep as do others; but let us watch and be sober."—1 Thess. 5: 4-6.

"Behold I come quickly: blessed is he that keepeth the sayings of the prophecy of this book."—Rev. 22: 7.

TO PATIENCE.

"And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of Man cometh, shall he find faith on the earth?"—Luke 18: 7, 8.

"We ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure; which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: seeing it is a righteous thing with God to recompence tribulation to them that trouble you; and to you that are troubled, rest with us, when the Lord Jesus shall be revealed from heaven," &c.—2 Thess. 1: 4.

"For ye have need of patience, that after ye have done the will of God, ye might receive the promise: for yet a little while and He that shall come will come, and will not tarry."—Heb. 10: 36, 37.

"Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient—es-

tabish your hearts, for the coming of the Lord draweth nigh."—James 5: 7, 8.

"Wherein (in the salvation ready to be revealed in the *last time*) ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than the gold that perisheth, though it be tried in the fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ."—1 Peter 1: 6, 7.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you; but rejoice inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy."—1 Peter 4: 12, 13.—(To be continued.)



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!"

BOSTON, SATURDAY, JUNE 23, 1842.

Interpretation of Symbols, Figures, &c.

(Continued from our last.)

FIRST TRUMPET, (continued.)

Dr. KEITH has very justly remarked on the subject of this prophecy:—

"None could elucidate the texts more clearly, or expound them more fully, than the task has been performed by GIBBON. The chapters of the skeptical philosopher, that treat directly of the matter, need but a text to be prefixed, and a few unhelpful words to be blotted out, to form a series of expository lectures on the eighth and ninth chapters of Revelation."—

"Little or nothing is left for the professed interpreter to do but to point to the pages of Gibbon."

The first sore and heavy judgment which fell on western Rome in its downward course, was the war with the Goths, under Alaric, styled by himself "the scourge of God." After the death of Theodosius, the Roman emperor, in January, 395, before the end of the winter, the Goths, under Alaric, were in arms against the empire.

"Hail and fire mingled with blood, cast upon the earth." The terrible effects of this Gothic invasion, are thus described by Gibbon, vol. 6, p. 177.

"The barbarian auxiliaries erected their independent standard; and boldly avowed hostile designs, which they had long cherished in their ferocious minds. Their countrymen, who had been condemned, by the conditions of the last treaty, to a life of tranquillity and labor, deserted their farms at the first sound of the trumpet, and eagerly assumed the weapons which they had reluctantly laid down. The barriers of the Danube were thrown open; the savage warriors of Scythia issued from their forest; and the uncommon severity of the winter, allowed the poet to remark, that 'they rolled their ponderous wagons over the broad and icy back of the indignant river.' The unhappy nations of the provinces to the south of the Danube, submitted to the calamities, which, in the course of twenty years, were almost grown familiar to their imagination; and various troops of barbarians, who gloried in the Gothic name, were irregularly spread from the woody shores of Dalmatia, to the walls of Constantinople. The Goths were directed by the bold and artful genius of Alaric. In the midst of a divided court, and a discontented people, the emperor, Arcadius, was terrified by the aspect of the Gothic arms. Alaric disdained to trample any longer on the prostrate and ruined countries of Thrace and Dacia, and he resolved to seek a plentiful harvest of fame and riches in a province which had hitherto escaped the ravages of war."

"Alaric traversed, without resistance, the plains of Macedonia and Thessaly. The troops which had been posted to defend the straits of Thermopylae, retired, as they were directed, without attempting to disturb the secure and rapid passage of Alaric; and the fertile fields of Phocis and Boeotia were instantly covered with a deluge of barbarians, who massacred the males of an age to bear arms, and drove away the beautiful females, with the spoil and cattle of the dismantled villages. The travellers who visited Greece several years afterwards could easily discover the deep and bloody traces of the march of the Goths.—The whole territory of Attica was blasted by his baneful presence; and if we may use the comparison of a contemporary philosopher, Athens itself resembled the bleeding and empty skin of a slaughtered victim. Corinth, Argos, Sparta, yielded without resistance to the arms of the Goths; and the most fortunate of the inhabitants were saved, by death, from beholding the slavery of their families, and the conflagration of their cities."

It was thus that "hail," from the fact of the northern origin of the invaders; "fire," from the destruction by flame of both city and country; "blood," from the terrible slaughter of the citizens of the empire by the bold and intrepid warriors, "were cast upon the earth." This vivid description will be still

more forcibly illustrated by Gibbon's account of the invasion of the western empire by the Goths:

"The birth of Alaric, the glory of his past exploits, and the confidence in his future designs, insensibly united the body of the nation under his victorious standard; and, with the unanimous consent of the barbarian chieftains, the master-general of Illyricum was elevated, according to ancient custom, on a shield, and solemnly proclaimed king of the Visigoths. Armed with this double power, seated on the verge of the two empires, he alternately sold his deceitful promises to the courts of Arcadius and Honorius, (of Constantinople and Rome,) till he declared and executed his resolution of invading the dominions of the west (of Rome.) The provinces of Europe which belonged to the eastern emperor were already exhausted; those of Asia were inaccessible; and the strength of Constantinople had resisted his attack.—But he was tempted by the fame, the beauty, and the wealth of Italy, which he had twice visited; and he secretly aspired to plant the Gothic standard on the walls of Rome, and to enrich his army with the accumulated spoils of three hundred triumphs."

"When Stilicho seemed to abandon his sovereign in the unguarded palace of Milan, he had probably calculated the term of his absence, the distance of the enemy, and the obstacles that might retard their march. He principally depended on the rivers of Italy, the Adige, the Mincio, the Oglio, and the Addua; which, in the winter or spring, by the fall of rains, or by the melting of the snows, are commonly swelled into broad and impetuous torrents. But the season happened to be remarkably dry; and the Goths could traverse, without impediment, the wide and stony beds, whose centre was faintly marked by the course of a shallow stream. The bridge and passage of the Addua were secured by a strong detachment of the Gothic army; and as Alaric approached the walls, or rather the suburbs, of Milan, he enjoyed the proud satisfaction of seeing the emperor of the Romans fly before him. Honorius, accompanied by a feeble train of statesmen and eunuchs, hastily retreated towards the Alps, with a design of securing his person in the city of Aries, which had often been the royal residence of his predecessors.

"But Honorius had scarcely passed the Po, before he was overtaken by the speed of the Gothic cavalry; since the urgency of the danger compelled him to seek a temporary shelter within the fortification of Asta, a town of Liguria or Piedmont, situate on the banks of the Tanarus. The siege of an obscure place, which contained so rich a prize, and seemed incapable of a long resistance, was instantly formed, and indefatigably pressed by the king of the Goths."—Gibbon's *Hist.* vol. V, pp. 194-196.

But although Alaric thus put to flight the emperor of the west, deliverance soon came, and Rome was saved from his hands. Alaric was first conquered in 403. But another cloud was gathering, and is thus described by Gibbon:—

"About four years after the victorious Toulon had assumed the title of Khan of the Geogeni, another barbarian, the haughty Rhodogast, or Radagaisus, marched from the northern extremities of Germany almost to the gates of Rome, and left the remains of his army to achieve the destruction of the West. The Vandals, the Suevi, and the Burgundians, formed the strength of this mighty host; but the Alani, who had found a hospitable reception in their new seats, added their active cavalry to the heavy infantry of the Germans; and the Gothic adventurers crowded so eagerly to the standard of Radagaisus, that, by some historians, he has been styled the king of the Goths. Twelve thousand warriors, distinguished above the vulgar by their noble birth, or their valiant deeds, glittered in the van; and the whole multitude, which was not less than two hundred thousand fighting men, might be increased by the accession of women, of children, and of slaves, to the amount of four hundred thousand persons."

"The correspondence of nations was, in that age, so imperfect and precarious, that the revolutions of the North might escape the knowledge of the court of Ravenna, till the dark cloud, which was collected along the coast of the Baltic, burst in thunder upon the banks of the Upper Danube, &c. Many cities of Italy were pillaged or destroyed; and the siege of Florence by Radagaisus, is one of the earliest events in the history of that celebrated republic, whose firmness checked or delayed the unskilled fury of the barbarians."

"While the peace of Germany was secured by the attachment of the Franks, and the neutrality of the Alemanni, the subjects of Rome, unconscious of the approaching calamities, enjoyed a state of quiet and prosperity, which had seldom blessed the ironies of Gaul. Their flocks and herds were permitted to graze in the pastures of the barbarians; their huntsmen penetrated, without fear or danger, into the darkest recesses of the Hercynian wood. The banks of the Rhine were crowded, like those of the Tiber, with elegant houses and well-cultivated farms; and if the poet descended the river, he might express his doubt on which side was situated the territory of the Romans. This scene of peace and plenty was suddenly changed into a desert; and the prospect of the smoking ruins, could alone distinguish the solitude of nature from the desolation of man. The flourishing city of Mervi was surprised and destroyed; and many thousand Christians were inhumanly massacred in the church. Worms perished, after a long and obstinate siege; Strasburgh, Spire, Rheims, Tournay, Arras, Amiens, experienced the cruel oppression of the German yoke; and the consuming flames of war spread from the banks of the Rhine over the greatest part of the seventeen provinces of Gaul. That rich and extensive country, as far as the ocean, the Alps, and the Pyrenees, was delivered to the barbarians, who drove before them, in a promiscuous crowd, the bishop, the

seator, and the virgin, laden with the spoils of their houses and altars."—Ibid. vol. V, p. 224.

After this invasion of the empire by Radagaisus, Alaric again returned, invaded Italy in 408, and in 410 he besieged, took, and sacked Rome, and died the same year. In 412 the Goths voluntarily retired from Italy.

We know not how the history of the sounding of the first trumpet can be more impressively concluded than by presenting the graphic rehearsal of this history, by Dr. Keith, in his *Signs of the Times*, vol. I, pp. 231-233.

"Large extracts show how amply and well Gibbon has expounded his text, in the history of the first trumpet, the first storm that pervaded the Roman earth, and the first fall of Rome. To use his words in more direct comment, we read thus the sum of the matter. The Gothic nation was in arms at the first sound of the trumpet, and in the uncommon severity of the winter they rolled their ponderous wagons over the broad and icy back of the river. The fertile fields of Phocis and Boeotia were crowded with a deluge of barbarians; the males were massacred; the females and cattle of the flaming villages were driven away. The deep and bloody traces of the march of the Goths could easily be discovered after several years. The whole territory of Attica was blasted by the baneful presence of Alaric. The most fortunate of the inhabitants of Corinth, Argos, Sparta, were saved by death from beholding the conflagration of their cities. In a season of such extreme heat that the beds of the rivers were dry, Alaric invaded the dominions of the West. A secluded old man of Verona pathetically lamented the fate of his contemporary trees, which must blaze in the conflagration of the whole country. And the emperor of the Romans fled before the king of the Goths.

"A furious tempest was excited among the nations of Germany; from the northern extremity of which the barbarians marched almost to the gate of Rome. They achieved the destruction of the west. The dark cloud which was collected along the coasts of the Baltic, burst in thunder upon the banks of the Upper Danube. The pastures of Gaul, in which flocks and herds grazed; and the banks of the Rhine, which were covered with elegant houses and well-cultivated farms, formed a scene of peace and plenty, which was suddenly changed into a desert, distinguished from the solitude of nature only by smoking ruins. Many cities were cruelly oppressed or destroyed. Many thousands were inhumanly massacred. And the consuming flames of war spread over the greatest part of the seventeen provinces of Gaul.

"Alaric again stretched his ravages over Italy.—

During four years, the Goths ravaged and reigned over it without control. And, in the pillage and fire of Rome, the streets of the city were filled with dead bodies; the flames consumed many public and private buildings; and the ruins of a palace remained, (after a century and a half,) a stately monument of the Gothic conflagration.

"The first angel sounded, and there followed hail and fire, mingled with blood, and they were cast upon the earth; and the third part of trees was burnt up, and all green grass was burnt up."

"The concluding sentence of the thirty-third chapter of Gibbon's *History*, is, of itself, a clear and comprehensive commentary; for, in winding up his own description of the brief, but most eventful period, he concentrates, as in a parallel reading, the sum of the history, and the substance of the prediction. But the words which precede it are not without their meaning. 'The public devotion of the age was impotent to exalt the saints and martyrs of the Catholic church on the altars of Diana and Hercules. The union of the Roman empire was dissolved: its genius was humbled in the dust; and armies of unknown barbarians, issuing from the frozen regions of the north, had established their victorious reign over the fairest provinces of Europe and Africa.'

"The last word,—Africa,—is the signal for the sounding of the second trumpet. The scene changes from the shores of the Baltic to the southern coast of the Mediterranean, or from the frozen regions of the north to the borders of burning Africa. And instead of a storm of hail being cast upon the earth, a burning mountain was cast into the sea."

If the above is a correct application, the trees and green grass symbolized the inhabitants of the Roman Empire, and their consumption, the destruction of those who were slain—the trees symbolizing the more hardy, and the grass, the young and tender. (To be continued.)

"If A Man Die, Shall he Live Again?"

Job 14: 14.

Such was the enquiry of the man of Uz, who lived away back in the ages of the past, before the prophets sung of man's redemption from the power of the grave. Revelation had not then spoken its emphatic, unmistakable declarations respecting his destiny. To the dim light of nature, aided by poor human reason, man alone could turn for an answer. The few faithful ones who, like Noah and Job, were favored with communion with God, alone had an unerring Guide.

We take up this subject at this time from the fact of our attention being called to it by a sermon on Sunday P. M. of the 3d inst. from this text, by a young but eloquent divine of our city, who entirely failed to answer it. Had he taken for his text, "If a man die, does he still exist?" his reasoning (with one exception) would have been to the point. He

might then have referred to "the divinity that stirs within us," and shown the powers and capacities of the human mind, its aspirations after immortality, its desires to lift the veil of the narrow horizon that shuts us in, and to penetrate through and beyond the boundaries of its present vision. And he might have unfolded its power to make the lightning a messenger of communication, to harness up the vapor to its car making it a beast of burden to travel on the iron rail, and taking in its train such weighty loads at a velocity beyond the conception of the ancients. Thus SOCRATES and PLATO, with fewer arguments, were wont to answer the same question. But that is not what Job asks. He inquires, not if a man shall still exist: "Shall he live again?"—Need we mistake its import?

Look at the context. "Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not."

His days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass; turn from him that he may rest, till he shall accomplish, as an hireling his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scents of water, it will bud, and bring forth boughs like a plant. But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and dieth up: so man lieth down and riseth not: [for how long a time? forever? No, but] till the heavens be no more they shall not awake, nor be raised out of their sleep. O that thou wouldest hide me in the grave, that thou wouldest keep me secret until thy wrath is past, that thou wouldest appoint me a set time and remember me!" Job then inquires, "If a man die, shall he live again?" And he answers by saying: "All the days of my appointed time will I wait till my change come," i. e., until the time come when I shall live again; and then he says: "Thou shall call, and I will answer thee; thou wilt have a desire to the work of thy hands."

How with such a text and such a context, a sound and orthodox divine could preach a sermon, and quote from the Scriptures only one other text in proof, and that to prove only man's continued existence, saying nothing of the resurrection, is to us surprising. Such total silence respecting the resurrection from the dead left on our mind the painful conviction that he did not believe in the resurrection. We shall be happy to find that we were deceived.

We said that in answer to a question of man's continued existence, his reasoning would have been to the point, "with one exception." This exception had reference to the world about us. He pointed us to the beauties of the earth we inhabit,—to the towering mountains walled up to heaven, or covered with the green cedar,—to their verdant sides, and the fertile vales between, through which flows the majestic river,—to the extended plains, intersected with the silver brooks and murmuring rills,—to the waving forests and green meadows,—to the blue arch above and the carpeted earth beneath, with all the beauties that deck its varied surface. And then he asked, Was all this so fitted up for the little space of man's residence—for him to just look upon, and then to close his eyes on it forever?

What all this had to do with man's continued existence, independent of the resurrection, we could not determine. Is this earth to be the spirit world, and is it peopled with ghosts and fairies, more than as heavenly messengers are sent on visits of mercy to man? We would advance this argument as an evidence of the resurrection. God has covered this earth with beauty, and yet everywhere is seen the effects of the curse. The plague spot is seen on every portion of its surface; and plains and burning desert wastes, snow-capped summits and frozen oceans, malaria and deadly vapor, thorns and thistles, decay, disease, and death everywhere give indication of the awful results of sin. With all the beauties now retained, these show how glorious must have been its condition when the morning stars sang together for joy over a new-made world.

Was this magnificent earth thus beautifully arrayed for nothing? No. Inspiration has revealed its restoration to its pristine glory—when instead of the thorn shall come up the fit-tree, and instead of the briar the myrtle; when the stones of Zion shall be laid with fair colors, and her foundations with sapphires; when the Lord will make her windows of agates, and her gates of carbuncles, and all her borders of pleasant stones, and all her children shall

be taught of the Lord. Then, though man now die, he will live again; then the south will give up, and the north will not keep back. They shall come from far, from the ends of the earth. Then Jon, though he now be dead, will again live, though after his skin, worms have destroyed his body, yet in his flesh will he then see God; and his own eyes shall behold him, and not with another's; for his Redeemer is then to stand upon the earth! The Psalmist, in accordance with his recorded expectation, will then awake, satisfied in the likeness of Christ. The face of the covering cast over all people, and the veil spread over all nations, will then be destroyed, and death be swallowed up in victory.

If a man die, shall he live again? Let *Isaiah* answer. "Thy dead men shall live, together with my dead body shall they arise; awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbage, and the earth shall east out her dead."

What saith *EZEKIEL*? "Thus saith the Lord God, Behold, O my people, I will open your graves, and bring you up out of your graves, and bring you into the land of Israel."

What is the answer of *DANIEL*? "And many of them that sleep in the dust of the earth shall awake: some to everlasting life, and some to shame and everlasting contempt."

Hear the declaration of the blessed SAVIOUR: "I am the resurrection and the life." "Marvel not at this: for the time is coming in the which all that are in their graves shall hear his voice, and shall come forth."

The answer of the apostle is equally to the point. "But if the Spirit of him that raised up Christ from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." "For if we believe that Jesus died and rose again, even so then also which sleep in Jesus will God bring with him." "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trumpet of God: and the dead in Christ shall rise first." "Who shall change our vile body, that it may be fashioned like unto his glorious body?"

Yes, we may all answer, man will live again. There is no more hope of a tree, than there is of him. And when he shall live again, he will die no more; for the SAVIOUR has said: "They which shall be accounted worthy to attain unto that world and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more: for they are equal unto the angels, and are the children of God, being the children of the resurrection." Then will God have wiped away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things shall have passed away.

We should like to enquire of our preacher, "If a man die, shall he live again?" We do not enquire if he exists, or if when absent from the body he is present with the Lord! for in that we believe with him: but shall he live again? Will he live in the sense in which he is now dead? Will he live again, in the sense in which he did live?—We listened with the closest attention, and could discover no reference made to these points. Can it be that this most popular and eloquent clergymen is a disbeliever in the resurrection of the body? If he is not, he should ponder well the importance of holding fast the form of sound words; for in these days of neology, transcendentalism, and rationalism, those who adhere to the faith once delivered to the saints, should give no occasion to unbelievers to claim them, by their withholding the truth. We also wish that Bible men would feel the importance of Bible evidence. We may trample on the stars, and conjure evidence from the earth, sea, and air; but it can be no substitute for the plain, clearly enunciated declarations of God's word.

Foreign News.

The Steamship *Cambria* arrived at New York on Friday evening, bringing seven days later intelligence from Europe.

Ireland.—As an evidence of the extreme destitution and misery which exists in Ireland, it is stated that a shipwrecked human body having been cast ashore, the corpse was actually consumed by the starving inhabitants in the vicinity. A statement to this effect was made in Parliament, and though contradicted in part by the government, yet the fact is beyond dispute, that at no previous time have sickness, intense misery, and starvation been more general than now. The cholera has broken out in Dublin, and still continues its ravages in many parts of the country.

France.—The dissolution of the French National Assembly took place on the 26th, and passed over without tumult. The new legislative assembly met for the transaction of business on the 28th, and on the 30th was the scene of one of the most violent debates that ever occurred in any deliberative body.

The French expeditionary forces are still encamped outside of Rome, M. Lessers, the envoy, having totally failed thus far to persuade the Romans to admit the French, either as friends or as enemies.—The utmost dissatisfaction is said to prevail among the troops, who openly avow their sympathy for the Roman Republic.

Whilst negotiations are going forward at Rome, General OUDINOT's position, with malaria threatening his army, is far from pleasant. Every day furnishes him with fresh proofs of the precarious nature of his command, if not of the moral certainty that the troops will refuse if called upon to enter the city by storm. The Neapolitans having been beaten, have withdrawn within their own territories, and with Austria, seem inclined to let the French have the ground all to themselves.

Italy.—The latest intelligence from Rome states that the constituent assembly having energetically rejected the propositions of M. Lessers, had given authority to the triumvirate to treat again, and that the triumvirs proposed to the French plenipotentiary the following conditions:—

1. The people shall again be called to exercise their sovereignty by means of universal suffrage.

2. The Austrians, Neapolitans, and Spaniards, shall immediately evacuate the territory of the republic, as universal suffrage would be a mockery under the pressure of foreign bands.

3. The French shall move to a distance from Rome. The republic, always generous and fraternal, will grant them for garrison a place exempt from fever, where they shall meet a reception mutually due to each other by republican brethren. They shall remain their friends—no more protectors—for the democracy of Rome will constitute itself, without foreign interference.

Provisions at Rome were growing dear, for the French do not allow any to pass; but the scarcity was confined chiefly to luxuries. Bread and ordinary articles were still in good supply.

M. LESSEPS had left the city for the camp of General OUDINOT, but was expected back immediately. It was also understood that a deputation had been sent on the previous day to Gaeta, with proposals to the Pope, to return under very limited temporal rule, and with a total exclusion of the cardinals from all political power.

The Pope has also issued an address, in which, giving a history of the entire proceedings from his elevation to the papal throne down to the present time, he announces the course which he is henceforth resolved to pursue. He still flatters himself that all Catholic nations "will hasten themselves to run to establish the temporal sovereignty of the apostolic see."

Later news informs us that the situation of Rome presented a series of complications, while an attack was every moment expected.

The French approach nearer and surround the city. The adjacent heights were taken possession of on the 22d ult. by a detachment recently landed at Civita Vecchia. The French seemed determined to enter the city, but if possible without effusion of blood.—The minister AVEZZANA, is replaced by CALANDRELLI.

The *Speranza* of the 22d says that GARIBALDI has taken up a position in Rimini, and will dispute with the Austrians the passage of the Cattolica. The Roman troops pursue briskly the flying Neapolitans.

The Austrians have entered Florence to the number of 12,000 men.

On the 26th of May, the Austrian officers were lodged in the houses of the inhabitants. The extraordinary contribution demanded by General ASPAS at Leghorn had been reduced to 1,100,000 livres.

The day fixed for the advance of the Russian and Austrian armies upon Hungary was the 26th May, and we are of course without news of any late decisive action. By the taking of Buda, or Ofen, the Hungarians released the army under GEORGEY, numbering 30,000 men. The Hungarian army now amounts to 336,000 men, and 408 pieces of artillery.

It is said that the Hungarians have possessed themselves of Lemburg, but this requires confirmation. It is certain, however, that DEMINSKI wishes to pass into Poland by Galicia, and on that account a Russian force of 45,000 men has occupied the camp of Kalisch, and is to remain on the frontier.

The Austrians have taken JANITSCHER, or ZISKA

II, who commanded a free corps of Magyars in the northwest.

The Badish insurgents have been forced to evacuate the city of Worms.

The Prussian army, which is concentrating in the vicinity of Kreuznach for the purpose of operating upon Frankfort and Baden, have intercepted a transport of 70 cwt. of gunpowder, which was being sent to the insurgents in Baden.

According to the *Cologne Gazette*, complete terrorism prevails in the grand duchy of Baden. Every day the insurrection increases its forces. Fearful disorders have taken place at Lanterbach, on the Baden frontier. A popular meeting had been called; the president, who interdicted it, while in the act of reading the riot act, was shot through the body, and mutilated with clubs and hatchets. Upon this the Hessian infantry made a desperate attack upon the insurgents, whom they dispersed, killing fifty, wounding a great number, and making an hundred and twenty-three prisoners. Among them was FUSSEN, the ringleader of the insurrection, and president of the democratic assembly. The troops had three men mortally wounded, and others slightly.

Letters from Heidelberg of the 25th state that on the previous day, in Darmstadt, the people attacked the castle. A captain and many soldiers were killed.

Bavaria.—A provisional government was proclaimed at Spire on the 22d May. The red, black, and gold flag was displayed from the cathedral on the 23d, amidst the ringing of bells and the acclamations of the people.

Germany.—There is very little intelligence from Germany. It would seem, however, that the western Prussian provinces have become somewhat more tranquilized. But in Baden and Bavaria, and all that region, the popular chiefs are said to be only pausing to learn the result of the French election.

From Austria and Hungary little is positively known beyond the fact, that vast armies from Russia, in concert with Austria, are now bearing down upon the Hungarians, who seem to be making a progressive movement—large bodies of troops having retired to the fastnesses of the country, where they will be able to fall upon the enemy with almost the certainty of success. By the latest news positive information has been received that the city of Buda has fallen into the hand of the Hungarians, who are said to have gained possession of the place by treachery, and put the garrison of five or six hundred men to the sword. In the south, the Magyars are said to be in possession of Fiume, the only seaport of Hungary, which, if true, will give a vast impulse to their cause. The meeting of the emperors of Austria and Russia, at Warsaw, lasted but one day; nothing has transpired as to the objects of the interview.

Schleswig Holstein.—The war between the Danes and Prussians continues without, from present appearances, the remotest prospect of a satisfactory adjustment of the paltry matter in dispute. The town of Fredericia has been reduced by a bombardment, and the Russian troops are advancing to Arr Haus. The Danish cruisers are strictly enforcing the blockade of the German ports. A division of the Russian fleet have appeared in the Danish waters, which is considered significant of the intentions of the czar.

Russia.—The "Gazette de l'Allemagne Occidentale," dated Cracow, May 20, contains an account of a grand council of war having been held at St. Petersburg, at which a protest was made against Russian interference in the affairs of Europe. The emperor was much irritated, and received this advice with a bad grace, even insulting some of the senators. The president of the council, Jermoloff, rose and told the emperor that Napoleon by his obstinacy ruined himself, and his majesty might meet the same fate! and then the general quitted the chamber.

Several plots against the emperor have been discovered at St. Petersburg. Many officers, and even generals, were arrested, and instead of being sent to Siberia, were at once hung. The army is discontented, and that is the reason of the guards having been sent from St. Petersburg.

The correspondent of the "Times" writing from Vienna, on the 26th, says, though the fall of Buda has not been made known to the public, I can assure you that it has been in the hands of the Magyars since either the 21st or 22d inst.; that the garrison was composed partly of soldiers of the "Cecopieri" regiment, (Italians) and they, with some few Poles, proved traitors to their commander. It is supposed that all the Croats in the fortress, amounting to some 500 or 600, were put to the sword. General Hentz fell alive, though covered with wounds into the hands of his enemies.

Turkey.—1500 troops had arrived at Alexandria to join a Turkish army, and others were expected. The army at Adrianople is now said to amount to

80,000 men. News has been received of the failure of Wilkinson's house at Alexandria.

Chardon Street Lectures.

BY J. P. WETTHE.

LECTURE I. "CHURCH OF THE LIVING GOD."

"These things write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and support of the truth."—1 Tim. 3:14, 15.

The design of Paul's letters to Timothy is clearly defined,—to furnish him a directory while officiating in the temple of divine truth.

A temple is here presented, so peculiar in its structure, as to receive its entire support from one pillar. A man of God is administering under its massive arches. This temple is called "The Truth," its pillar, "The Church of the Living God." Timothy is that servant, whose actions are to be guided by the rules of an inspired apostle. Those rules are our guides, under similar circumstances, and are, therefore, of the first consequence.

Three points of inquiry naturally arise—

I. What is that system of truths which, in the text, is denominated "the truth?"

II. What is the nature of that body here called "the Church of the living God?"

III. How must a servant of God conduct himself in that church?

These questions we design to answer.

I. What is that system of truths here denominated "the truth?" The arts and sciences have their systems of truths; but here is a system termed, by way of distinction, "the truth." This system is composed of the following parts:—1. The Old Testament, containing thirty-nine books, called "the ancient revelations." 2. The New Testament, comprising the four gospels, or what "Jesus began to do and teach, until the day in which he was taken up;" the Acts of the Apostles, or the record of the reception of those doctrines, and of the establishment of the first Christian churches; the Epistles, wherein is found a mass of instruction for those societies; and the Apocalypse, giving a concise, yet very graphic history of the trials and future triumphs of the people of God, in the everlasting kingdom of our blessed Redeemer. These sixty-six books are united in one volume, which we believe is "divinely inspired, and profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. 3:16, 17. It contains the truth—the whole truth—which God designs his church to support.

II. The nature of that body called "the Church of the living God."

Where can this model church be found? We look for a pillar in the temple which it supports. God has placed his own pillar in his own temple, and written upon it the most striking features. We shall find the church of the living God in the Bible alone. On this point, we are not required to search the opinions of the fathers, nor any modern creed.

The apostles planted many churches. Which one was "the Church?" No one of them, to the exclusion of the others,—they were all churches of Christ. All true believers in Christ are members of his church. Some object to the term church as the proper name for that body. Why not call it a band, a society? To this we reply—1. The name of a body does not alter its nature. 2. It is the term used by Christ and his apostles. 3. An abuse of a scripture name should never force us to abandon the proper use of it. If so, we should be compelled to reject every Bible term, yea, and our own names.

The ground of objection is simply this: Some bodies which are now denominated churches, I believe, are apostate, I cannot, therefore, take upon myself the name of an apostate society."

Two symbolic women are described in the Apocalypse; the one, the bride—the Lamb's wife; the other, an harlot. Both symbolize churches. You reject the name, because it is common to both. "A word to the wise" is sufficient.

Let us examine the rise and establishment of the first Christian churches. Their inspired records are in the Acts of the Apostles.

APOSTOLIC CHURCHES.

Peter's first address was to the disciples, who numbered about one hundred and twenty. This church elects an apostle.—Acts 1:23, 26. And if an apostle, they had power to appoint any other necessary officer. We make this remark, that all may notice the origin of supreme ecclesiastical power. It does not flow from the priest to the members, but from the members to the priest.

On the day of Pentecost, the apostles were qualified to enter upon the duties of their mission.

An addition of three thousand members to the church, was the fruit of Peter's first sermon. They became members by baptism: for, "As many as are baptized into Christ have put on Christ."

The proclamation was first to the Jews. In their synagogues the apostles preached "Jesus and the resurrection." At the close of their temple exercises, their numbers had increased to about five thousand. Coming out of prison, Peter again addresses the multitude of the Jews. The disciples are filled with the Holy Ghost, and make common stock of their possessions. Others selling all, laid the "price at the apostles' feet;" for as yet no persons had been appointed as distributors and servers of tables.

When the number of the disciples had greatly multiplied, the apostles, like Moses, had such accumulated labors, that "there arose a murmuring of the Greeks against the Hebrews, because their widows were neglected in their daily ministration."—Acts 6:1. A church meeting was called, for the choice of certain officers, whose duties are distinctly pointed out. This business did not properly belong to the apostles. Seven persons were chosen by the church, to minister to the temporal wants of the disciples.—The authority to select again flows from the church.

At the martyrdom of Stephen, a violent persecution broke out against the church at Jerusalem. The members were all scattered, but the apostles. They went everywhere preaching the word. Let us now trace the results of their preaching in the various cities, and notice the organization of new churches.

1. *In Jerusalem.*—This church had James as their minister. They had elders, as we learn from Acts 11:30; 15:4; 20:18. It seems rather to have been a model church.

2. *In Samaria.*—Under the preaching of Philip, the people, with one accord, gave heed to the things spoken, and were baptized, both men and women; "and there was great joy in that city." Many miracles were performed, and the multitude of believers received the Holy Ghost from the hands of the apostles.

3. *In Lydda.*—A miracle wrought by Peter at Lydda, was the occasion of an awakening, "and all that dwelt in Lydda and Saron, saw him [the man healed,] and turned to the Lord."

Saul's conversion, and Peter's vision, added a new impulse to the cause of Christ. The one opened the gospel to the Gentiles, the other gave them an apostle.

4. *In Antioch.*—Some of the saints, scattered from Jerusalem, came to Antioch.—"And the hand of the Lord was with them: and a great number believed and turned unto the Lord." Saul, now a preacher of righteousness, being brought by Barnabas to Antioch, taught the church a whole year. "And the disciples were called Christians first at Antioch."—This name was given by their enemies, as the verb is in the passive voice, not in the middle, as it should have been had they named themselves. From this church, two were ordained to travel as evangelists.—Acts 13:1-5. These evangelists visited the various churches, "confirming the souls of the disciples. And when they had ordained them elders in every church, and had prayed with fasting, they commanded them to the Lord on whom they believed."—v. 23.

5. *In Iconium.*—Barnabas and Paul having preached in the synagogue of the Jews, a great multitude of Jews, and also of Greeks, believed."—Acts 14:1.

6. *In Thessalonica.*—Paul reasoned three Sabbaths with the Jews in their synagogue. "And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few."—Acts 17:4.

7. *In Athens.*—Paul having delivered a discourse to the learned of that city, many mocked, yet certain men came to him and believed.

8. *In Corinth.*—Paul first reasoned with the Jews, but on their rejection of the word, he turned to the Gentiles. "And many of the Corinthians hearing, believed, and were baptized."—Acts 18:8. There he continued a year and six months, as God had much people in that city."

9. *In Ephesus.*—Paul finds there a company of twelve disciples, who had been baptized into John's baptism: "They were baptized in the name of the Lord Jesus."—Acts 19:5.

Here Paul continued two years, "so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks."—Acts 19:10.

10. *In Rome.*—Paul having reasoned with the Jews, "And some believed the things that were spoken."—Acts 28:24. "And Paul dwelt two whole years

in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."—Acts 28:30, 31.

Paul left Titus in Crete, "that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee."—Titus 1:5.

From the foregoing we draw the following conclusions. 1. The church first existed in *fact*, without any prescribed officers, and was composed of all persons who had put on Christ by baptism. 2. It then existed in *form*, when seven men were selected to serve tables, and to attend to other duties of secular nature; while the apostles gave themselves wholly to the ministration of the word. 3. Afterward it was set in *order* by ordaining *elders* in every church. These three progressive steps can be clearly traced: the church in *fact*, in *form*, in *order*.—The gospel was preached to the Jews in their synagogues, where it created a division. The Christian part separated themselves from the mass, and formed a church in *fact*. Some few were selected to attend to their temporal wants, and then elders were selected, and from them one to feed the flock of God. Hence we have in the church in *order*, *deacons*, *elders* and *pastors*.

Other officers did exist, but were ministers extraordinary, and, therefore, ceased when the objects of their mission were accomplished. These officers were apostles, prophets, powers, helpers, directors, interpreters, shewers of mercy. See 1 Cor. 12:28, 29; Eph. 4:11.

We lay this down as a fixed principle. The church of the living God was never designed to originate truths, but to support a system of divine truth already originated. In this it fills the office of a pillar in a temple.

All human creeds, purporting to be *the truth*, are *new temples*, supported by *new pillars*. Our duty is plain. One system we are bound to sustain—a system, having no defect, either in *matter* or in *manner*—the *Bible, the whole Bible, and nothing but the Bible!* That system calls a body of believers a *church*. It prescribes the order of that body, by *naming* the officers, and describing their qualifications and duties. The system is perfect, and with it the man of God is "perfect, thoroughly furnished unto all good works."

Every human creed, drawn up to bind men's faith and practice, implicates the word of God, for it is implied that the Scriptures are deficient, either in *matter* or *manner*. Few presume to say that it is defective in *matter*; therefore offer as an apology for their acts, that the rules may be brought into a smaller compass, and the language used be more explicit: or, in plain English, uninspired men can excel the Holy Spirit in perspicuity of dictation!

Let human confessions be compared with our discipline in the following points: 1. Character of Deacons.—1 Tim. 3:8-10, 12, 13. 2. Character of Elders.—1 Tim. 3:1-7; 5:1, 17, 19; Titus 1:6-9. 3. Rules of conduct for all members, public and private.—Rom. 12:1-21. 4. The manner of dealing with an offender.—Matt. 18:15-17.

Let these rules of holy living be transcribed by every member of Christ's church, and hung by his bed side, that they may be last in his mind at night, and the first in the morning; and with solemn dependence on God, resolve to live them out to the very letter. That person or church that will do so, will secure great peace of conscience and joy in the Holy Ghost.

Until a church has fully complied with these requisitions, let it never ask for a human creed.

BOSTON CONFERENCE.

THURSDAY, MAY 31—MORNING SESSION.

Prayer by Bro. O. Eastman.

Bro. Himes said that he wished to state to the conference, that Bro. Gross was to have been ordained at the New York conference; but the matter being deferred until he was compelled to leave, the ordination did not take place. Bro. G. did not ask an ordination; but as he is travelling through different sections as an evangelist, the brethren were desirous that he should be set apart for the work of the ministry.

Bro. Gross gave a brief statement of his disappointment at New York, and expressing still a desire to be ordained, the conference voted that he be ordained, and set apart to the work of the ministry.

Bro. Himes, Weethee, and Osler officiated in the services. After prayer, and the laying on of hands, Bro. Himes addressed him thus: We do not pretend to confer any gifts,—we follow in this the primi-

tive church. In this act we give you our confidence, and say to you, that we shall sympathize with you in all your trials in the ministry. Like David and Jonathan, we have entered into covenant with each other: we shall weep when you weep, and rejoice when you rejoice. I know of your labors and toils as an evangelist, and the temptations to which you are exposed. And O, how much care is required in our labors in the families we visit. How important that our conversation and deportment should be such as become ministers of Jesus Christ. We want to set an example to those we teach,—to instruct, build up, and take care of the families we visit,—for in every well-regulated family there is a church of God. You visit those who but seldom see a minister of Christ, and who are cheered and comforted when you go among them. Over such you can exert a most happy influence. Give the parents counsel, and their children instruction, and thus make them better, so that they will be glad to see you again. The saying, "Like priest, like people," is true. If our brethren in the ministry go about and talk of themselves and things foreign to their mission, they do great injury; but when they go with true hearts, filled with the Spirit of God, their labors are crowned with success. It should be your object, not so much to introduce something new, as to make those happy you visit, by giving them the sincere milk of the word. When you go to the church thus, they will be strengthened, and enabled to buffet the waves of adversity and trial, and will look forward to the period when you will visit them again. We ought to be evangelist pastors.—

When we spend a few days in a place, we should visit every family and talk with them: yes, talk with that care-worn mother,—those children,—learn their trials, and give them true Christian counsel; make them feel that you come to them as an angel of mercy. When in a community, let it not be your question, How many are here who believe in the Advent doctrine? but, How many love Jesus! We need such a ministry, to do such a work; and without it, our societies must die. I know your heart is in this work. I give you this right hand of fellowship, and that of this conference, and may the prayers of the church, and the blessing of God, go with you. Amen.

While the conference was waiting for the business committee, Bro. Adrian gave an account of his labors during the past year.

Bro. Himes then introduced the subject of the publishing business of the office. He stated the whole number of works issued from the office, and said, that if he had taken the profits, or a portion of them, he should not now be embarrassed. But he had always acted on the principle, that the more he made and received, the more he must give. He said that his desire had been to publish valuable works, such as would benefit men, and not those to satisfy merely a morbid appetite. The cause cannot be well sustained without a paper, a hymn-book, and other publications, but I cannot assume the position of an arbitrator. As I have said before, I now say again, if the Advent body will take the office, books, &c., and put responsible men in my place, to control the affairs of the office, I am ready to give up all into their hands. I can support my family by my hands. Choose whom you please as general agent, to conduct the affairs of the office; but the proceeds should not be appropriated to selfish purposes. My work has been to advance this cause, in finance as well as in preaching. I made up my mind in that pulpit (pointing to the pulpit) to this effect, when Father Miller first came here. From that time to the present, I have watched this cause, and my heart has been in it, and is still. I have made this offer to the brethren and the conference; but if you are not disposed to adopt such a course, I think I may reasonably expect your support. Either take the office, and put men in it that you have confidence in, or have confidence in those already in it.

In consequence of a deficiency of means, (said Bro. H.) I shall be unable to publish the new hymn book without embarrassment. We need a book of this character, suited to our wants, and it has been solicited from every quarter. In regard to the Testament translated by Bro. Whiting, he had been disappointed by the printer in not getting it out as soon as expected. This work will contain more references and marginal notes, than any Bible or Testament extant, and will be one of the most valuable books we ever had. The plates for this book has cost about \$700. Bro. Weethee has two or three valuable works that he wishes published; if I publish them, the office will be embarrassed until they are sold. I want the brethren who feel disposed to raise a publishing fund, on the same principle proposed in the case of Bro. Miller and Catlin. The Wesleys, in their beginning, wanted a publishing fund. The plan

I would propose, in order to obtain aid to enable me to publish our works, is as follows. I do not ask for donations, nor a "permanent fund;" but I wish for a loan of about \$1000, which may be raised by a number of persons, in various sums, as may be convenient to those who can aid me, for which I will give notes, on interest until paid, with satisfactory security. I wish to refund this sum as soon as the sales of the new works shall place in my hands the means to do it. Any wishing their money at any time after six months, on giving me a few weeks' notice, shall receive it. Those who wish the works, can have them at the wholesale price, and let the amount go towards the liquidation of the amount loaned.

Bro. Wetherbee said: As an agent, I always return all the money I receive from the sale of papers, and other publications. It seems to me that all other agents, who are able, should do the same, and not make the agency a matter of speculation.

Bro. Burnham said that the Hymn-book was under way, and in the hands of a committee, who would revise and make such alterations in the hymns that all could sing. One word as regards the "Advent Herald." Either it is the Advent Herald, or Bro. Himes' Herald. If it is the former, it should have our sympathies. So long as we send them our appointments for publication, let us deal with them as our agents. We ought to own the Herald as our own. Bro. Himes has given us the offer this morning of putting the office in other hands. But if we should ransack creation, we should never find publishers and editors that would agree with us on all points. For one, I am satisfied with the agent, the office, its location, &c., though of course not of everything that is published. I want we should be associated in our sympathy: when they suffer, we should suffer; when they are reproached, we should feel reproached. What do all these report through the land amount to? I have been associated with the brethren of the "Herald" for years, and I have not seen anything in their Christian character to find fault with.

Bro. Pearson remarked, that he felt a deep interest in the subject of discussion. As regards the "Herald" and its course, perhaps it is not proper for me to say much. I have been intimately acquainted with Bro. Himes and his books. The "Advent Herald" is emphatically the "Advent Herald." And as to placing another man in Bro. Himes' place, there is not another that can do the amount of active labor that he does, and I have been surprised at the amount of the publications issued from the office. As regards the Hymn-book, it is not of the elevated character we want,—I do not read some of the hymns. There is not variety enough, and I have felt, while reading many of the hymns in the Wesleyan collection, and Watts', that some of their soul-animating hymns should be transferred to the "Harp." Let us act, then, in this matter: our faith is made perfect by our works. The value of our worldly property should grow less in our estimation as we near the Jubilee, as did that of the Jews under the typical dispensation.

Bro. L. C. Welleome could heartily approve of the general course of the "Herald." He could recommend it wherever he went, and it is the only paper that he can consistently recommend.

Bro. Fletcher said: I feel a great interest in the "Herald." I have always taken it,—always mean to pay for it punctually, and in advance. And I am glad that the influence of brethren seems to be directed more and more to its support. There is no paper in which I find so little that is objectionable as in the "Herald." There have been some things introduced in its columns, which its conductors have regretted as well as others. I am also pleased with the "Children's Advent Herald," and other publications issued from the office.

Bro. Harley said that he had taken the "Herald" for several years, and could speak in its favor. What had been said thus far, was from the ministry. Now, I wish to speak a word for myself, and the other class of readers. I am ready to support the "Herald" pay for it punctually, &c., but I disapprove of the controversial part. I am often ashamed to have my neighbors read it. I think the conductors would be glad not to engage in such controversies. I have often been pained at this, and thought if I could only stand at the elbow of the editor sometimes, and just speak a word of caution, the article might be suppressed. Bro. H. spoke of the plan of a publishing fund, proposed by Bro. Himes. He hoped that some would act on the matter.

Bro. Himes made a few remarks in justification of the course he had pursued in relation to the articles alluded to.

After remarks from some others, the conference adjourned, to meet at 2-1/2 p.m.

Correspondence.

NO, NEVER GIVE UP!

No, never give up! while the land is in view,
Though stormy thy passage through life,
Though meagre thy fortune,—though comforts be
few,—

Endure to the end of the strife.

No, never give up! for the sake of repose,
Though conflicts be sometimes severe;
No rest to his spirit the warrior knows,
Till victory banishes fear.

No, never give up! though cheerless earth seem,
Though storms of affliction may rise,
For soon the bright day with its glory shall gleam,
Revealing bleak scenes to thy eyes.

No, never give up to thy foe on the field,
Though valiant and strong be his arm;
The enemy soon to the Christian must yield,
Protected through grace from all harm.

No, never give up! though the contest be long,
Thy cause is the cause of the free;
Fight manfully, boldly, then sweeter thy song,—
Then brighter thy laurels will be.

Thy Captain will aid thee in time of distress,
And angels administer cheer;
If courage should fail thee when trials oppress,
Then help shall be specially near.

Then, never give up! for the land is in view,
Its glories appear to our sight;
The land of sweet promise—Jerusalem new—
Is waiting to be thy delight.

AARON'S OFFICE A TYPE OF OUR GREAT HIGH PRIEST.

The offerings described in the first part of the 9th chapter of Leviticus, were probably presented at the time of the morning sacrifice. Then Moses and Aaron retired into the tabernacle. At the time of the evening sacrifice they came forth again, and stood at the altar. At this hour Aaron stood still, and looked upon all the people as they crowded the space in front of the brazen altar. As he thus stood, the eyes of all the multitude turned towards him, whereupon, amid the awful solemnity and deep silence, he lifted up his hands—the very hands that had been wet with blood—and blessed the people. It was as if he were pouring over them all the grace and peace that flow from the blood of Jesus. And this done, "he came down from offering the sin-offering, and burn-offering, and peace-offerings." It was thus that Jesus blessed his people—his faithful witnesses, who stood around him on the Mount of Olives—lifting up the very hands that had so lately been nailed to the cross; and having so done, he left the place of sacrifice, and went into the "holiest of all," there to receive more communications from his Father, (Acts 2:32, 33,) and then to come forth again, to give more blessing.—Acts 3:19-21.

Aaron, leaving the altar, went into the holy place. Moses hands over to his care all the vessels of the sanctuary, and commits the ordering of all to him.—Jesus, on his ascension—on his leaving the place where he had made the sacrifice—received from the Father "all power in heaven and in earth," all "gifts for men, yea, for the rebellious also, that the Lord God might dwell among them." ("He that descended is the same also that ascended far above all heavens, that he might fill, or fulfil all things.")—"And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come into the unity of the faith, and of the knowledge of the Son of God, and unto a perfect man, unto the measure of stature (or age) of the fulness of Christ." Being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he shed it forth on the day of Pentecost. This was the fulfilment of what he said to his disciples just before he ascended: "And that repentance and remissions of sins should be preached in his name among all nations, beginning at Jerusalem. And behold, I send the promise of my Father upon you." This ended them with power from on high,—the Lord working with them, and has promised to be thus with them:—"Lo, I am with you always, even unto the end of the world." The apostles understood their work, that "God did visit the Gentiles, to take out of them a people for his name." For this end were they given.

Aaron not only went into the tabernacle of the congregation, but "came out and blessed the people; and the glory of the Lord appeared unto all the people." The people remained in the courts, expecting the re-appearance of Aaron. The coming out again of our High Priest to bless his people anew, will be like that of Aaron's. Therefore it is written: "So that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ."—"And to wait for his Son from heaven, whom he raised from the dead, even Jesus."—"And unto them that look for him shall he appear the second time, without sin (offering) unto salvation. Wherefore gird up the loins of your mind, be sober and hope to the end, (or hope perfectly) for the grace that is to be brought unto you at the revelation of Jesus Christ." That will be the times of refreshing from the presence of the Lord, when all who have died in the faith of Jesus, will receive the promise, and awake in his likeness: for "this we know, that when he shall appear we shall be like him, for we shall see him as he is."—When, also, those that are alive and remain, will be likewise changed into the same image of the Second Adam, the Lord from heaven; for they, too, were found anxiously looking for that blessed hope, and

the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us.

Beloved, let us be ready now to suffer with him, that we may also be glorified together,—that when his glory shall be revealed, ye may be glad with exceeding joy. "And there came a fire out from before the Lord, and consumed upon the altar the burnt-offering and the fat: which when all the people saw, they shouted and fell on their faces." Thus will our Lord come on the throne of his glory, like the fiery flame, unto the salvation of his people. Everlasting joy will be upon them, for their sins and iniquities will be forever blotted out and consumed, and will be remembered no more forever. Then will they cry with a loud voice, saying, "Salvation to our God who sitteth upon the throne, and unto the Lamb!" and will serve him in his temple, and He that sitteth upon the throne shall dwell among them.

But Nadab and Abihu, the sons of Aaron, offered strange fire before the Lord, which he commanded them not; and there went out fire from the Lord and devoured them: and they died before the Lord.—Therefore let us now serve God with reverence and godly fear, walking before him by faith, and in love, out of a pure heart, for our God is a consuming fire.

H. L. S.

LETTER FROM B. MORLEY.

BRO. HIMES:—Yesterday I met with the church in Buffalo. The attendance and interest were encouraging. A young man requested baptism. He had been invited to our meetings by an Advent family, was convicted at once, when at home alone he sought the Lord, and found peace through Christ. We gave him an opportunity to speak before the congregation, of the dealings of God with him. He seemed to have a deep sense of his own sinfulness, and really to have embraced Christ. We repaired to the lake, and administered the ordinance of immersion, feeling that the Head of the Church was well pleased. Three weeks ago yesterday, I baptized a young woman here. She had been a professor of religion some time, had recently come to this country from Scotland, and here embraced the hope of soon seeing Christ in his glory. She had never seen a person immersed, but said she thought the Bible required immersion. The scene at the water-side was quite impressive. I do not think it was fancy, nor the effect of the water alone,—there was something divine in it. It was God's own ordinance, performed in his own way,—and why should he not approve?

The day of my own baptism was the happiest one of my life; and though it is eighteen years in the past, it seems as fresh and lovely now to my mind, as were then the flowers of spring. Since that time, floods of sorrow and deep anguish have swept over my soul, as I have followed friend after friend to the grave, leaving me in orphanage "on the world's highway." But the prayers of pious parents, though dead, have not been forgotten by God. Christ has been my shepherd, and is my shepherd still. The Comforter is with me, who, with the great Shepherd's "rod and staff," (the word,) corrects and consoles me.

Reader, do you know the Lord? If you do, rejoice in him—trust him perfectly. But if you do not, let me say to you, He is good; fall at his feet, and let your heart be broken, and poured out like water for your sins. Ask his mercy in the name of Jesus, and all is yours.

Lockport (N. Y.), May 21st, 1849.

Extracts from Letters.

From Fredericton (N. B.), May 18th, 1849.

BRO. BLISS:—It gives me pleasure to say, that I read Dr. E. B. Elliott's valuable work; and the more I read it, the more pleasure and instruction it affords. All others that I have read, bears no comparison with that work, either as to ability or correctness of interpretation. It is a library of itself, and the Christian world ought to be grateful and thankful that God has called such a master-spirit into his vineyard, and in this important day.

I may name Dr. Cumming, a co-worker, as another Whitefield, in England. I am told by a person from there, that he is the most eloquent man in that country, that thousands attend his ministry wherever he goes, and all denominations, including Catholics, crowd to hear him. I wish him God speed. Herschel is another bright and shining light among his people.

I am much pleased that you allow so much of their writings a place in the "Herald." Why not publish more of Elliott's? His chapter on our position and conclusion ought to be known and read by all lovers of the "present truth." It is really meat in due season. The heavenly subject absorbs my whole soul: I have no wish to think, speak, or write on any other. Though I do not expect to live to see the heavenly day, yet I expect to be one of the heavenly company that will descend with him at the last trumpet. "Come, Lord Jesus, come quickly."

I do not want the "Herald" to go down, but to see it rise, though you know my views are different from yours on the nature of the millennium. I think a few years will set all things right, and what we know not now we shall know perfectly hereafter.

I learn that Bro. Miller is almost home. May the Lord grant him a heavenly ray through the dark valley. I expect soon to follow him. Amen. The Lord's will be done. I have no wish to breathe any longer than I breathe my soul to him who gave it.

Give my Christian love to Bro. Himes. I am of the opinion, that he has got the storm to stand a little longer; but the Lord will give him strength equal to his day. It appears to me that the day is not far distant, when you will see eye to eye with your aged brother, and a host of others both in England and America, on the new and near coming dispensation. Yours, with deep affection, W. WILMOT.

Oswego (N. Y.), June 9th, 1849.

BRO. HIMES:—We had a good, comforting time at Cato, and some declared their faith in the truth of the Saviour's speedy coming. We feel very grateful for your donations for the benefit of our meetings, and for the interest manifested in sustaining our tent-meetings. I do believe it to be the most effectual way to reach the people.

Our meetings commenced here last Wednesday evening, and thus far it is one of uncommon interest. Our tent is thronged every night with very attentive hearers. Our rights are sacredly regarded by the city authorities.

Our next meeting will be at Cooperstown, thence to Crocket's Bridge, Herkimer co., thence to Utica, (if we can be sustained there, and for which we shall depend on the brethren, under God); from Utica we shall go to Syracuse, where I am glad to see that some think of holding a general meeting. I wish you could arrange so as to begin the meeting as early as the 25th of July, when we shall be in the vicinity.

We want to go to Geneva, Newark, Palmyra, and a number of new places, and we hope our brethren will sustain us. At any rate, we shall go as long as we have a shilling in our pockets. We fell short of meeting the expense of our last meeting some fifteen dollars; but while raising the tent in Oswego, a steward of God, who was there on business, and who was accidentally left by the boat, came on the ground and helped us a while, and before leaving handed me five dollars, for which I thanked God and took courage. God is in this work, and it will go forward.

Yesterday, Sunday, our tent meeting was crowded to overflowing, and better attention, and less tumult, considering the crowd there was on the ground; I have seldom witnessed. Some of the first men of the city were out to hear. There seems to be an increasing desire to hear on this glorious subject. We think of continuing here over another Sunday. The Lord is with us, and the brethren seem quite encouraged; they never expected to see the people of Oswego to give such a hearing to the word. To God be all the glory. I am perfectly satisfied, that our tent meetings are the most effectual way of getting at the people, and, consequently, of warning the world of the coming crisis, and I have no fears that we shall not be sustained. J. C. BYWATER.

T. FOOTE.

From Jamaica (Vt.), June 10th, 1849.

DEAR BRO. HIMES:—We are having a good time in this place; there is order within and without the camp. Bro. A. Brown is with me at present. I am somewhat interested in him, though I am satisfied that he has not got all the truth. But we have no trouble. My all is interested in the truth, that Jesus is soon to come, and bring about the promised restoration. My heart has been made sad when I have seen some who were determined to stand up in direct opposition to those who believe that a dead man is dead, and that the wicked will be destroyed. This is wicked. But God being my helper, my course is to be onward, as it hitherto has been; though I shall not hesitate to meet the life and death question when it comes in my way, just as I do Christ crucified.—Also when this class have taken the same course with those who do not believe with them on these questions. But I am resolved to work with all who are giving the last proclamation. I am, as ever, yours in the Lord,

R. V. LYON.

From Newburyport (Mass.), June 12th, 1849.

As some advantage may be taken of the report of this place by the Secretary of the Boston conference, permit me to make a few brief amendments.

1. You will remember, that when I gave the number of professed Adventists in this place, I did it with considerable hesitation. From certain circumstances, I could not, and did not, speak in a decided manner. Since we have lived here, there have been no less than twenty removals from the town to other places, and one family since the conference; also a number have come among us recently. As I had never taken the trouble to ascertain the exact number, of course I could not do otherwise than speak as I did, and say we numbered about sixty professed Adventists. This morning I have hastily estimated our strength, and have before me the names of thirty-nine, without reckoning those who sometimes speak in our meetings, and declare that their hearts are with us, or those who claim to be Adventists, but whom we do not recognize as with us. Our congregations the past fall and winter have averaged not far from two hundred, sometimes more, and at other times less, as I have occasionally noticed from the desk.

2. There is another item of much more consequence, and really requires an explanation. I am reported as having said in reference to Rochester, that "while I was there, they could not get a vote to get up even a 'subscription paper,' for the purpose of acting together in a church capacity." This is a mistake. I was speaking on the subject of order, and gave as an illustration of an opposite extreme, a good brother in Rochester, who acknowledged that deacons were according to Bible order, but experience had taught him that the office of deacons was not good. I also said, that a vote to even get up a subscription paper, for the better regulation of the financial matters of the church, was lost, not "for the purpose of acting together in church capacity," as the report says. There is a vast difference between a mere subscription to simply regulate the money matters, and the church compact, which they have since then adopted. I was perfectly astonished when I read that article of association.—I could hardly believe my own eyes. But enough upon this point at present, as I intend, when convenient, to say something respecting this matter. J. PEARSON, JR.

Jacksonburg (O.), June 10th, 1849.

DEAR BRO. HIMES:—Having for several years been a reader of the "Herald," and by the blessing of God, having been much instructed, comforted, cheered, and strengthened, by its varied and important contents, I feel it both a pleasure and a duty to testify thereto. I have stood here almost entirely alone for several years; but, by the grace of God, my head has been kept above the waves, and we now number six or seven; and we think we should continue to increase, if we could have some prominent preachers of the Advent doctrine this way. I think the only remedy for reviving the churches is in preaching the second coming of Christ, which is, alas! too much neglected by ministers at the present day, and in discoursing on the fulfilment of prophecy, which I regard as one of the surest proofs that the Bible is an inspired book, and a revelation given by God to a lost and guilty world. I see the prophecies are being fulfilled in a most striking manner, showing precisely where we are in the winding up of this world's history.

M. FALL.

From Selby (N. H.), June 3d, 1849.

BRO. HIMES:—It seems to me, that we have all the encouragement that we need at this time to hold

on, and lift up our heads. Brethren, keep your eye on the mark, and press forward, for the prize is just ahead; forget the things that are behind,—don't move to the right or left,—be determined to know nothing among the people but Jesus Christ and the power of his resurrection. O, may the full import of the words, "Lest coming suddenly, he find you sleeping," impress our minds with due weight. And O, the solemn thought that thrills through my soul, that many of us who have been once ready, and who would once have been found waiting for the Master, and would have hailed him with joy, will at last be left out of the kingdom. And all by turning aside to vain janglings, and doting about questions which profit not, or who have been deceived by the cares of the world, or the deceitfulness of riches. O, my brethren, be watchful, be vigilant, for "we are almost there." Thanks be to God for the prospect that lies before us. Eternal life is our aim. Though our trials here are great, they are only calculated to make us more humble. Look to Jesus at all times for an increase of faith, and may he establish, strengthen, settle you, and an abundant entrance be administered unto you into the everlasting kingdom.

From Griggsville (Ill.), May 28th, 1849.

DEAR BRO. HIMES:—We are having a good time in this place; there is order within and without the camp. Bro. A. Brown is with me at present. I am somewhat interested in him, though I am satisfied that he has not got all the truth. But we have no trouble. My all is interested in the truth, that Jesus is soon to come, and bring about the promised restoration. My heart has been made sad when I have seen some who were determined to stand up in direct opposition to those who believe that a dead man is dead, and that the wicked will be destroyed. This is wicked. But God being my helper, my course is to be onward, as it hitherto has been; though I shall not hesitate to meet the life and death question when it comes in my way, just as I do Christ crucified.—Also when this class have taken the same course with those who do not believe with them on these questions. But I am resolved to work with all who are giving the last proclamation. I am, as ever, yours in the Lord,

R. V. LYON.

Obituary.

DEAR BRO. Himes:—It becomes my solemn duty to inform you of the death of our beloved sister SARAH SCOTT, of Vernon, Vt. Sister S. had been for twenty-five years the widow of Elizur Scott. She experienced a hope in religion in early life, and joined the Baptist church, with which she continued until the publication of Bro. Miller's lectures. Her mind was ripe to receive the truth, which she did with joy, and continued in the church until their doors were closed against the truth she loved. She always maintained her profession by an exemplary life, and after she embraced the faith of the near coming Saviour, she manifested to all about her, that she loved him. She thought that she should behold him in the clouds before she died, but consumption preyed upon her mortal body until May 30th, (it being her birth-day,) when she fell asleep in Jesus, not to awake until the heavens be no more. She was 65 years old, and has left a large circle of connections to mourn for her, but not as those who have no hope. When I was at my home, I arranged my appointments so as to be at Vernon the first Sabbath in June. She read my appointments, and made great calculations on my coming, and had preparations made for the meeting to be held at her house, instead of the school-house, the usual place of meeting. I preached her funeral sermon from Rom. 6:23—"The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." A large concourse of people assembled, manifesting great respect for the deceased, and also good attention to the word. I hope it will be as good seed sown on good ground, bringing forth good fruit. I have written this to you by request of the mourners. J. WILSON.

BRO. HIMES:—Bro. HERRICK and wife, of Youngsville, in this State, have been deeply afflicted. Within one year, they have been called to lay three of their children in the home of the dead. The following lines were written for them at their request.

THE BEREAVED PARENTS.

Thrice have we felt the chastening rod,
Yea, thrice have heard the voice of God,
Bidding us seek the world to come
For our eternal, peaceful home.
The gospel—this is all our hope,
It bears our fainting spirits up,
While travelling in this vale below,
Oppress'd with sin, and pain, and woe.
Oh, we should be o'erwhelmed with gloom,
To lay our loved ones in the tomb,
Did not that promise meet our eye,
Of Him who hath ascended high—
"I'll bring your children yet again
From out their graves, where they have lain,
And place them on that happy shore,
Where sighs and farewells are no more."

ADVENT



HERALD.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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The Child and the Dew-Drops.

"Our father, dear father, why givest thou away?
The dew-drops that sparkle at dawning of day,
Tast glister'd like stars in the light of the moon,
On why are the dew-drops dissolving so soon?
Does the sun in his wrath cause their brightness to fade,
Or the moonlight has faded, the flowers still remain,
But the dew-drops have shrunk in their petals again.
Oh! father, dear father, why pass they away?
The dew-drops that sparkled at dawning of day."
"My child," said the father, "look up to the skies,
Howe'er transient the dew-drops may be, they are still there;
There are the dew-drops in every re-cess,
Mid the jewels of leaves they are glittering yet."
Then are not caught by each beautiful day,
To mourn not earth's fair children, that are passing away;
All that withers on earth blooms more sweetly in heaven;
All that withers on earth blooms more sweetly in heaven.
Look up," said the father, "look up to the skies,
Hope sits on the wings of these beautiful dyes."
Alas! for the father—how little knew he,
That the words he so sparingly would best,
That the sun and the clouds—like the dew-drops of the day,
Was even then like the dew-drops dissolving away;
Oh, and was the father when low in the skies,
The rainbow again spread its beautiful dyes.
And thus he remembered the maxims he'd given,
And thought of his child of the dew-drops and heaven.

Chronology.

FROM THE PITTSBURGH "CHRISTIAN ADVOCATE."

(Continued from our last.)

AN EXAMINATION OF THE RESPECTIVE CLAIMS OF THE HEBREW, SEPTUAGINT AND SAMARITAN VERSIONS, AND JOSEPHUS.

From the preceding tables [see "Herald" of the 16th] it will be seen, that the Hebrew Bible gives 1656 years from the Creation to the Flood; the Septuagint 2242; the Samaritan Pentateuch, 1307; and Josephus, 2256. The time that elapsed from the flood to the Exodus is, according to the Hebrew Bible, 852 years; according to the Septuagint, 1738; and according to the Samaritan Pentateuch, 1447.

Josephus does not mention the age of Nahor at the birth of Terah; but allowing it to be about the same as Serug when Nahor was born, the length of time from the flood to the birth of Abraham would be about thousand years; then adding seventy-five for Abraham's age when he came into Canaan, and four hundred and thirty the time which elapsed from that event until the Exodus, we obtain 1430 years. According to Josephus, therefore, the Exodus took place about the year 1430 after the flood, and in A. M. 3857.

To reconcile these differences is perhaps impossible. Learned men have had much discussion on the subject, without arriving at any satisfactory result. Some adopt the chronology of the Septuagint, and others that of the Hebrew text. A decision, of course, must be formed upon a careful weighing of evidences on both sides. Which, then, has the preponderance of evidence in its favor?

Before entering upon a consideration of these differences, it may not be irrelevant to our subject to give a brief history of the Hebrew text, and of the Samaritan and Septuagint versions.

HISTORY OF THE HEBREW TEXT, FROM THE WRITING OF THE BOOKS OF THE OLD TESTAMENT UNTIL THE TIME OF JESUS CHRIST.

1. "We commence with the Pentateuch, concerning the earliest history of which we have more minute information than we have of the other books of the Old Testament. Previously to the building of Solomon's Temple, the Pentateuch was deposited by the side of the Ark of the Covenant, (Deut. 31: 24-26,) to be consulted by the Israelites; and after the erection of that sacred edifice, it was deposited in the treasury, together with all the succeeding productions of the inspired writers. On the subsequent destruction of the temple by Nebuchadnezzar, the autographs of the sacred books are supposed to have perished: but some learned men have conjectured that they were preserved, because

it does not appear that Nebuchadnezzar evinced any particular enmity against the Jewish religion; and in the account of the sacred things carried to Babylon (2 Kings 25: 2 Chron 36: 1; Jer. 3: 1) no mention is made of the sacred books. However this may be, it is a fact that copies of these autographs were carried to Babylon; for we find the prophet Daniel quoting the law, (Dan. 9: 11, 13,) and also expressly mentioning the prophecies of Jeremiah, 9: 2, which he could not have done if he had never seen them. We are further informed that, on the finishing of the temple in the sixth year of Darius, the Jewish worship was fully re-established, according as it is written in the book of Moses, (Exo. 6: 18,) which would have been impracticable if the Jews had not had copies of the law then among them. But what still more clearly proves that they must have had transcripts of their sacred writings during, as well as subsequent to, the Babylonian captivity, is the fact, that when the people requested Ezra to produce the law of Moses (Neh. 8: 1,) they did not entreat him to get it dedicated anew to them; but that he would bring forth the book of the law of Moses, which the Lord had commanded to Israel. Further: long before the time of Jesus Christ, another edition of the Pentateuch was in the hands of the Samaritans, which has been preserved to our time; and though it differs in some instances from the text of the Hebrew Pentateuch, yet upon the whole it accurately agrees with the Jewish copies. And in the year 285 or 286 before the Christian era, the Pentateuch was translated into the Greek language; and this version, whatever errors may be detected in it, was so executed as to show that the text, from which it was made, agreed with the text which we now have.

2. "With regard to the entire Hebrew Bible.—About fifty years after the re-building of the temple, and the consequent re-establishment of the Jewish religion, it is generally admitted that the canon of the Old Testament was settled; but by whom this great work was accomplished, is a question on which there is considerable difference of opinion. On the one hand it is contended that it could not have been done by Ezra himself; because, though he has related his zealous efforts in restoring the law and worship of Jehovah, yet on the settlement of the canon he is totally silent; and the silence of Nehemiah, who has recorded the pious labors of Ezra, as well as the silence of Josephus, who is diffuse in his encomiums on him, has further been urged as a presumptive argument why he could not have collected the Jewish writings. But to these hypothetical reasonings we may oppose the constant tradition of the Jewish church, uncontradicted both by their enemies and by Christians, that Ezra, with the assistance of the members of the great Synagogue, (among whom were the prophets Haggai, Zechariah, and Malachi,) did collect as many of the sacred writings as he could, and from them set forth a correct edition of the canon of the Old Testament, with the exception of his own writings, the book of Nehemiah, and the prophecy of Malachi, which were subsequently annexed to the canon by Simon the Just, who is said to have been the last of the great Synagogue. In this Esdrine text, the errors of the former copyists were corrected; and Ezra (being himself an inspired writer) added in several places, throughout the books of this edition, what appeared necessary to illustrate, connect, or complete them. Whether Ezra's own copy of the Jewish Scriptures perished in the pilage of the temple by Antiochus Epiphanes, is a question that cannot now be ascertained; nor is it material, since we know that Judas Maccabeus repaired the temple and

replaced everything requisite for the performance of divine worship (1 Macc. 4: 36-59,) which included a correct, if not Ezra's own, copy of the Scriptures. It is not improbable that in this latter temple an ark was constructed, in which the sacred books of the Jews were preserved until the destruction of Jerusalem, and the subversion of the Jewish polity by the Romans under Titus, before whom the volume of the law was carried in triumph, among the other spoils which had been taken at Jerusalem.

HISTORY OF THE HEBREW TEXT, FROM THE TIME OF JESUS CHRIST TO THE AGE OF THE MASORITES.

1. "As the Jews were dispersed through various countries, to whose inhabitants Greek was vernacular, they gradually acquired the knowledge of this language, and even cultivated Greek literature; it cannot, therefore, excite surprise, that the Septuagint version should be so generally used as to cause the Hebrew original to be almost entirely neglected. Hence the former was read in the synagogues: it appears to have been exclusively followed by the Alexandrine Jew, Philo, and it was most frequently, though not solely, consulted by Josephus, who was well acquainted with Hebrew, (Greek?)

2. "In the second century both Jews and Christians applied themselves sedulously to the study of the Hebrew Scriptures. Besides the Peshito, and old Syriac version, (if indeed this was not executed at the close of the first century,) which was made from the Hebrew for the Syrian Christians, three Greek versions were undertaken and completed; one for the Jews by Aquila, an apostate from Christianity to Judaism, and two for the Ebionites, or semi-Christians, by Theodotion and Symmachus.—The Hebrew text, as it existed in the East, from the year 200 to the end of the fifth century, is presented to us by Origen in his Hexapla, by Jonathan in his Targum, or paraphrase on the Prophets, and by the Rabbins in the German or Commentaries on the Misna, or Traditional Expositions of the Hebrew Scriptures. The varieties are scarcely more numerous or more important than in the version of the second century. But the discrepancies which were observed in the Hebrew manuscripts in the second, or at least in the third century, excited the attention of the Jews, who began to collate copies, and to collect various readings; which, being distributed into various classes, appear in the Jerusalem Talmud about the year 250.

3. "The state of the Hebrew text, in the west of Europe, during the fifth century, is exhibited to us in the Latin version made by Jerome from the original Hebrew, and in his commentaries on the Scriptures. From a careful examination of these two sources, several important facts have been collected."—Horne's Introduction, Am. Ed. vol. I, 200, 201

Early in the sixth century the doctors of the academy at Tiberias, in Palestine, revised the sacred text, and issued an accurate edition of it. In the accomplishment of their work, they collected into one book all the critical and grammatical observations that they could obtain, and to this book they gave the name of Masorah. The signification of the name is tradition, importing that the book consisted of observations received from others.

"The notes and criticisms of the Masorah relate to the books, verses, words, letters, vowel points, and accents. They marked the number of all the verses of each book and section, and placed the amount at the end of each in numeral letters, or in some symbolical word formed out of them; and they also marked the middle verse of each book. Further: they noted the verses where something was supposed to be forgotten—the words which they believed to be changed—the letters which they deemed to be superfluous—the repetitions of the same

verses.—The different reading of the words, which are redundant or defective—the number of times that the same word is found at the beginning, middle, or end of a verse—the different significations of the same word—the agreement or conjunction of one word with another—what letters are pronounced, and what are inverted, together with such as hang perpendicular, and they took the number of each, for the Jews cherish the sacred books with such reverence that they make a scruple of changing the situation of a single letter, which is evidently misplaced, supposing that some mystery has occasioned the alteration. They have also reckoned which is the middle letter in the Pentateuch, which is the middle clause of each book, and how many times each letter in the alphabet occurs in the Hebrew Scriptures."—Horne's Introduction, p. 201.—(To be continued.)

Heavenly Sympathy.

BY REV. JOHN COX, OF LONDON.

"Mine eye affecteth my heart."—Lam. 3: 51

Most of those whom God has hitherto employed as the heralds and instruments, and whom he has brought into special fellowship with himself, have been persons of strong feelings. Sometimes they said things not to be commended, and did things not worthy of being imitated, but generally the deep emotions of their souls were sanctified, and they had much sympathy with God, zeal for God, and concern for the welfare of their fellow-creatures. I might refer to Jacob, Moses, David, Ezekiel, Peter, and Paul, as illustrations.

But in deep feelings of the heart, and in pathetic utterance of them, none exceed Jeremiah, except him "Whose heart is made of tenderness." The weeping prophet never appeared to greater advantage than when he struck his plaintive lyre, and poured his flowing tears over the desolations of Jerusalem.—He did not exult that his own prophecies were fulfilled; he did not taunt those who had reviled him and persecuted him; but he wept over Zion's woes, and prayed for her restoration.

Jeremiah was a true philanthropist—one who aimed to do good from right principles, and who wept over woes which he could not prevent nor cure. Philanthropy is but weak and inefficient, unless grafted upon Christianity. It is a pleasing reflection that Howard was a real Christian. Writing to Dr. Stennett, he says: "Oh, sir, how many Sabbaths have I ardently longed to spend in Wild-street Chapel. God in Christ is my rock, the portion of my faith."

A true philanthropist is one whose eye properly affecteth his heart; he is the opposite of the selfish being who thinks only of his own gratification, or of the hard-hearted creature who neglects the misery around him. He does good; he gives God the glory; and mourns that he can do no more.

In what sense should our eyes affect our heart? It is very important, in commencing another year, to have our eyes properly employed, and our hearts rightly affected. The eye and the heart are very frequently referred to in God's word; and whether we consider them physically, mentally, or morally, they are full of interest. But we leave the two former to the physiologist and metaphysician, or only refer to them in these points of view, to illustrate the latter.

The eye of faith should survey God's remedy, until the heart is affected to repentance and love. If we would see heaven's saving object, we must look where it is to be found, even to God's revelation and testimony. No one looks into a deep mine to see the sun rise,

nor should we look into ourselves for help and comfort. Christ is God's saving object; he is fully revealed in the word, and we are encouraged to look unto him and be saved.—We must not, while looking at Christ, give heed to Satan's testimony concerning him, and against ourselves; but consider what God testifies concerning the cross, if we would be saved and sanctified by it. Then shall we look and mourn, Zech. 12:10; look and realize everlasting life, John 6:40; and the heart, late sensual and dead, shall burn with penitence, and glow with affection.

The eye of gratitude should affect the heart to resignation and devotedness. As we look upon our mercies, our hearts should say: "What shall I render to the Lord for all his benefits towards me?" His mercies should stir us up to present our persons as living sacrifices. The eye of retrospection should affect the heart to humility. God not only requires a devoted heart, but a humble one, and there is enough in our past history, if rightly considered, to produce this. The eye of hope should affect the heart to joy. If we are looking for that blessed hope, even the glorious appearing of the Saviour, we should rejoice at the thought of seeing him as he is, and being for ever like him.

But the example before us refers chiefly to the eye of observation, which, if used aright, will affect the heart to pity for our fellow-creatures, and zeal for God. Sinners are passing heedlessly down the stream of time to the gulf of perdition. The church is not half awake, either to her privileges or her obligations. She has a glorious inheritance to enjoy, and a great work to do, and what we want is the *heart properly affected*. Then shall we follow hard after God, and prosecute his work with vigor.

To promote this desirable state of feeling, let us seriously consider where we are, and what is around us. The prophet's heart was deeply affected by what his eyes saw, and so would ours be, if we earnestly and prayerfully considered the condition of the world and the state of the church. Jeremiah was sitting among the ruins of things sacred and magnificent, when he uttered this exclamation. This also, though in a different way, is our case. Creation, compared with what it once was, is a ruin, it groaneth under the curse. The world is strewn with the ruins of palaces, cities, empires, and temples. Man, too, once the temple of Deity, is a fearful, hideous ruin. How many churches, once flourishing, have been ruined by error and sin, and how many are now decaying under the influence of the dry rot of formality, or the damps of worldliness. "O Lord, revive thy work in the midst of the years; in the midst of the years make known; in wrath remember mercy."

These are the dark shades of the picture: there is a light spot which attracts the gaze of angels, and engages the sympathy and help of the Almighty. A noble building, a holy temple for God is rising amidst the ruins. There the deepest contrivances of wisdom, the noblest operations of power, and the richest gifts of love which the universe can exhibit, are to be seen. This is the Lord's doing, and it is marvellous in our eyes. Blessed are the eyes that see these things; and blessed are those whose hearts are affected to build in the temple of the Lord, and who are willing to be his instruments in this great work.

What are the evidences that our eyes have properly affected our hearts? Some see much; and are little affected. The Israelites saw God's works forty years; but it is testified that they hardened their hearts?

They looked on miracles and mercies till their hearts were changed into adamant; and God has written upon it in ever-enduring characters, "I swear in my wrath, that they should not enter into my rest." Let us read that inscription, and beware of unbelief. The Jews in our Lord's time saw his miracles; yet their hearts were unaffected, and the Redeemer witnessed of them, "Ye have seen and hated both me and my Father." Balaam saw the vision of the Almighty, but his heart still clung to mammon. The Samaritan lord saw with his eyes the prophecy of Elisha made good, and perished for his unbelief; and we are told that in like manner many will wail and despair, when they see sinners whom they despised, "sitting down with Abraham, Isaac, and Jacob, in the kingdom of heaven, and themselves thrust out."

There will be deep feeling enough another day. O to possess deep feeling now! There can be no real religion without emotion; but all religious emotions are not spiritual and di-

vine. Many, alas! are transient and delusive; they stir the soul, but do not elevate it.—When the heart is properly affected by what the eye sees, there will be a blessed influence on the heart itself. It will rise to God, and rest in God. There will also be a reaction of the heart upon the eye. The heart will guard, guide, and employ the eye. The tongue will likewise be influenced to plead with God, and for God. The hands will be lifted up to God's commandments, and opened to distribute his bounty, while the feet will run in the way of God's commandments, when he has enlarged the heart.—Ps. 119:32. In a word, the character will be transformed by the renewing of the mind, which is brought about by beholding in the gospel mirror the glory of the Lord. Cor. 3:18.

The connexion between the eye and the heart was, is, and ever will be, perfectly exhibited in our best friend. Jesus looked upon our world of misery, and said "Lo, I come to do thy will."

"With pitying eyes the Prince of grace,
Beheld our hapless grief;
He saw, and—O amazing love!—
He ran to our relief."

He possessed a heart full of infinite tenderness. His eye was ever employed. He never averted his gaze from human misery, nor withheld his sympathy from it. He saw the multitudes; he had compassion on them; taught them many things, and by a wondrous miracle supplied their temporal wants. He saw the widow of Nain weeping over the wreck of her earthly joy; he had compassion on her, dried her tears, and restored her loved one. He saw the leper, touched him, and healed him. Thus through life his eye affected his heart; and his heart moved his hand to work miracles of love, his feet to go on errands of mercy, and his tongue to utter words of comfort. In death he saw only our misery, God's glory, and his own joy; and these affected his heart to endure the Cross, to bear our burdens of sin, suffer the curse of God, and pour out his soul unto death. Now seated in glory, he sees all his people; he has the most intimate knowledge of their trials, sorrows, and temptations; and his heart is moved to pity them, he "being touched with a feeling of their infirmities." What a rich source of comfort is here for the afflicted saint, what a bright example for all the people of God.

How earnest should we be in prayer that we may be conformed to Jesus. Only the Spirit of Christ can enable us to see, feel, and act like him. And does he not counsel us to buy of him eye-salve that we may see? and will he not answer the prayer which wisdom has provided, "Turn away mine eyes from beholding vanity, and quicken me in thy way?"

Yet a little while, and it will be with the saint according to his utmost desire,

"I shall behold thy blissful face,
And stand complete in righteousness."

How sweetly will the heart be affected, when nothing but glory meets the eye. Then God will be all in all, and the heart shall be full of God. His manifested character will be the science of the glorified intellect, and his communicated blessedness the portion of the perfectly sanctified heart. Then shall the soul enter upon the eternal possession of all contained in that wondrous declaration, "Blessed are the pure in heart, for they shall see God." Till then, may the holy mourners' portion be ours,—"Blessed are they that mourn, for they shall be comforted."

A Hiding-Place from the Storm.

The chamber in which I now write, overlooks a quiet harbor in one of the islands of Southern New-England. It is landlocked on every side. The close of the day approaches. Outside the harbor, the waves are running high, for the wind is in fierce action, and the roar of the tempest is heard as it rages on the great and wide sea. I look from my window upon the scowling storm abroad, and then upon the quiet haven within. *Yonder* roll the giant waves, and dash with fearful fury. *Here* the sailor boy's mimic ship may float in safety.

I love to see that bold headland run out yonder into the fierce sea, and presenting its rocky side to old ocean, seems to say, "Frown, and roar, and dash upon me as you will, but the quiet waters of this peaceful haven you shall not disturb."

I see through the gloom of the storm, one vessel after another trimming the little sail they are able to carry, and guiding the helm so as to reach this place of safety. One after another they run in through the narrow pass, furl the sail, drop the anchor, and all is safe.

Here is a whole fleet, that in a few hours past, have sought this refuge, and now in security seem to say, "Roar and rage to your liking, old ocean, you cannot reach us here."

While gazing on the scene, I thought of men, as they are making the great voyage of life. How much in the depraved passions of their own bosoms—how much, in the temptations, excitements, trials, and disappointments of life, to toss them to and fro, like the vessels I see yonder, driven fiercely by the storm.—Whose experience has not often caused him to compare his soul to the "troubled sea?"

But I see here and there a voyager striking out from the path of the storm, and hastening to a shelter. There is a quiet haven; one where every soul, wishing for repose and safety, can find it, to full satisfaction.

And when I name the Saviour, the whole story is told. Sinful passions, like angry waves, toss and trouble the spirit. But the Saviour can rebuke them, as he once did the tempest, and they will die. Sore temptations and trials, like fierce storms, buffet the soul.—But what a refuge from them all is the bosom of infinite Love!

The morning has come, and I am looking once more from the window of my chamber.—All the frowns, fury, and darkness of the storm are past. The quiet harbor lies stretched out before me, smooth as a polished mirror. The beams of the new rising sun are falling upon it in their glory. One after another of the vessels that had sought shelter here, are now preparing to leave their refuge for the open sea. The merry sound of "Yo, heave O," reaches me from every quarter of the harbor.—Sail after sail is hoisted to the favoring breeze. One anchor after another "comes home,"—and the smaller and the larger craft slowly take their way out of the harbor. An hour has gone, and not one of those who came here for shelter now remain. They found quiet haven as long as one was needed, and have spread their snow-white wings to the breeze, and are hastening forth to complete their voyage.

So amid the storms of this life—its temptations and its sorrows—the believer in Christ having found in him a shelter from the passing tempest, goes cheerfully on again, as the storm subsides, refreshed by the repose the soul had found in him, and the better fitted thereby for all future scenes. "He is the shadow of a great rock in a weary land; an hiding-place from the storm, a covert from the tempest."—Blessed is the man that seeks such a refuge amid the perils and sorrows of life; and he shall be the man who shall make a prosperous voyage over the sea of probation, and drop his anchor at last in the peaceful haven above.—*American Messenger.*

Christian Usefulness.

In every true subject of the kingdom of God this forms a prominent trait of character. While trouble, sorrow, need, sickness, and other adversity are around him, he cannot shut himself up in self-congratulation. The Gospel has taught him a lesson of universal philanthropy. His sphere may be contracted, and little may be in his power to effect, but the desire of usefulness will be the same, and according to his ability will he be by it distinguished. Justly may it be said of Christian principle as the poet erroneously sang of self-love. It

"Serves the mind to wake."

As the small pebble stirs the peaceful lake; The centre moved, a cicle straight succeeds, Another still, and still another spreads; Friend, parent, neighbor, first it will embrace, His country next, and next the human race."

We seldom, if ever, see a Christian remarkable for a heavenly deportment, without, at the same time, witnessing the good it has affected. These brightest patterns of excellence, which, among the people of God, are as gems of peculiar value, not only to adorn the church, but bring with them a rich harvest of subjects to their king. A life of devoted Christian usefulness is in truth the most powerful argument in favor of religion, and it may be laid down as an axiom that it is not so much what we *say*, as what we *do* that will produce the greatest efficacy upon the heart of another. The first objects for whose benefit the Christian feels a solicitude and puts forth his efforts, will be those who are related to him, or among whom his lot is cast. But the tide of his charity is limited only by space; his desire to be useful bounded by the earth's extent; and he will be ready always to give his countenance and support to every proper scheme which is calculated to bring "glory to God," and to disseminate "peace and good will" among men. We may

appeal on this point to the world, and without fear of refutation, ask, *Is it not so?* Do we not see all in whom pure and undefiled religion dwells, anxious to spread its sacred truths from pole to pole, and in numberless instances willing "to spend and be spent" in a cause so noble? It cannot be otherwise. The desire of usefulness dwells in the Christian's heart, grows with his growth, and increases as he attains to more elevated heights of piety. He is indeed a lover of men in the most genuine sense of the term; and to see the name of Jesus glorified, and his fellow-men sanctified through his own or another's instrumentality, is the source of unfeigned delight to his soul.

Visit the abodes of penury and wretchedness, and there inquire whose footsteps have approached, bringing with them sympathy and relief. Ask where do tears flow with which the believer is not ready to mingle his own.—To whom do the needy with the most confidence bring their tale of woe, or the wounded in spirit pour forth their sorrows? To the selfish worldling, or to him in whom a life of godliness is manifest, and whose conduct bears evidence that the precepts of the gospel have softened his heart and opened his hands?—What others feel, is, in a degree, by the Christian transferred to himself; and to relieve bodily or mental suffering, or to comfort them that mourn, is to him the sweetest solace. Usefulness is thus stamped upon the character, and accompanies it through life. Treading in the steps and imbibing the spirit so conspicuous in their divine Master, his people are the honored medium by which the glorious Gospel of the blessed God are handed down unimpaired from former to later ages. Whether at home or abroad, in the settled habitation or the summer retreat, they have one single aim; it is to promote the cause of Christ in the world, to lighten the ills of this earthly pilgrimage, and to bring sons and daughters to glory. Redeemed of the Lord! with united accents they accord to the rule, "it is more blessed to give than to receive;" and in *being useful*, in constantly doing something for Him who has done all for our sakes, they verify in their own experience the truth, that "wisdom's ways are ways of pleasantness, and all her paths are peace."

A Model Preacher.

No person could attend the ministry of the Rev. D. Stoner, either regularly or occasionally, without being struck with his incessant solicitude to do good. Every other consideration was swallowed up in this. "His prayer," remarks Dr. M'Allum, "was, 'Never may I preach one useless sermon,' and the sermon under which believers were not strengthened, or sinners awakened, was, he thought, a useless one. With all his heart, soul, mind, and strength, he aimed at usefulness; and especially at awakening, quickening, and informing the conscience; and that not merely in the application of his discourses, but throughout the whole of them, from the commencement to the close. The sword he wielded was of keen edge from the hilt to the point. There was a certain peculiarity in his sermons. At the close of a paragraph, he would utter a petition suited to the tenor of it. After describing holiness in any of its beauties, for instance he would exclaim, 'The Lord sanctify each of us!' Or, after describing the displeasure of God in any of its frowns, he would pray, 'The Lord save us from the wrath to come!' Knowing the terrors of the Lord, he persuaded men; and preached as one who had death and judgment, heaven and hell, full in his eyes; as if this was the latest and only opportunity of winning trophies to redeeming power, and of plucking brands from the burning. The thought of self entirely disappeared in the great business of delivering his message, and gaining attention to it. In his pulpit appearances, there was no one thing which could be mistaken as indicating a theorist, or a feeling of the honor that cometh from man. On the contrary, he labored instantly, like one overwhelmed with the conviction that souls were now perishing, and that this was the only day of salvation. The hearer was never allowed to think of the preacher, or of the composition; all his thoughts and concerns were forced in upon himself; and he went away saying, not 'What a great sermon have I heard!' but, 'God be merciful to me a sinner!' Appeal following appeal lightened upon the conscience, revealing at once the darkness and the light; the strong man trembled to be dispossessed of his goods; but bolt succeeded bolt, till the building was shaken from the foundation to the corner-stone. To

appearance, he put all his strength into every sermon. Spiritual profit, the utmost profit, and present profit, was the thing aimed at, and by the blessing of God secured the most, by his sermons. The ruling passion, the ceaseless spring, the vehement thirst of his soul was to do good. The zeal of the Lord ate him up; it was a torrent on his lips; for the mouth of the just is a well-spring of life. When there was a prospect of doing good, he conferred not with flesh and blood; for he loved the Lord with all his strength; and hence, after preaching thrice, and travelling in the country, he often spent some hours in prayer-meeting; engaging in prayer, in exhortation, and in praise. His zeal was not mere excitement; it was a stream whose strength is not in its current merely, but in its volumes of water."—"In the sermons I heard from him," remarks Mr. Clegg, "there was no appearance of design to preach in a learned, eloquent, or eccentric manner; but to pour out, as rapidly as possible, a torrent of divine truth into the heads and hearts of his hearers; and then to direct it in various streams to their different characters and consciences; commonly concluding his numerous applications with a fervent prayer to God, that he would make his work effectual to the salvation of his people.—In short, whether he preached in aid of missions, chapels, or Sunday schools, he seemed to aim directly at the great object of his ministry,—to 'turn his hearers,' at the time he addressed them, 'from darkness to light, and from the power of Satan unto God.' His preaching had not only a tendency to do good to sinners and private Christians, but also to ministers of the Gospel. It was scarcely possible for them to hear him without feeling the vast importance of a faithful ministry, and forming purposes to be more urgent in the great work of winning souls."

ENTIRE CONSECRATION AND THE TRIAL OF IT.—"Of abandonment, or entire consecration to God in all things. But this cannot be done without the principle of abandonment; by which I mean that act in which we resign, abandon, or consecrate ourselves, entirely to God. To abandon ourselves, or to consecrate ourselves to God, is to leave ourselves entirely in his hands. Those who are consecrated, have given their own wills into the keeping of God's will. They renounce every particular inclination as soon as it arises, however good it may appear, and however good it may really be in itself considered, in order that they may stand in perfect indifference with respect to themselves, and only desire, choose, and will that which God himself wills. Such a soul is resigned in all things, whether for soul or body, whether for time or eternity; by leaving what is past in oblivion; by leaving what is to come to the decision of Providence; and by devoting to God, without any reserve, the present moment; a moment which necessarily brings with it God's eternal order of things, and in every thing, excepting sin, is a declaration to us of his will, as certain and infallible as it is inevitable and common to us all. Abandonment, or entire consecration, cannot exist without strong faith. None can do this but those who believe."

Of the test, or trial of consecration. Our abandonment, or entire consecration to God, is a matter of so much consequence, that God will not fail to give us opportunities to try or test, whether it be a true one or not. No man can be wholly the Lord's, unless he is wholly consecrated to the Lord; and no man can know whether he is thus wholly consecrated, except by tribulation. That is the test.—To rejoice in God's will, when that will imparts nothing but happiness, is easy even for the natural man. But none but the renovated man, none but the religious man, can rejoice in the divine will when it crosses his path, disappoints his expectations, and overwhelms him in sorrow. Trial, therefore, instead of being shunned, should be welcomed as the test, and the only true test of a true state.—Beloved souls! there are consolations which pass away; but ye will not find true and abiding consolation except in entire abandonment, and in that love which loves the cross. He who does not welcome the cross, does not welcome God."—Madame Guyon.

Those do not truly nor acceptably repent or reform, who only part with the sins they lose by, but continue their affection to the sins they get by.

The way to increase what we have is to use it; to him that so hath shall be given. It is not hoarding the talents, but trading with them, that doubles them.

Primitive and Modern Preaching;

or,

THE PRACTICAL TENDENCY OF THE DOCTRINE OF THE COMING AND KINGDOM OF CHRIST.

(Concluded.)

TO MODERATION AND SOBRIETY.

"Let your moderation be known unto all men: The Lord is at hand."—Phil. 4: 5.

"Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."—1 Pet. 1: 13.

TO MINISTERIAL FIDELITY AND DILIGENCE.

"Who is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his Lord, when he cometh, shall find so doing."—Matt. 25: 26.

"For what is our hope or joy, or crown of rejoicing? Are not ye in the presence of our Lord Jesus Christ at his coming?"—1 Thess. 2: 19.

"I give thee charge in the sight of God, who quickeneth all things, and before Jesus Christ, who before Pontus Pilate witnessed a good confession, that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ."—1 Tim 6: 13, 14.

"I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine."—2 Tim. 4: 1, 2.

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as lords over God's heritage; but being ensamples to the flock: and when the chief Shepherd shall appear, ye shall receive crown of glory that faileth not away."—1 Pet. 5: 1-4.

AGAINST CENSORIOUSNESS.

"Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts:—and then shall every man have praise of God."—1 Cor. 4: 5.

TO CHECK IMMODERATE SORROW UNDER BEAVERMENTS.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent (go before) them that are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we, which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore, comfort one another with these words."—1 Thess. 4:13-18.

Such are the practical uses to which the doctrine of the Second Advent is applied in the New Testament by the Lord Jesus Christ, and the inspired apostles. It is made the reason for our repentance, love to the Saviour, love to his people, obedience and holiness, benevolence, watchfulness, patience, sobriety, fidelity, charity, and submission. We may now ask, To what similar uses is the doctrine of the kingdom applied by the same authorities? and the answer is, they make it the reason, or ground

FOR REPENTANCE.

"Repent ye; for the kingdom of heaven is at hand."—Matt. 3: 2.

FOR FAITH.

"The time is fulfilled; and the kingdom of God is at hand: repent ye, and believe the gospel."—Mark 1: 15.

FOR REGENERATION.

"Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."—John 3: 3, 5.

"Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—John 3: 3, 5.

FOR HOLINESS IN GENERAL.

"Know ye not that the unrighteous shall not inherit the kingdom of God. Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."—1 Cor. 6: 9, 10; Eph. 5: 5.

"Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, sedition, heresies, envyings, murders, drunkenness, revilings, and such like: of the which I tell you before, as I have also told you in time past, that they who do such things shall not inherit the kingdom of God."—Gal. 5: 19, 20.

"Wherefore we, receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably, with reverence and godly fear."—Heb. 12: 28.

"Ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."—Grieve not (therefore) the Holy Spirit whereby ye are sealed unto the day of redemption."—Eph. 1: 13, 14, and 4: 30.

"Walk worthy of God, who hath called you unto his kingdom and glory."—1 Thess. 2: 12.

PARTICULAR GRACES EXCITED—OBEDIENCE TO GOD.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."—Matt. 7: 21.

OBEDIENCE TO PARENTS.

"Children obey your parents in the Lord: for this is right. Honor thy father and thy mother; (for this is the first commandment with promise) that it may be well with thee, and that thou mayest live long on the earth."—Eph. 6: 1-3.

HUMILITY.

"Hearken, my beloved brethren; Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor."—James 2: 5, 6.

MEEKNESS.

"Blessed are the meek; for they shall inherit the earth."—Matt. 5: 5.

PATIENCE.

"Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven."—Matt. 5: 10.

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly, that they seek a country."—"Let us go forth therefore unto him, without the camp, bearing his reproach. For here we have no continuing city, but we seek one to come."—Heb. 11: 13, 14; 13: 13.

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke 12: 32.

PERSEVERANCE.

"But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."—Matt. 6: 33.

"And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father: and I will give him the morning star."—Rev. 2: 26-28.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father on his throne."—Rev. 3: 21.

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son."—Rev. 21: 7.

"If we suffer, we shall also reign with him."—2 Tim. 2: 12.

DILIGENCE.

"Nevertheless we, according to his promise, (Isaiah 65: 17) look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless."—2 Pet. 3: 13, 14.

THANKFULNESS.

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."—Col. 1: 12, 13.

PRAYER.

"And he said unto them, when ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth."—Luke 11: 2.

These passages show us, how important the doctrine of the coming and kingdom of Christ was, in the judgment of the Lord Jesus Christ, and in that of His inspired apostles. It was made the ground of repentance, faith, regeneration, holiness, constancy, diligence, and every Christian duty and virtue. It is found in their discourses and epistles, and is made prominent as the great and primary scheme; and the whole of Christian duty and hope is expressed in a sentence, "Walk worthy of God, who hath called you to His kingdom and glory." Sinners were taught that He, who had redeemed them with his precious blood, and was then exalted by the right of God to be a prince and a Saviour, was appointed to return to the world, which he had redeemed, and judge it, and govern it for ever: and in order that they might not perish under His displeasure, they were called upon to repent and believe the gospel. Believers were taught, that while their Saviour was absent from the earth, they were required to be faithful witnesses for Him, throughout the earth; and diligent servants, employing for His glory the spiritual and temporal endowments with which He had endowed them. Persecuted Christians were taught that patient fidelity to Him, while they were called to bear his reproach and suffer for His sake, would be rewarded with a share of the dignities of His kingdom. Faithful ministers were taught, that at their Lord's return to take the kingdom, their faithfulness would be rewarded with dignity and felicity, differing not in kind, but only in degree and measure from the dignity and felicity of their Lord. And the joyful note was sounded, that our ruined world should be restored to its first estate, and the whole creation delivered from the bondage of corruption. Thus a definite object of hope was placed before the mind of the believer in Christ, and while he was laboring and suffering in the service of his Saviour, he saw before him the great reward. He knew that the kingdom of God must come, and be established on the earth; and he also knew, that prior to the establishment of that kingdom, his Lord would appear in glory to raise and change his faithful people, and to prepare them for the glory of that kingdom. The consequence of being thus taught was, they could say with literal truth, "For our conversation (citizenship) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself."

"I now earnestly beseech the reader, especially if he be a minister of the Gospel, to seriously consider if the general style of preaching is consistent with the word of God in this matter. Alas! it will be found, I fear, that the wisdom of man has too commonly substituted its own inventions for the wisdom of God. I grant that to the natural man an object of sense may appear better suited to exercise a practical influence, than an object of faith; and therefore, that to press home upon the thoughtless the certainty of death, of the truth of which event they have daily evidence, may seem a more likely method of awakening sinners, than to plead an Advent and a Resurrection. But to act thus is purely inconsistent in the spiritual man, who is a minister of the Gospel that especially addresses itself to the eye of faith; and a ministry thus conducted must be proportionably less fruitful, than one which more implicitly relies on what is written."

Other reasons might be adduced for the purpose of impressing upon the Christian reader the importance of being regulated in his faith and hope by the word of God, and not by the wisdom of men. The loss of property, health, and friends, in the present life, is a serious thing; but these, by the divine blessing, may be recovered. But should we lose the heavenly kingdom, the loss will be irreparable. The Jews lost it through prejudice and unbelief; and we are in danger of losing it by the same means. Their religious teachers caused them to err, and fearful were the consequences; our religious teachers do not for the

most part preach the Gospel of the kingdom, but substitute for it the fabrication of the Rev. Daniel Whitby, D.D., which was published to the world about a hundred and forty years ago. Let us take care lest they mislead us, and cause us at last to cry in vain, "LORD, LORD, OPEN UNTO US."

I am, my dear sir, your fellow laborer,
OMICRON.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!"

BOSTON, SATURDAY, JUNE 20, 1849.

Interpretation of Symbols, Figures, &c.

(Continued from our last.)

THE SECOND TRUMPET.

"And the second messenger sounded, and it was as if a great mountain burning with fire were cast into the sea: and the third part of the sea became blood: and the third part of the living creatures in the sea died: and the third part of the ships were destroyed."—Rev. 8: 8, 9.

A mountain is different from a tornado, and must symbolize a united, compact, organized body of invaders. A volcano would thus symbolize a government terrible and destructive to those around it. The sea is a body of water; and waters are explained in Rev. 17: 7, as symbolizing peoples, multitudes, nations, and tongues. The casting of the mountain into the sea, must then symbolize the entrance into, and the establishment in the Roman empire of a government from without, impelled by an irresistible agency. "And such," says Mr. LORD, "most conspicuously were the Vandals under GENSERIC, who, forced from their native land by the Huns, passed through France and Spain into Asia, conquered the Carthaginian territory, established an independent government, and thence through a long period harassed the neighboring islands, and the Mediterranean shores, by predatory and devastating incursions," &c.—Ex. Apoc. p. 98. The ships and fish would necessarily symbolize agents, having a relation to the Roman sea, analogous to their relation to the literal sea: the cities and inhabitants of the empire. We quote from Dr. KIRK:

About ten months before the sack of Rome by the Goths, "the gates of Spain,—the passes of the Pyrenees,—were treacherously betrayed to the public enemy. The consciousness of guilt, and the thirst of rapine, prompted the mercenary guards of the Pyrenees to desert their station; to invite the arms of the Suevi, the Vandals, and the Alarics; and to swell the torrent which was poured with irresistible violence from the frontiers of Gaul to the sea of Africa."—Gibbon.

In the year 427, Boniface, the governor of Africa, having revolted against the emperor, "despatched a trusty friend to the court, or rather camp, of Gonderic, king of the Vandals, with a proposal of a strict alliance, and the offer of an advantageous and perpetual settlement. The vessels which the Vandals found in the harbor of Carthagena might easily transport them to the isles of Majorca or Minorca, where the Spanish fugitives, as in a secure recess, had vainly concealed their families and their fortunes. The experience of navigation, and, perhaps, the prospect, encouraged the Vandals to accept the invitation which they received from Count Boniface; and the death of Gonderic served only to forward and animate the bold enterprise. In the room of a prince, not conspicuous for any superior powers of the mind or the body, they acquired his bastard brother, the terrible Genseric; a name which, in the destruction of the Roman Empire, deserved an equal rank with Alaric and Attila."—Gibbon.

The historian, having amply illustrated the first trumpet, thus furnishes, or rather holds forth in each hand, a key to the second and the third. After the storm of hail and fire had ceased, the burning mountain was soon seen to arise; and the terrible Genseric appeared, whose name deserves an equal rank with the names of Alaric and Attila, in the destruction of the Roman empire; or, in other words, who, as well as they, obeyed the trumpet that summoned each to the separate work of destruction, preparatory to the sounding of the fourth trumpet, or extinction of the western empire.

In the year 429, Genseric, with fifty thousand effective men, landed on the shores of Africa: "the Vandals, who, in twenty years, had penetrated from the Elbe to Mount Atlas, were united under the command of their warlike king, and he reigned with equal authority over the Alarici, who had passed within the term of human life, from the cold of Scythia to the excessive heat of an African climate."

His band of barbarians formed but the nucleus of a growing power, which soon swelled into the magni-

tude, and assumed the likeness, of a burning mountain. "His dexterity, and the discontents of Africa, soon fortified the Vandal powers by the accession of numerous and active allies. The ports of Mauritania, which border on the great desert and the Atlantic Ocean, were filled with a fierce and untractable race of men, whose savage temper had been exasperated, rather than reclaimed, by their dread of the Roman arms. The Moors, regardless of any future consequences, embraced the alliance of the enemies of Rome; and a crowd of naked savages rushed from the woods and valleys of Mount Atlas to satiate their revenge on the polished tyrants, who had injuriously expelled them from their native sovereignty of the land.

"The long and narrow tract of the African coast, was filled with frequent monuments of Roman art and magnificence. On a sudden, the seven fruitful provinces, from Tangiers to Tripoli, were overwhelmed by an invasion of the Vandals. The Vandals, where they found resistance, seldom gave quarter; and the deaths of their valiant countrymen were expiated by the ruin of the cities under whose walls they had fallen. The calamities of war were aggravated by the licentiousness of the Moors, and the fanaticism of the donatists. The maritime colony of Hippo, about two hundred miles westward of Carthage, had formerly acquired the distinguished epithet of *Regius*, from the residence of Numidian kings: some remains of trade and populousness still adhere to the modern city, which is known in Europe by the corrupted name of Bona. The city of Hippo was burnt by the Vandals. The loss of a second battle irretrievably decided the fate of Africa. And Carthage was at length (in the year 439) surprised by the Vandals, five hundred and eighty years after the destruction of the city and republic by the younger Scipio.

"The Vandals and Alarici, who followed the successful standard of Genseric, had acquired a rich and fertile territory, which stretched along the coast from Tangiers to Tripoli; but their narrow limits were pressed and confined on either side by the sandy desert and the Mediterranean. The discovery and conquest of the black nations that might dwell beneath the torrid zone, could not tempt the rational ambition of Genseric; but he cast his eyes towards the sea: he resolved to create a new naval power, and his bold enterprise was executed with steady and active perseverance. The woods of Mount Atlas afforded an inexhaustible nursery of timber; his new subjects were skilled in the art of navigation and ship-building; he animated his daring Vandals to embrace a mode of warfare which would render every maritime country accessible to their arms; the Moors and Africans were allured by the hope of plunder; and, after an interval of six centuries, the fleet that issued from the port of Carthage, again claimed the empire of the Mediterranean. The success of the Vandals, the conquest of Sicily, the sack of Palermo, and the frequent descents on the coast of Lucania, awakened and alarmed the mother of Valentianian, and the sister of Theodosius," &c.—Gibbon.

Unlike the storm of hail and fire, which consisted of various elements, the great mountain was a single, or individual object, and was the symbol of Genseric alone, or of the destruction which he wrought along the whole coast of Africa, and on the fleets of Rome.

The maritime colonies of Rome in Africa were for ever separated from the empire. The ports from which three thousand and two hundred vessels are said to have issued, in a previous revolt against Rome, were all finally reduced to the sway of Genseric, A.D. 439: a great part of the commerce and naval power of Rome was thus extinguished: its revenues and maritime supplies, as chiefly derived from Africa, ceased; a line of coast extending to ninety days journey, formed no longer a part of the Roman Empire; the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died: and, lastly, it is said, the third part of the ships were destroyed.

"The naval power of Rome was unequal to the task of saving even the imperial city from the ravages of the Vandals. Sailing from Africa, they disembarked at the port of Ostia, and Rome and its inhabitants were delivered to the licentiousness of Vandals and Moors, whose blind passions revenged the injuries of Carthage. The pillage lasted fourteen days and nights; and all that yet remained of public and private wealth, of sacred or profane treasure, was diligently transported to the vessels of Genseric. In the forty-five years that had elapsed since the Gothic invasion, the pomp and luxury of Rome were in some measure restored, and it was difficult either to escape or to satisfy the avarice of a conqueror, who possessed leisure to collect, and ships to transport the wealth of the capital."—Gibbon.

After Genseric had secured the empire of the Mediterranean, the emperors of Rome and of Constantinople, strove in vain to dispossess him of his power. Majorian, unable to defend "the long extended coast of Italy from the depredations of a naval war," made great and strenuous preparation for the invasion of Africa, and a fleet was constructed to transport his army.

"The woods of the Apennines were felled; the arsenals and manufactures of Ravenna and Misenum were restored; Italy and Gaul vied with each other in liberal contributions to the public service: and the imperial navy of three hundred long galleys, with an adequate proportion of transports and smaller vessels, was collected in the secure and capacious harbor of Carthage in Spain. But Genseric was saved from impending and inevitable ruin by the treachery of some powerful subjects, envious or apprehensive of their master's success. Guided by their secret intelligence, he surprised the unguarded fleet in the bay of Carthage: many of the ships were sunk, or taken, or burnt, and the preparations of three years were destroyed in a single day.

"Italy continued to be long inflicted by the incessant depredations of the Vandal pirates. In the spring of each year they equipped a formidable navy in the port of Carthage; and Genseric himself, though in a very advanced age, still commanded in person the most important expeditions. His designs were concealed with impenetrable secrecy till the moment he hoisted sail. When he was asked by his pilot, what course he intended to steer—"Leave that determination to the winds," replied the barbarian, with pious arrogance—"they will transport us to the guilty coast whose inhabitants have provoked the divine justice."—The Vandals repeatedly visited the coasts of Spain, Liguria, Tuscany, Campania, Leucania, Brutum, Apulia, Calabria, Venetia, Dalmatia, Epirus, Greece, and Sicily; they were tempted to subdue the island of Sardinia, so advantageously placed in the centre of the Mediterranean, and their arms spread desolation or terror from the column of Hercules to the mouth of the Nile. In the treatment of his unhappy prisoners, he sometimes consulted his avarice, and sometimes his cruelty: he massacred five hundred noble citizens of Zante, or Zythnos, whose mangled bodies he cast into the Ionian sea."—Gibbon.

A last and desperate attempt to dispossess Genseric of the sovereignty of the sea, was made in the year 468, by the emperor of the east.

"The whole expense of the African campaign amounted to the sum of one hundred and thirty thousand pounds of gold, about five millions two hundred thousand pounds sterling. The fleet that sailed from Constantinople to Carthage, consisted of eleven hundred and thirteen ships, and the number of soldiers and mariners exceeded one hundred thousand men. The army of Heracius, and the fleet of Marcellinus, either joined or seconded the imperial lieutenant. The wind became favorable to the designs of Genseric. He manned his largest ship of war with the bravest of the Moors and Vandals, and they towed after them many large barks filled with combustible materials. In the obscurity of the night these destructive vessels were impelled against the unguarded and unsuspecting fleet of the Romans, who were awakened by a sense of their instant danger. Their close and crowded order assisted the progress of the fire, which was communicated with rapid and irresistible violence; and in the noise of the wind, the crackling of the flames, the dissonant cries of the soldiers and mariners, who could neither command nor obey, increased the horror of the nocturnal tumult. Whilst they labored to extricate themselves from the fireships, and to save at least a part of the navy, the galleys of Genseric assaulted them with temperate and disciplined valor; and many of the Romans who escaped the fury of the flames were destroyed or taken by the victorious Vandals. After the great failure of this expedition, Genseric again became the "tyrant of the sea," the coasts of Italy, Greece, and Asia were again exposed to his revenge and avarice. Tripoli and Sardinia returned to his obedience; he added Sicily to the number of his provinces; and before he died, in the fulness of years and of glory, he beheld the final extinction of the empire of the west."—Gibbon.

The fulness of the comment needs nothing to complete it but a repetition of the text. "And the second angel sounded, and as it were, a great mountain burning with fire was cast into the sea; and the third part of the sea became blood: and the third part of the creatures which were in the sea, and had life, died: and the third part of the ships were destroyed."—(To be continued.)

Editorial Correspondence.

Becket, June 12th, 1849.

BRO. BLISS.—After leaving the office, I took the cars for Worcester, and was unexpectedly and happily joined by Bro. EDWIN BURNHAM on the way, at Westboro'. On our arrival, we took tea with Bro. NEEDHAM, whom we found well, with his family, and pleasantly situated in his new field of labor. In the evening we preached to a good audience, mostly members of the church, who appeared deeply interested. We gave them a discourse on the duty of "Girding up their loins," both in reference to their faith, and to the work assigned to us by Providence. It was well received. We hardly ever had a better season in Worcester. We found that Bro. NEEDHAM was well received in his new field of labor, and prospects of usefulness are before him. The church here have had a long trial, but they have lost nothing by patiently waiting for God to supply them with an under shepherd.

On the morning of the 12th, Bro. BURNHAM having concluded to attend and assist us in the camp-meeting, we took the cars for this place, where we arrived about 4 o'clock. We found a few brethren present. Excellent arrangements had been made by the committee for the meeting. At 6 o'clock we had our first meeting, which was of an encouraging character.

June 13th.—This morning we assembled again in the beautiful grove, with an increased congregation. Bro. HINES gave a discourse on the evidence of the truth of the Bible. 2. The literal interpretation, in reference to the Second Advent and Kingdom of God. 3. The nearness of that event. He then laid open and enforced the duties and responsibility of Adventists at this time. In the p.m., Bro. EDWIN BURNHAM gave a discourse on the 8th of Rom. v. 28: "We are saved by hope." 1. What is hope? 2. The

foundation of our hope—the promise and oath of God. 3. Its saving influence. The discourse was full of sound instruction and consolation to the people of God.

BRO. D. T. TAYLOR, JR., arrived in the afternoon, and gave a discourse at 6 o'clock from Num. 14: 21—"As I live, all the earth shall be filled with the glory of JEHOVAH." He spoke, 1st. Of the immutability of the promise. 2d. The meaning of the phrase "glory of the Lord." This he illustrated by a reference to numerous passages in the Old and New Testaments; by which he showed that the promise could be fulfilled only in the final consummation at the Second Advent. Our meeting closed in the best of order; but during the evening, a few of the sons of Belial gathered about one of the refreshment-stands, a little distance from the ground, and beat and bruised the keepers severely. But all is quiet again. We hope for quietness in future.

June 14th.—This morning we are blessed with beautiful weather, and an increased audience. Bro. HINES spoke from Ps. 51: 10-13. He spoke of the importance of purity of heart, and the possession of a right spirit, in order to success by the ministry and church in the conversion of souls; and earnestly enforced the duty of a full and immediate consecration to God. It was highly criminal in both the ministry and church to live in a lukewarm state, in which we bear no fruit. In the afternoon, Bro. E. BURNHAM gave a discourse from 2 John 3: 2, 3. He treated on the objects of our hope. 1. The Personal Advent. 2. Resurrection of this flesh, and change of the living saints. 3. The Restitution. 4. The Millennium and Eternal reign. These subjects were fully illustrated, and to many of the audience for the first time; and much prejudice was removed from their minds. Bro. TAYLOR spoke on the explanation of the parable of the "Wheat and Tares," (Matt. 13: 36-43,) showing that the gospel age was not designed for perfection, or a consummation in the conversion of the world, before the advent of the Anointed; and argued from this the necessity of immediate repentance and preparation for the Second Advent and judgment, the next event to come, and near at hand.

This evening Bro. WESLEY BURNHAM and Bro. MATTHEWSON arrived, to aid us in the work. The meetings have been orderly to-day, and the events of the last evening have stirred the community in our favor, and to an examination of our faith. Many that had taken certain fanatics as a true representation of Adventists, and came to hear with a contemptuous feeling, have been made to see their mistake, and admit the correctness of our faith, as far as they have heard. We hope for good results—even their salvation.

June 15th.—Prayer and conference meeting were excellent. Brethren and sisters began to enter into the work. The Lord gave us a season of refreshing.

BRO. WESLEY BURNHAM gave a discourse from Gal. 3: 29—"And if ye be CHRIST's, then are ye ABRAHAM's seed, and heirs according to the promise." 1. He showed who are CHRIST's. 2. What the promise was. 3. How it is to be fulfilled. He gave a clear view of the Christian character from Rom. 8; Gal. 5: 16, 26; Col. 3: 1-10; Eph. 4: 20, 25, and others. Traced the promise from Gen. 13: 14-17; Gen. 26: 3; Gen. 28: 13, to Acts 7: 5; Heb. 11: 8-16, and 39, 40, proving by these that ABRAHAM and his true seed look for the fulfilment of the promise, and the consummation of their hope, in the new heaven and new earth. In the afternoon Bro. E. BURNHAM illustrated 1 Pet. 1: 11.—He divided it into two branches. 1. The sufferings of CHRIST, and the time of them. 2. The glory that should follow, and the time of it. The subject was fully illustrated, which enchained the attention of the audience for an hour and a half. Conviction was fastened upon many minds. The third service was devoted to conference and prayers. The brethren were revived and strengthened in this meeting. At the close, some remarks were made by Bro. BURNHAM on the baptism of the Holy Ghost. He said that we were not to pray for the miraculous influence of the Spirit, or its apostolical gifts. It was important that we should use Scriptural language, and ask for the Holy Spirit's influence, which God has promised to them that ask him; and that we could do nothing without the aid of the Holy Spirit. We should pray for it—pray in faith, and rest in nothing short of the plenitude of his gracious gifts and graces. Bro. HINES followed in the same strain, and spoke of the words of the SAVIOR, in which he showed that God was more willing to give the Holy Spirit to them that ask him, than parents are to give good gifts to their children. He enforced the duty of seeking a greater measure of the Spirit's in-

fluence in our great work, both for the spiritual influence of the church, and the salvation of souls.

June 16th.—Bro. MATTHEWSON gave a discourse on the Kingdom of God at hand. LUKE 21: 31.—He showed that it was yet future, and that the signs of the Second Advent all showed that it was nigh at hand. He closed with an exhortation for all to be prepared. Bro. W. BURNHAM spoke in the P. M. from LUKE 20: 34-36. 1. He showed what was meant by "that world." It was this world renovated, and subjected to JESUS CHRIST in the restitution. 2. What was meant by the resurrection from (out from) the dead? It was the *first* resurrection. REV. 20: 6; the *better* resurrection which the great "cloud of witnesses" desired. HEB. 11: 35. 3. Those who would be "counted worthy" to obtain that world. The righteous of all ages, and the infants of all time. Lastly. The glory and happiness of that world. The prayer and conference-meeting was fully attended, and was blessed to many.

ABOUT dusk, a class of rude and reckless young men commenced an attack upon one of our tents, and cut it in pieces, and committed other outrages on the camp-ground. Being restrained by the officers of the peace, they returned from the camp-ground to the road, and made attacks upon some of our brethren. Bro. W. BURNHAM received a blow from a stone; and several others were wounded slightly. We were kept up till near morning by their insults and depredations.

Sabbath, June 17th.—Early this morning the mob renewed their depredations upon the preacher's stand, seats, &c. But the good citizens flocking to the meeting in large numbers, soon placed the mobocrats in fear and subjection, so that we have had the most perfect order during the day.

Bro. HINES gave a discourse in the morning on the Kingdom of God, from MATT. 6: 10. He showed that the *preparation* for the Kingdom was not the Kingdom. The "righteousness, joy, and peace in the Holy Spirit," enjoyed by Christians is, when enjoyed in its brightest degree, only the qualification for the Kingdom. The Kingdom comes literally on the Advent of the King in glory, and the resurrection and glorification of the saints. He also showed that the last of earthly kingdoms are now crumbling, and will soon give place to the Kingdom of the son of DAVID. In the P. M. Bro. E. BURNHAM gave a discourse on some of the principal points of the Advent faith. JOHN 18: 38. "What is truth?" 1. What is the standard of revealed truth? The Word of God. 2. What are some of the prominent truths connected with our hope?—He took a wide range, and illustrated many points of interest to an audience, of whom many had never heard before on the subject.

The meeting was closed with great solemnity. Many expressed their convictions of the reasonableness of the Advent faith, and others of its truth. A number confessed their need of a SAVIOUR, and several professed conversion. Much prejudice has been removed, and we can but hope that the Advent cause has been advanced.

The little flock in this town have been much strengthened and encouraged. They have been afflicted, in common with other societies, with distracting views. But they are resolved to maintain order, and in future give support to faithful and consistent teachers. May God prosper them.

They have our thanks for their kindness and liberality.

J. V. H.

RELIGIOUS ENTHUSIASM.—The term expressive of contempt varies with the age and country. PAUL was called mad in the judgment-hall of Cesarea. A man with the devotedness of PAUL would in the court of CHARLES II. have been called a Puritan—in a conclave of High Churchmen he would be called a Methodist—in our tasteful and literary circles he would be called a fanatic—in a party of ecclesiastics, where coldness passes for rationality, he would be called an enthusiast—and in private life, where secularity and indifference form the tame and undeviating features of almost every company, he would, if altogether a Christian, be spoken of as a man whose wrong-headed peculiarities rendered him a very odd and unnatural exception to the general character of the species.—Dr. Chalmers.

The Harbinger comes to us this week enlarged to the size of the *Advent Herald*. We hope it may yet give promise of being an efficient co-worker in the advancement of the cause. Such evidence would give us great joy.

New Subscribers.—To all new subscribers for the *Herald*, who send us the advance pay for the next volume, we shall send the balance of the present volume, from the time they subscribe, gratis.

Chardon Street Lectures. No. 2.

BY J. P. WEETHEE.

THE POLITICAL, SOCIAL, AND ECCLESIASTICAL REVOLUTIONS OF EUROPE, AS EXPLANATORY OF DAN. 2:3-20, AND REV. 12: 1-11, AND 14: 6, 7.

The present is an age of rapid development. A crisis in the world's history is evidently near. With the aid of the Bible, we are enabled accurately to scan the future, and give to the church and the world that instruction, which, if heeded, will fit them for meeting, with joy, the final issue.

The Jews were severely reproved for rejecting their Messiah. Surrounded with the most striking exhibitions of his Divine mission, they coolly demand of him a "sign from heaven." In his reply, he teaches that race of hypocrites this lesson: that if they had scanned the prophetic sky with the same degree of interest as had been bestowed upon the physical heavens, their question would have been obviated. Such a demand from such a people, exhibited deep depravity, and ingratitude unpardonable.

Many signs cluster around the second advent of our Redeemer. These are designed to give to all ample notice of his approach, in the "glory of his Father, and of the holy angels," to set up his everlasting kingdom. Is not the same severe rebuke applicable to the mass of the present generation?

When the days of Babylon were numbered, and her-king was feasting with a thousand of his lords, and drinking wine out of the golden cups from the Jewish Temple, "In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote." Under intense mental agony, he cries aloud for his wise men and astrologers, and offers a princely reward for an interpretation. To those men the hand was strange, the writing a mystery,—it was not their father's manuscript. DANIEL, the learned Hebrew, is called, and reveals to the dismayed sovereign his sudden doom.

Near the close of all Gentile domination, the same hand re-appears, writing upon the palace walls of the European monarchs. The learned, the wise, the astrologers of the age, are enquired of for an interpretation. From the publications of the day, we gather three popular versions of this important manuscript. These readings are the following:

1. The leading politicians interpret these movements as clearly indicating the speedy establishment of a universal Republic.

II. The Socialist sees in them a brotherhood universal, waving its peaceful banners triumphantly over every land.

III. The Christian world reads in the revolutions of the age, the early dawnings of a spiritual millennial glory.

Each of these versions we consider radically defective. They assume the point in question, viz., that the world, in the hands of learned, wise men, is like clay in the hands of the potter. The claims of each version, as above stated, shall be examined in their order.

1. The *Republican* version.—This rendering is contrary to the experience of all human legislation. So far, human governments have failed to secure the unity, peace, and perfection of their subjects. The following examples will clearly establish our position.

1. *The Jewish Kingdom.*—This government had every possible facility to secure the perfectibility of that race: "a land flowing with milk and honey;" a code of laws emanating from the Divine mind; a people instructed by miracles, by visions, and by prophets; a nation born from the sea, cradled in the wilderness, and its riper years in constant view of the glory of God, as exhibited in the sanctuary. Of that nation JEHOVAN asks, "What more could I have done for my vineyard that I have not done?" With the full light of heaven to guide them to perfection of human rule, what was the result? *A total failure!* Read it from the pages of inspiration. Their first progressive step was the rejection of God as their king.—I Sam. 8: 7. After being told what their king would do, they reply, "We will have a king over us; that we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles."—vs. 19, 20.

Under SAUL, DAVID, and SOLOMON, the federal union of the twelve states (tribes) was preserved, yet not without serious danger of a rupture. On the death of SOLOMON, all the states convened at Shechem, to elect RHOBOAM as their king. One condition only was required: "Make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee."—1 Kings 12:4. The request is reasonable, and his aged councillors advise it; but the young men persuade

him to return them the following answer: "My little finger shall be thicker than my father's loins. My father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, I will chastise you with scorpions."—vs. 10, 11. The union is immediately dissolved: a northern and southern confederacy spring into being—ten states against two, under rival brothers.

The Ten Tribes.—That their course was *progressive*, the sequel of their history will show. The issue of their downward legislative career is thus recorded:—"The children of Israel walked in all the sins of JEROBOAM which he did; they departed not from them; until the Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land, to Assyria unto this day."—2 King 17: 22, 23.

The Two Tribes had their national being continued more than a century longer, though under severe provocations. Their downward track may be traced in blood, and by acts of deep depravity and the grossest idolatry. A noted revival took place under JOSIAH. Great hopes were entertained of national prosperity; notwithstanding "the Land turned not from the fierceness of his great wrath, where with his anger was kindled against Judah, because of all the provocations that MANASSEH had provoked him withal. And the Lord said, I will remove Judah also out of my sight, as I have removed Israel, and I will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there."

The cup of that wicked nation is at length full, and God pronounces its doom in the following words:—"And thou, profane wicked prince of Israel, (Judah) whose day is come, when iniquity shall have an end, thus saith the Lord God: Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come, whose right it is, and I will give it him."—Ezek. 21: 25-27. The diadem, the symbol of supreme rule, now passes to the Babylonian, the first Gentile dynasty. A new race attempts to elevate mankind, and to make progress toward human perfectibility. We will attempt to trace this new line of progression.

Babylonian Dynasty.—This transfer of supreme power was sanctioned by JEHOVAN. "God gave JEHOAKIM, king of Judah, into the hand of NEBUCHADNEZZAR, king of Babylon." This monarch was in possession of universal dominion. Dan. 2: 37, 38. In the pride of his heart, as he walks in his palace, he exclaims, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" The same hour he is driven to dwell seven years with the beasts. God had not then delivered up the special control of national legislation. Such language can now be uttered by rulers with impunity. The lesson brought this haughty monarch to divine allegiance. From Dan. 5: 17-31, we learn the fate of that dynasty, and the reason of its overthrow. It progressed in wealth, pride, and impiety, until God overthrew it, and gave the diadem to

Medo-Persian Dynasty.—Its rulers were inferior to those of Babylon, and its laws more oppressive, and its acts exceedingly cruel and blood-thirsty. Nations were conquered, despoiled, and reduced to servitude. Its cup is soon full, the nation is overthrown, and the diadem passes over to the

Grecian Dynasty.—Under the domination of the third Gentile family, a new era in human legislation begins to dawn—one marked by the spread of liberal principles. Literature and science are carried to a high degree of perfection. Fresh hopes spring up in all hearts, as they fondly anticipate the speedy introduction of the golden age. The laws enacted by this dynasty were unequal, being at times oppressive. The superior polish of the Grecian made every human defect the more glaring, and taught mankind one important lesson, that the world has no *self-renovating power*. Mark the character of those states: in youth, crafty and energetic; in manhood, rigorous and extremely selfish; in old age, superstitious, voluptuous, fickle-minded, and grossly deficient in acts of philanthropy. Without God, its downward course speedily ended in the transfer of the diadem to the

Roman Dynasty.—The long history of the fourth monarchy is one of repeated experiment in legislation. Every form of government is, in turn, adopted. No civil body ever put forth more untiring efforts to establish a *universal brotherhood*. The nations which they conquered, merely became tributary. They used all methods to secure the affections of their prostrate enemies. They extended their citizenship to all countries. To be able to say, "I am a Roman citizen," was esteemed by all an exalted privilege. Even an apostle thought it not improper, on one occasion, to claim its privileges. In the days of AUGUSTUS and TRAJAN, the Roman empire was in the zenith of human grandeur. Did that government, however, advance and purify the character of our race? After a struggle of eleven centuries, what are its laws? More oppressive than at first—its subjects corrupted, and shorn of wealth and happiness.

At the age of two thousand years of toil and change, that dynasty arrives at—"midnight!"—Although the gospel has elevated those obedient to its requisitions, yet unaided human legislation has for 4,000 years been moving in the *downward scale of progression*. We are aware that such statements will be considered by some untrue. The last half century has excited in the minds of many the hope of a glorious triumph of enlightened, liberal principles. Dr. BAIRD sums up and has embodied the anticipations of this class as follows: "Our age is progressive, 1. In nature, 2. In the comforts of, 3. In the facilities of intercourse, 4. In commercial freedom, 5. In interest for human miseries, 6. In popular education, 7. In political freedom, 8. In discoveries of the age, 9. In freedom of the press, 10. In investigating every subject anew, 11. In struggles for religious freedom, 12. In missionary efforts. The construction of a real universal brotherhood—the latter day glory, is drawing nigh, though *material interests* have had *greater progress* than *spiritual*!" His concluding admission ruins his theory, for they really establish the view of Macaulay, as expressed so vividly in his late *History of England*:

"All around us the world is convulsed by the agency of nations; governments which seemed lately like to stand for ages, have been on a sudden shaken and overthrown. The proudest capitals of western Europe have streamed with civil blood. All evil passions, the thirst of gain, thirst of vengeance, the antipathy of class to class, of race to race, have broken loose from the control of Divine and human laws. Fear and anxiety have clouded the face and depressed the hearts of millions. Trade has been suspended, and industry paralyzed; the rich have become poor, and the poor poorer. Doctrines hostile to all sciences, to all arts, to all industry; doctrines which, if carried into effect, would, in thirty years, undo all that thirty centuries have done for mankind,—and would make the fairest provinces of France or Germany as savage as Guiana or Patagonia, have been avowed from the tribune, and defended by the sword. Europe has been threatened with subjugation by barbarians compared with whom, the barbarians who marched under Attila or Alboin, were enlightened and humane. The truest friends of the people have, with deep sorrow, owned that interests more precious than any political privileges, were in jeopardy, and that it might be necessary to sacrifice even liberty, to save civilization."

The doctrine of the progressive improvement of mankind, through the agency of human legislation, is contrary to the plain teachings of the word of God. The Bible contains a condensed history of all the leading civil dominions, to the establishment of the everlasting kingdom of JEHOVAN. That history was given in symbols to DANIEL and JOHN. Their names, order, and relative importance, are clearly given. That order fixes the character of human progression.

The IMAGE. Dan. 2: 31-45.—An inspired outline of the history of Gentile domination, is brought to view in the metal-clay image. It is the "Almanac of Prophecy." The nations have a human embodiment.

1. *The head of gold*,—the most honorable member of the body,—symbolizes the Babylonian rulers, the first in order, honor, and wealth.

2. *The breasts and arms of silver* denotes the second body of rulers, inferior to the former, in wealth and legislative ability.

3. *The belly and sides of brass* represent a third dynasty, inferior to the second, as shown from the selection of a metal of less value for its symbol.

4. *The legs of iron* denote strength,—intimating the character of the undivided fourth monarchy.

5. *The iron and clay of the feet and toes* symbolize a mixed race of rulers,—divided and weak.

The order of national legislative progression is gold—silver—brass—iron—clay:—from gold to clay. National progression is not therefore along the ascending scale of human perfectibility, but on the descending scale of universal corruption. The same great truth is taught by the symbols of the 7th of DANIEL. The nations of the earth, being incapable of self-renovation, are ground to dust, and scattered by the four winds, to give room for the establishment of God's everlasting kingdom.

The political events now being evolved from the great national laboratory, forbid the Republican version of the late European Revolutions.

Political sentiments now exist of every possible variety—from Red-Republicanism to absolute Despotism. Nations have constitutional traits, like individuals, and you can as soon reduce the entire race of man to one color, one size, and one mind, as the nations. What class of political ideas can manufacture into a homogeneous web the Bedouin, the Hottentot, the Indian, the Chinese, the Tartar, the Cossack, the French, the Patagonian, and the Anglo-Saxon?

The struggle is between the *races* for the supremacy of political views. Is the world to become Cossack or Republican? The conflict is one of extermination. The mass of mankind, without centuries of instruction, could not appreciate the principles of enlightened liberty.

We are constrained to regard the Republican leaders unsafe expositors of the signs of the times: dreamers, who see ages of political grandeur,—when God, having weighed the nations in his balances, is about to terminate their being.

Boston Conference.

THURSDAY, MAY 31—AFTERNOON SESSION.
Singing, and prayer by Bro. W. Burnham.

The committee appointed to prepare the report provided for by the resolutions of the New York Conference, on the defence of our Conferences; and to "correct" the misstatements of the "Harbinger," presented their report, which was read by Bro. Needham. The report was accepted.

It was then moved to adopt the report and to re-commit, that it might be revised for publication. This motion elicited the following remarks.

Bro. Hale remarked, that the committee had had but little time, and were embarrassed with other things. They did not wish the report published and circulated, unless the Conference was satisfied of its correctness. Bro. Marsh says, "If I am mistaken, I shall be glad to be corrected." Brethren have gone to him, individually, and told him he was mistaken. Bro. Needham, Bro. Mansfield went to him with tears in his eyes; and for a moment he seemed to relent. Bro. Himes went to him, and he was told that he was only an individual. Let the Conference now speak. The only way we can do, therefore, as all must admit, is for us as a Conference to speak. These charges against our Conferences, and misstatements concerning them, are made intentionally, or from a lack of intelligence. In either case, he is in the fault. If a brother has not the sense to apprehend the sentiments of another when made intelligible, he has not the ability to conduct a paper. While these injurious statements stand uncorrected, and are doing their pernicious work, I cannot have confidence in the author of them. I want this confidence restored, if possible; and to do it, we must speak as a Conference. Will you do it? I repeat, I want this confidence restored, if it can be. If we refuse to act as a Conference, it cannot be. If the brethren think they can devise any other way to proceed, I should be glad to learn it.

Bro. Edwin Burnham remarked, that we were placed under peculiar circumstances. We have not fully examined the matter, so as to understand it in all its bearings. I do not wish to act in the case without a full and fair view of the whole subject. And I cannot give my vote without such an understanding.

Bro. Goud thought that it would be better to re-commit the report, for such amendments as might be deemed necessary.

Bro. Hale said: If the thing was analyzed, we should find, that though there are different classes among us, holding different sentiments, all wish that something may be done. One class has nothing to say in justification of Bro. Marsh's course. Another class is not satisfied as to the amount of wrong. Another class may be satisfied of his injudicious course, but doubt the propriety of publishing the wrong. All that is asked is, that these brethren put this matter into the hands of a competent committee, that it may be attended to.

Bro. Fletcher doubted the propriety of publishing so large an address.

Bro. Himes said: Here are statements in this address made as plain as any rule in mathematics. We need not fear to act. As to giving up the cause to suffer as it has done, we cannot do it. To live with and in professed fellowship with men, and have to meet, at the same time, their tide of opposing influence, is neither consistent or proper. This feeling that will not meet existing difficulties, is most unpleasant. These misstatements which have been spoken of are grievous. I should be glad, if those who fear to expose them had to stand in my place and feel their influence.

Bro. Adrian said: I am interested in the discussion going on, and I wonder that there should be a brother who is not prepared to act; especially as we are called on by Bro. M. to do so. Bro. Burnham and others are not ignorant of these things. If there are but a dozen here ready to act, I will act with them. Those who are conscientious and cannot act, I will not denounce. I feel, however, that we are called on to act even for the good of Bro. M. himself.

Bro. Crowell objected to the lengthy address being published; but if it was, he hoped the article would be confined to particular acts and items.

Bro. Needham said: Bro. Crowell speaks of cutting down the report. I ask that brother to put his finger on a single act, or part, aside from the one allusion to personal matters, that he would have amended, or cut off. I wait for an answer.

Bro. Crowell: I cannot.

Bro. Needham: We have dealt with Bro. M. in our individual capacity. I have done this, Bro. Mans-

field has done it, and it was he that drew up the resolutions referred to in the address. When I was called upon as a committee, I did not refuse to act. We have come to an important crisis in our history. I cannot go in this way any longer. There are some who do not want this to go out. I never feared to do right. Let it go, I say. And instead of two or three thousand copies, let ten thousand be published. Are they facts referred to in the report? They prove themselves to be so. This very Conference is stigmatized as anti-Christian. But we must not publish these things to the world! The world know it already. What should we do? Suppose a man has the small-pox—must we conceal him? How, then, shall he be ministered to? Here is an evil, and I can meet it as a Christian. It is time that we take a stand.

Bro. Fletcher said he felt to sympathize with the Conference, and was not disposed to question the report of the committee. But the question with him was, Is it advisable to publish the report? Will Bro. M. be benefited?

Bro. Goud said: If the Conference takes up this matter, it will reach some minds that cannot be reached otherwise. There is no impropriety in publishing the report, when put in proper shape. We ought to act when called upon, as in this case we are by Bro. M.

Bro. Bliss said: This matter lies in a nut-shell. Our Conferences are called unlawful and anti-Christian, and our acts are misrepresented. When we pass resolutions against war unqualifiedly, including both its spirit and practice, making no exception in favor of any kind of war, we are misrepresented as justifying defensive war. When we pass resolutions, and give in connection the evidence by which the truths in those resolutions are sustained, we are misrepresented as resolving without evidence, and giving our own declarations in the place of God's word. When we attempt to raise money to assist brethren in preaching, and scattering publications, we are misrepresented as seeking to create a permanent fund, and tempting our brethren by the love of filthy lucre. When we invite them out to labor, we are misrepresented as usurping the prerogative of Jehovah, and sitting in judgment on the opinions of brethren,—and so on to the end of the chapter. Now, there is no one here present so stupid, as not to see the cruelty of the misrepresentations complained of. There is no one present who can deny, that they are glaring perversions of our doings. These things are done by one professing to be laboring with us in the same great work. Such a course cuts off all co-operation. We wish to heal the wound, by inducing him to see the folly of his course, repeat of and forsake it. These misstatements have been pointed out to him privately, and before witnesses, without effect. It now only remains to tell it to the church, and see if he will hear the church. He refuses to believe the statements of individual members of the Conference, respecting the design of the Conference in these measures. They, in his opinion, have no right to speak for the Conference, and it therefore became necessary for it to speak. Accordingly, at New York we passed resolutions, appointing a committee to defend the lawfulness and Christianity of our meetings to confer together; and to point out the misstatements of which we complain, that the brethren may act understandingly on this subject. This duty has been performed, and their report is before you, defending ourselves against such aspersions. Taking a few references out, and it is a just expression for the Conference to make. Can we, in justice to ourselves, to our brethren, to the cause, and above all, to God, be silent respecting this matter? As was remarked at New York, had any of the large religious papers thus misrepresented us, we should have considered ourselves greatly outraged. When Benet's "Herald" gave a wrong report of our doings, the Conference promptly pointed out his errors, and asked him to correct. He did not correct them, of course. Now, when a brother misrepresents us, can we do less than show him his errors, and ask him to make reparation? hoping he will re-instate himself by so doing.

Bro. Crowell said: If what Bro. Bliss has got out of the nut-shell was published, there would not be a brother in the Conference to dissent.

Bro. Needham said: Bro. Crowell speaks of cutting down the report. I ask that brother to put his finger on a single act, or part, aside from the one allusion to personal matters, that he would have amended, or cut off. I wait for an answer.

Bro. Crowell: I cannot.

Bro. Needham: We have dealt with Bro. M. in our individual capacity. I have done this, Bro. Mans-

field has done it, and it was he that drew up the resolutions referred to in the address. When I was called upon as a committee, I did not refuse to act. We ought to meet these charges publicly, as they have been made publicly.

Bro. Wellcome said he had read articles against Conferences as long as that report, and he could see no propriety in publishing it in full.

Bro. Hale said: We are doing just what must be done, or nothing must be done. The word of God is good for correction. Bro. M. says, If I am wrong, correct me. If he admits his misstatements, he is corrected. If he does not, the world should understand that he is no true yoke-fellow. There is no other way to benefit him. How can he be benefited by any other means?

Bro. Himes said: I have confidence in the Advent body, and I am glad that there is a body in which confidence can be placed. The great difficulty is in getting our brethren to look at existing evils. I am willing to leave the whole matter to this Conference, to do what they please with it. I want this report, if published, to be divested of everything not relevant, and published, not as a charge or rebuke, but as a Christian entreaty to a Christian brother, that he will not brand us as an anti-Christian body. When the New York "Herald" misrepresented us, we as a Conference requested a correction. Now, here is a brother that does the same, and embarrasses us on every hand; and shall we not reprove him? If we love that brother, we will entreat him to make honorable amends.

The motion to re-commit, to prepare for the press, passed unanimously.

Moved that five brethren be added to the existing committee, and that they be nominated by the chair. Brn. Goud, E. Burnham, Osler, Weethee, and S. Rogers, were nominated and chosen.

Bro. Lenfest remarked, that Bro. Ingham had concluded to accompany him to Nova Scotia, and he wished him to go out under the sanction of the Conference.

Thereupon it was Resolved, That this Conference learns with pleasure the intention of Brn. Lenfest and Ingham, to labor for the advancement of the Advent interest in the province of Nova Scotia, and we affectionately commend them to the confidence of the brethren in that vicinity.

After remarks from the chairman, the conference adjourned by prayer and benediction, *sine die*.

O. R. FASSETT, *Sec'y's* H. PLUMMER, *Pres't.*
S. BLISS,

[The address, as prepared by the committee, will be published next week.]

Correspondence.

THE VISION OF THE PROPHET.

DAIR 7:1-14.

Twas night—the shades of twilight waned,
And darkness its dominion kept;
While silence in the palace reigned,
Where Babylon's monarch slept.

The man of God—the Hebrew seer—
Sank on his couch and sought repose;

While slumber kindly dried the tear
That pity shed o'er Israel's woes.

The prophet dreamed not of that land
That God by oath to Judah gave;

Nor of that wasted, lonely land
That long had wept by Babylon's wave.

The God of heaven dispelled the clouds
Which lingered on the vault of night;
And drew aside the veil which shrouds
Futurity from finite sight.

He saw the kingdoms of the world
In quick succession rise and fall;

Till Rome, with blood-stained flag unfurled,
Vanished beneath the sun's pale pall.

They crumbled one by one: the power
Of Babylon to Persia bowed;

While Greece, in her triumphant hour
Veiled Persia's glory in a cloud.

Then Rome appeared: her plains were strown
With lifeless clay and crimson gore;

Greece trembled, and her haughty throne
Tottered and fell, to rise no more.

Ages passed by; the victor's rod
Was with the blood of virtue stained;

And long against the saints of God

The pure of earth his sword availed.

But lo! the day of vengeance came,
Rome quailed before the awful ire
Of Him whose throne was like the flame,
And chariot wheels as burning fire."

Twas done, the Roman sceptre broke,
Its sun went down, no more to rise;

And from her ruined walls the smoke
Rose, red with vengeance, to the skies.

It came at last—that heavenly reign—
Foretold by seers, embalmed in song:

And to the Lamb once spurned and slain,
There bowed a ransomed, countless throng.

The Prince of Peace his flag unfurled,
The sun in heaven unclouded shone;

And God upon a glorious world

Set up an everlasting throne.

M. S. P.

LETTER FROM I. E. JONES.

VERY DEAR BRO.—Through the great mercy of our Heavenly Father, I arrived home the 2d inst. I found my family and friends all well. My health has improved very much. My lung is cicatrized, but it is not yet firm. I rattle some when laying on my left side, and occasionally raise a little pus, which, I think, comes from the larynx. This is the third pulmonary attack that I have had within the last twenty years; this, however, was much more dangerous than the two former ones, as I then had only scattering tubercles in my lungs in the first instance, with hemoptysis, and in the second, an abscess, which soon healed. Whereas this time, I had a large excavation in my right lung, besides tuberculation of the upper and lower portions of my left lung. When at the worst, I would expectorate a pint per day, so thick in the forenoon, that it would pile up in a conical form. In addition to this, my liver, spleen, and kidneys, were considerably affected. In this condition, it was only with the best medicines, a good regimen, and a change of climate, that I could be expected to recover. From twenty years' experience, observation, and reading on this class of disease, I am very certain that I employed the best remedies now known; while the unbounded kindness of my friends in Brooklyn and New York enabled me to find a better climate, where the remedies were not constantly counteracted by colds. The result, under God's blessing, I have already stated. May endless blessings be awarded to those of my friends who have so largely and freely ministered to me in my great extremity. The blessing of the orphan and needy is surely theirs. Unspeakably as they have blessed me, they have more abundantly blessed themselves, either in this world or in the world to come, or in both. For, "It is more blessed to give than to receive." "Inasmuch as ye did it to the least of these my brethren, ye did it unto me," said the great Rewarder of the quick and the dead. If men generally believed the promises of God, to reward every unselfish act of mercy, as fully as they believe a note on the old Suffolk bank, what glorious results would follow to the afflicted here, and to their benefactors hereafter!

I became acquainted with several persons at Charleston, whom I shall remember with much interest. Bro. Gerard is the fruit of Bro. Chandler's labors there. He afterwards induced Bro. Mauthiessen to read the "Herald," who soon adopted our views. Bro. M. then induced Bro. Newbold to read it, who also embraced the same views. A few others have been made favorable in the same way. Any suitable books forwarded to Bro. Mauthiessen, 42 Church-st., Charleston, S. C., will be faithfully and unweariedly circulated.

I found Charleston to be an unusually quiet, orderly, and cleanly city, with less rowdiness than in any city of its size I have ever visited. Their battery presents incomparably the most delightful promenade I have ever found. The city generally appears old and weather-beaten, even the new buildings. As far as the eye can reach in every direction, it rests on a dead level. I was much amused on visiting Mount Pleasant, to find it an elevation of only twenty-five or thirty feet.

I was glad to find the slaves in Charleston treated with much greater kindness than I had supposed could be. Indeed, if I were to state the facts in the case, I suppose that I should be as little credited as I have previously credited others in similar circumstances. But as all this does not in the least alter the principle of slavery, it has not reconciled me to it. God will soon set everything right.

In returning from Charleston, I witnessed one of the richest scenes in my retrospections—it was a storm at sea. This I had often heard described, without, however, giving me the least conception of it. The wind blew a good breeze through the Sabbath, and Monday it increased to a storm; not a heavy one, like the gale when I went out in the "Southerner," but just sufficient to make the sea and the ship appear to advantage—not awful, but sublime. The "Columbia," in which I returned, is a new, staunch ship, of five hundred tons, and is well commanded. Everything was like clock-work. When the sea was at the roughest, the vessel's bow would peer above the swell, as if she would ride into the heavens; but suddenly shaking herself of the spray, and bending downward, as if she was going straight to the bottom; but I felt a most indescribable emotion of triumph every swell that she successively mounted. Indeed, there seemed to be nothing wanting to complete the excitement, but some ten thousand voices to cheer her as she triumphantly mounted the enraged billows.

We were nine days out, and the last four we were becalmed in a dense fog, which felt to my lungs like the hot vapor of some sharp acid. This sensation continued for near a week after I arrived home. But I feel nothing of it now.

I found the religious interest here much the same as when I left. Bro. Robinson has performed the labor of two men, but he cannot long hold up under it without a miracle, equal to raising the dead. How much I may be able to preach, if spared, I cannot predict. I ought, however, to be exceedingly careful through the summer. The brethren here fully appreciate my condition, and very tenderly hold me back, instead of inviting me forward.

If it should please the Lord to spare me, I hope to visit a part of my old friends in New England this summer: say Boston, Lowell, Concord, Pittsfield, Alton, Barnstead, Haverhill, Providence, and per-

happ some other places. All is with the Lord. His scourge is upon the nations, and we know not what a day may bring forth.

Some of our friends here have had the cholera, and a few have had the cholera; but they have all thus far recovered, or are convalescent. In the midst of wrath, may it please the Lord to remember mercy. His hand is lifted up, and the nations must perish. — Thrones are upturning, the bands of society are everywhere loosening, and the cholera is making its second circuit of the earth. I fully believe that we have entered the outer circle of that great maelstrom which is to ultimately draw down all the kingdoms of the earth. But, (thanks to our restoring God!) when they go down, another—universal, everlasting, and righteous—shall come up. As a man returning from a distant land to his loved one, dreads the calm, and even welcomes, though he dreads, the storm which hastens him towards the place and the objects dearest in his heart's affections; so does the present perplexity and distress of nations cause the saint, while he trembles, to look up and rejoice that his redemption, and the redemption of the holy of every age and land, is near. He who doubts now, would not have believed had he lived and witnessed the miracles which Christ wrought in demonstration of his Messiahship when he was on the earth. Religious Judea then was not more highly favored with evidence that Jesus was the Messiah of the prophets, than are Christian Europe and America now that he is nigh, even at the doors. Unbelief was no more foolish and reckless than it is now. Professions of religion, apparent respect for the Sabbath, for the name of God, and formally attending divine service, did not constitute unbelief, scoffing, and ridicule of the truth then; neither can they now. Fools may make a mock at sin, and scoff at truth; but in the end, wisdom will be found with the lowly.

Amidst this confusion and perplexity, how blessed is the assurance to the Christian, that God has a settled plan of events, which neither the wisdom nor might of the nations can disarrange. And how kindly his great heart of love opened up his counsels to the understanding of his little ones! This is not the understanding which puffeth up; for surely he who understands the things which are coming on the earth will tremble. See Hab. 3d chap.—He rejoiced with trembling.

Brooklyn (N. Y.), June 13th, 1849.

Tuesday, 19th.—I find by the labors of last Friday and Sabbath, that I must be very careful of vocal effort at present. My intended visit to the East is, therefore, doubtful. But when I remember that only five months since I was expectorating a pint in a day, one half of which would sink in water like lead, and that now I have no cough, and have gained sixteen pounds in flesh, I ought to feel more than resigned to my present condition. As I can preach but little at present, I have obtained permission of Dr. Sherwood's successor to furnish his gold pills to any out of the city of New York who may apply to me. I have received great benefit from them myself, and have witnessed the same to others to whom I have administered them. Homeopathic medicines are always used with these pills, which I can also supply. I enjoyed an intimate acquaintance with Dr. Sherwood for three years before his death, and he gave me every information in his power, except how to prepare the pills. Address me, (post paid,) Brooklyn, N. Y., 124 Prince-street.

LETTER FROM H. H. GROSS.

DEAR BRO. HIMES:—I cannot satisfy my mind without writing you a few lines concerning my labors and the cause since I last wrote you. Held the meeting in Junesville, as appointed, associated with Bro. Ingmire, where the labors of Bro. Miller in '42 were blessed to the conversion of many souls, who joined the Baptist church, and not hearing these truths any more, few of them retain either light or love concerning the speedy coming and kingdom of our Lord and Saviour Jesus Christ. I say law, because there is a remnant who have been awhile removed to other places, where they have further heard, or have visited other places; some became subscribers to the "Signs of the Times," now "Advent Herald," and thus their attention has been kept to the subject amidst lukewarmness and metaphysical darkness. We expected to have had the Baptist house, but were disappointed; however we cheerfully accepted the use of a large loft over the temperance house wagon-shed. My bills, which contain a synopsis of the subjects we desire to inform the people concerning, with reference to Scripture, were placed in all families, as usual in other places, and we had full and attentive congregations throughout,—numbers manifested a striking interest, and acknowledged that we preached the truth. The Baptist elder warned his people against hearing "those false prophets" who were "teaching damnable heresies;" he also declared that God had placed him there to defend the truth, and consequently he should attend the meetings and defend the truth; that he could prove our position false in fifteen minutes, &c. Many were thus incited to attend the meetings, but their minister was not present; has a farm and must attend to business, yet was offered fifty dollars if he would attend, and the use of the hall half of the time. However, he gave notice that he would refute our doctrines, as presented to my bill, the next Sabbath. The next Sabbath morning I again preached there to a full congregation. How encouraging to see scores of honest-hearted fellow-beings admit the truth, some even at the risk of being dealt with and publicly cut off and disgraced. Also, how encouraging it was to have the attendance, sympathy, and co-operation of quite a number of devoted friends of the cause from adjoining and more distant towns.

Held several meetings in the Methodist house in

Rock city, a village in the town of Milton; but owing to a severe storm, the attendance was small, until Sabbath afternoon, and but little was apparently accomplished. The conduct of certain spiritualizers and feet-washers in '44 and '45, has left an influence against Adventists here; yet those who did attend manifested an interest to hear, when they learned how widely different are *reports* concerning our views and the *facts*. We were obliged to refuse other invitations in this region until July; the harvest is plenteous, but the laborers are few.—Hope then, by the help of God, associated with Bro. Ingmire and Gates, to do much towards diffusing light in this region, concerning the hastening judgment.

Held several meetings at Saratoga Springs, and small congregations attended, say from forty to one hundred; yet most of them gave excellent attention, and, in short, God owned and blessed our labors.

It will be seen by the appointments the arrangements for labor in this region in July: and it is my heart's desire and prayer to God, that the Word may take effect, and accomplish much towards the salvation of souls. I have engaged Bro. Ingmire and Gates to associate with me in the work there, as well as labor some at Albany and Troy. Hope the friends of the cause will see the necessity of liberally aiding us by their attendance and joint labors, as well as by their "carnal things." My labors have been generally blessed of God, and approved by sound-minded friends of truth. I have now arrived at home, almost entirely exhausted of strength, in absolute need of rest, before entering upon my engagements in Saratoga Co. But I have looked about me the two days since I arrived, and I find my expenses have run since I arrived, and I find my \$60 or \$70, mostly during the past spring, in consequence of the inability of the friends where I have labored to do what they very much desired. I therefore have engaged to enter a counting-house the remainder of this month, and only preach each Sabbath; hence my appointments at Albany and Troy are given up. If my necessities are not otherwise relieved by August, I must again enter upon the same business. Will not the friends in Saratoga Co. and vicinity in July come forward with their alms, prayers, and local influence, in favor of this noblest cause?

I attended the Conference at Boston during the last day of it, much to my satisfaction and encouragement; as I met with many tried friends and fellow-laborers from various parts of the country.—Was much blessed of God in *obeying* the ordinance of ordination. I engaged in the work of the ministry in 1842 at Albany, but have deferred ordination for want of suitable occasion, and also from not seeing any immediate necessity for it. At the New York Conference I suggested to a friend that I desired to be ordained by the conference of elders; but, as it was the last day of the Conference, it was not brought forward until the motion for adjournment to Boston was made,—and then, at my request, was left to some future occasion. On arriving at Boston, Bro. Himes, acting in behalf of my friends, solicited my ordination, which I at once acceded to. Have I any other object in view than to labor in concert and union with others of like precious faith, in advancing the cause of truth in reference to the hastening judgment, at the coming and kingdom of Jesus Christ? God, who knoweth the heart, be my judge! May my right hand forget its cunning, and my tongue cleave to the roof of my mouth, if ever I forget the one work to which God has called us! Read the events to be announced and prepared for, in Rev. 10: 7-11; 14: 6-10, and when Jesus himself shall descend from heaven with the last trumpet, the day of the Lord will commence as a destruction from the Almighty upon the wicked, but to the salvation of all his people, and the accomplishment of those great events which it has been and is our duty to proclaim.—Rev. 10: 6; 11: 15-18; 1 Thes. 4: 13-17; 5: 1-5; 2 Thess. 1: 7-10; 2: 8. Need I add, that every nerve, and sinew, and affection of my being sympathized and vibrated in thrilling union with the stirring and truthful charge to me on that occasion,—to me, as an approved fellow-laborer in the ministry. But who is sufficient for these things, if God be not for us, with us, and help us, —yea, even guide us, and unto us mouth and wisdom.

I have visited Blandford; the friends are somewhat cast down, from various causes; but yet are rooted and grounded in the truth; they took the first steps in order as a church, and in new efforts to action in the cause. You will hear from them. Had a good meeting with the friends in Hartford, and was blessed in presenting the *present duty and truth*, from which we cannot turn aside to *incidental subjects* with impunity. Was in Sharon last Sabbath, in "the new barn," but owing to the severe storm, but few could attend. If the weather had proved fair, a great gathering would have been certain— even from adjoining towns; but some staunch friends intend another rally. The Lord help.

New York, June 13th, 1849.

ASSURANCE OF FAITH.

[The following is the conclusion of an article that appeared in the "Herald" of the 16th. Being on a separate sheet, it was unintentionally overlooked.]

But perhaps some will say, "You are overlooking the conditions. If I could perform the conditions, then I could claim the promises." Again, it is said, "If we do our part, God will do his." Such language seems to me objectionable, whatever may be intended by those who use it. Take the following conditions and promises. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh, receiv-

eth; and he that seeketh, findeth; and to him that knocketh, it shall be opened."—Matt. 7: 7, 8. Now, is it not as necessary that God should "work in us to will and to do," in the conditions as it is in the enjoyment of the promises themselves? Our part is that of yielding and following, or of asking, seeking, &c., being drawn and led on every step by the Holy Spirit. He is the active agent in the beginning, middle, and end of every good work. Paul says: "But by the grace of God I am what I am: and his grace which was bestowed upon me, was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me."—1 Cor. 15: 10. If we do not resist or grieve the Holy Spirit, we shall do all his mind,—we shall be active and zealous as he would have us be. But for us to set about the work of religion in the sense of doing our part, and then wait for God to do his, seems to me an error.

"It shocks and distresses me," says an excellent writer, "to hear professed Christians talk of being saved at all except upon the ground of the anticipating, and persevering, and sin-overcoming, and hell-subduing grace of God in Christ Jesus. Why,

I should as soon expect the devil to be saved as that any saint on earth will be, if left, with all the promises of God in his hands, to stand and persevere without the drawings, and inward teachings, and overcomings influences of the Holy Spirit. Shame on a theology that suspends the ultimate salvation of the saints upon the broken reed of their own resolutions in their best state. Their firmest resolutions are nothing, unless they are formed and supported by the influence of the Spirit of grace going before and exciting and persuading to their formation and their continuance. This is everywhere taught in the Bible, and who that has considered the matter, does not know that this is the experience of every saint! Where, then, is the ground of hope, if the doctrine in question (perseverance of saints) be denied? 'If the foundation be destroyed, what shall the righteous do?'

With a correct view of ourselves, and of the ground and means of assurance, the Christian will soon come into the exercise of a fully assured faith. Such a view of ourselves and the way of salvation, must be gained by a patient, humble, prayerful study of the Scriptures.

The following passage is thought by some to sustain an objection to the above view of assurance.—"But I keep under my body, and bring it into subjection: lest by any means, when I have preached to others, I myself should be a cast-away."—1 Cor. 9: 27. It is said that Paul feared he should be a cast-away. But he adopted every possible means to avoid such a result; "lest that by any means," he says, or that in no way, by no means, he should be a cast-away. The phrase, "that in no way," is equivalent to the one used in the text, "lest that by any means." He was horrified at the thought of being disapproved by his Judge, and to avoid such a calamity, he kept under his body, with the assurance that he should avoid it. Hence he could say with triumphant assurance, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air," &c. I will illustrate. A man may avoid the intoxicating cup, even the sight, smell, or sound of it, lest by any means he should get intoxicated. He may do all this without the least fear that he shall get drunk. Sober men would be afraid to get drunk; but the drunkard, when he resolves to reform, if he is still afraid he shall get drunk, certainly lacks the essential element of success, to wit, confidence in his principles of reform. So with the Christian: by how much he fears that he shall relapse into sin and be lost, by so much he is weakened in his efforts to avoid such a result. Doubt, real and serious, unnerves the man in any undertaking.

If the objection were valid, the apostle should talk thus: "I do run somewhat uncertainly; I do fight as one that beateth the air. [I do not understand the tactics of my antagonist—I am ignorant of his devices—I cannot deal death-blows upon him—I fear I shall one day fall by his hand.] And I do not keep under my body, nor bring it into subjection; therefore I fear, lest by some means I shall be a cast-away." Now, what does he say? Hear him again: "I do not run uncertainly;—I do not fight as one that beateth the air. I know my antagonist—his position—devices—and wiles—and I am more than conqueror or through Christ." Paul knew that he had kept his body under—he knew that he was then keeping it under—and he had the assurance that he should continue to keep it under, by grace; therefore he spoke confidently of the crown. B. MORLEY.

LETTER FROM L. INGALL.

BRO. HIMES:—It is often the case with the farmers, though possessed with considerable of the necessities of life, to adhere to a phrase of James, saying, "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and bath long patience for it, until he receives the early and latter rain." Such is the case with many of your subscribers, and others. I esteem it a duty and a privilege to sustain in part a Christian instrument while God giveth, for God giveth liberally, and to whom will he withholdeth not. The cause you advocate is a good one, and there can be no better. May the Lord God of our fathers give us a will and means to accomplish much good in the promotion of the cause, and in the salvation of lost and degraded men. What a blessed work has been done in the act of proclaiming a long-hidden mystery to a sleeping world, who seemingly, by their confessions and writings, had forgotten the infallible judgments of Almighty God, which are in his word predicted, and seemingly hung suspended over our head. Our work of proclaiming the tidings of the kingdom of God near at hand has

been a great work, by which God hath been pleased, though a world may spurn and revile, pronouncing their anathema against its advocates. For my part, I feel like one that is bound for the reign of Christ, knowing the present era cannot long exist. Though nation may rise against nation, monarch and rulers may be enthroned and dethroned; the man of sin may prevail; infidelity may progress, and the peace and safety cries of a long temporal welfare, yet God's appointed judgment is approaching. In this state of self-security, the God of our holy fathers will make his appearance to his welcome bride. Surely this is a time of trial. Our hopes of seeing Christ, so far as they were raised by definite time, have been cut off. Will he now delay long? Is not the scene yet to be witnessed? Will he long try the patience of the many souls whom his Spirit influenced to arouse a sleeping world and church? It cannot be! God will manifest himself to his people when the scenes of Noah's and Lot's days shall be fully re-enacted. What a thing it will be, when a part of a family shall be taken, and the other part left! When two are in the field, and two in a bed,—the one taken, and the other left. The unjust man may complain of the justice of God; and another may flatter with the hope of the complete restoration of the whole family of Adam; but God hath seen his own works, and predicted them from all eternity, and none can change them. If God had been pleased to give salvation in exchange for gold and silver, doubtless many would have secured masses of eternal wealth. But thanks be to God, there is a more easy way appointed, by which the poor, as well as the rich, may live again. Thanks be to his great name, for when in ancient time all were doomed to a spiritual death, as well as a literal, God devised a way, through the gift and sacrifice of his Son, that men might live a spiritual life in this world, and in that which is to come. Now, it costs not money, but requires simply a sincere belief in God's laws, and a truthful obedience to them. I have often thought, that if kings and rulers could give to their subjects but a very small portion of the desired favors of life, they would be honored, worshipped, revered, and loaded down with immense wealth. Thanks be to God for his wisdom towards us. He asked not for riches, but the sacrifice of his own Son, to atone for us. Would to God that all would accept of a Saviour in the way appointed, the most simple, easy, and the cheapest way that could possibly be devised. But alas! how few have found and persevered in the narrow path that leads to life. When we bear in mind the facts of the fearful relation between the natural Jew, the Papacy, Mohammedanism, many Protestants of this age, and God, we ask, Who hath followed in the footsteps of the Saviour? Who has the faith once enjoyed by the saints? Who has the seal of salvation imprinted on him! and whose names are enrolled in the Lamb's book of life! The great day will reveal it, and God will try every man's work, of whatever sect or craft he may be. O, what a trying day that will be! Can it be imagined, or can the mind paint the terrific scenes that then shall be witnessed? All plans of men will then, be seen to be void; kings and rulers will be strip of their power, and spurious religionists find themselves disappointed; the cries of the lost will ascend to God, who will not answer, and the vials of his wrath will be poured out, until the earth shall be cleared from all ungodliness. Then shall be the end, when Christ shall descend to the earth with his resurrected people, and their glory will fill the whole earth.

Perry (N. Y.), June 10th, 1849.

LETTER FROM R. HUTCHINSON.

DEAR BRO. HIMES:—Through the goodness of God, I am once more at home. I have found my family well, though my children have been much sick during my absence. My own general health is as good as usual. My throat feels better at present, though it is easily affected by speaking, or by exposure to cold. I feel grateful to the Giver of all good for his many favors during my stay in New York and Philadelphia. I am placed under renewed obligation to glorify him in my body and spirit, which are his. O for mercy to be found faithful, that I may dwell in the house of the Lord forever.

Though I am not able to labor in the Lord's vineyard as I have been wont to do, yet my interest in the prosperity of the cause is not diminished. I feel much for the field in which I have more especially labored. There is a great lack of united and well-directed effort. But it is encouraging to know, that there are many scattered over this wide Province, who are not to be moved away from the hope of the gospel. Several of our brethren have gone from this place to the States. May they still seek the "better country."

I can say no more at present, only that my address is Waterloo, Shefford, Canada East.

Waterloo (C. E.), June 13th, 1849.

Obituary.

Dix, in Cincinnati, O. Bro. BARTHOLOMEW, in the 63d year of his age, after a protracted illness, during five months of which he was compelled to keep his bed. Bro. B. had long been a believer in Christianity, and in sickness he felt the strong support and consolation the gospel so richly affords; and God's promise of new heavens and a new earth, wherein shall dwell righteousness, coupled with the resurrection out from among the dead, was very dear to him. He embraced the doctrine of the near approach of the Redeemer in '42; he was then a resident of Aurora, Ind., of which place he was Postmaster. His frequent communications in the Advent papers gave evidence of the interest he felt in the blessed hope. But for a long time past he has been called to suffer: his afflictions were such that he was unable to read or

write. But he now rests from his labors. He fell asleep in Jesus the 14th of June, realizing fully that

"Jesus can make a dying bed
Feel soft as downy pillows are."

So completely had his faith overcome the world, that he longed for his change, and seemed to resemble one of old, who said, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." O blessed day, when God will redeem his people from the power of the grave. May God hasten the time, is the hearty prayer of your brother in the blessed hope. W. H. M.

THE ADVENT HERALD.

BOSTON, JUNE 20, 1842.

WRITING'S TRANSLATION OF THE NEW TESTAMENT is out of press. Price, 75 cents single copy; 60 cents apiece by the dozen, or more; for 50 copies, or over, 50 cents per copy.

We shall fill the orders for this work and send them off, as fast as we get them from the binders.—As we shall have to get out another edition soon, we hope that agents will make prompt returns from the sale of this, and only order in such quantities as there is a prospect for an immediate sale.

Preface to Whiting's Testament.

This translation has been made from the Critical Greek Text of J. A. H. TITTMANN, as revised by ANG. HAHN, and published by PROF. EDWARD RONINSON in 1842. The text of TITTMANN is regarded as the standard one, by Biblical scholars.

As the translator does not deem it necessary to apologise for an attempt to present to the English reader, the ideas furnished by the inspired original, in a faithful and perspicuous manner; he contents himself, with the statement of the principles by which he has been guided, in his work.

1. Where the language of the common English version was not obscure, and where it gave the proper signification of the original, it has been adopted. There are cases, where words derived from the Latin have been exchanged for equivalents of Saxon origin, as the latter are more familiar to all, who speak our language, and in many cases, more harmonious. In the common version, the translators have, sometimes, followed the *order* of the Greek, so closely, that perspicuity and harmony have been sacrificed, and Greek idioms unnecessarily introduced. In such instances, the *order* has been changed, thus rendering the language more intelligible and less harsh. The fault to which allusion has been made, is most prominent in the apostolic letters.

2. As every translator is in danger of a bias, from his theological tenets, the writer has endeavored to express the thoughts found in the original, as he would have done, were he entirely ignorant of creeds or theological opinions. If he has erred in this point, it has been without design.

3. The supplementary words of the common version have been carefully examined. In cases where their equivalents were not *understood* in the original, or where they did not render the thought *clearer*, they have been rejected. The plan adopted in some versions, of omitting to indicate *supplementary words* by the *italic type*, the translator cannot regard as an improvement.

4. In cases where words have admitted two renderings, either of which afforded a sense consistent with the scope of the passage, that, which appeared to have the greatest weight of testimony in its favor, is placed in the text, and the other in the margin, or at the foot of the page. In some of these cases, the opinions of judicious interpreters have been long divided. Many of the common marginal readings have been retained, as they often aid the English reader in his attempts to reach "the mind of the Spirit."

5. It has been deemed a *duty to translate*, rather than to *transfer*, the words of the original. Words like Rabbi, Ephatha, &c., which have been used and translated by the *sacred penmen*, are of course retained.

In the four gospels, the word Χριστός, Christos (Christ), is evidently used not as a proper name, but to indicate the fact that Jesus was the Anointed, or Messiah of the Old Testament writers. Hence, in the translation of these gospels, the word has been rendered "the Anointed." When the Acts of the Apostles and their letters were written, this word had evidently assumed the force of a *name* for the Redeemer. Hence, in this translation, the word has generally been transferred in these later books of the

New Testament. The Hebrew word "Amen," has, in a few cases, been rendered by the phrase "so it is." In these instances, the word was deemed *emphatic*.

The reader will observe, that the words enclosed in *brackets* are those which, according to the text of TITTMANN, are not sustained by Greek manuscripts of the highest authority, and which still have too much evidence in their favor to be omitted. Many of them are mere omissions of the personal pronoun, which is clearly indicated by the Greek verb.

The English reader will be surprised, that the variations from the common version are not more numerous. On this subject, it is proper to remark, that those, who from time to time have heard some defects in that version noticed, and a different mode of translating passages proposed, seem to forget that such cases are *more exceptions to the general accuracy* of the version. It is a trite but true remark, that any one of the English versions extant, contains all that is *essential* to be believed or practised for salvation.

Still, this fact furnishes no good reason for leaving the English reader destitute of every possible aid for a thorough understanding of *all* God has communicated to man by inspiration. Protestants will hardly be made to believe, that any portion of the Scriptures should be made the *exclusive possession* of Greek and Hebrew scholars.

Though the world may never behold a perfect translation of the "lively oracles," it is still proper to aim at the mark of the prize. No translation has yet been made, which did not add something to the stock of scriptural knowledge, or which did not arouse some man to attend to that word, which is "a lamp to our feet, and a light to our path."

The result of labor—undertaken amidst scenes of sickness and domestic affliction—is now submitted to the reader—in the hope and with the prayer, that he may be sanctified through the truth and guided by it, "until the day shall dawn and the day-star arise in his heart." N. N. WHITING.

Williamsburgh, Long Island.

OUR NEW HYMN-BOOK—We are happy to inform our friends that this work is in the hands of the stereotypers, and now in a state of rapid progress. We are grateful to the many who have sent their compositions, selections, corrections, &c., &c. We shall not be able, however, to give all that has been sent us a place in the new book: this would swell it beyond all reasonable dimensions; but we think we shall give to the Adventists a much better hymn-book than can be found in any other form. It will number about 400 pages.

THE WORLD TO COME.—We have heard it asserted that "the world to come" is the "gospel church." We would like to enquire of those who hold this view, how they reconcile with this view Luke 20: 34-36!—"And Jesus answering, said unto them, The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."

"Hymns, Psalms, and other Sacred pieces, in Verse, by HENRY HEYES. Albany: J. MUNSELL, printer.

The above is the title of a book containing the various pieces of poetry which Bro. HEYES has had published in the *Herald* and elsewhere, and of which we have received a few copies. Our readers are familiar with their merits, without any comment of ours. "The Vision of HABAKKU," "Hebrew Chant," and "DAVID's Lamentation over SAUL and JONATHAN," and some other of the pieces which he wrote for the *Herald*, possess considerable poetical merit. In versification of the Psalms, we think no one has yet excelled Dr. WATTS. Price, 37 1-2 cents.

The message of the President of the French republic to the Legislative Assembly has been published in the Paris papers. It is composed upon the Americans, and not on the European model, and fills four columns of the "European Times." LESSEPS's idea of conquering the Romans into affection for France, has not yet been realized, and he has returned to Paris for further instructions. Some accounts say that he was recalled, and that the same messenger carried positive instructions to Gen. OUDINOT to reduce the eternal city to subjection at all hazard, and that having moved his army close to the city, he would commence the attack with an army of 25,000 men on the 30th May.

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ADVENT



HERALD

Luke 9:15-30.

"WE HAVE NOT FOLLOWED GUNNINLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COXING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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BOSTON, SATURDAY, JULY 7, 1849.

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names, with their Post-office address, should be distinctly given
when money is forwarded.

The Fall of Babylon.

Up the banner on high o'er the mountain,
Let the trumpet be loud and the cincture keen,
For Israel shall fall as a drop from the fountain,
And leave not a trace where the stories have been!

The prince from his hall, and the serf from his labor,
Shall gird on their mail and wave high the war-sword;
But the hand shall relax no grace of the war,
And the heart shall grow soft in the womb of the Lord.

The moon in her light, and the sun in his splendor,
Shall hide their purity from the eyes of the fall,
While the plumes of the host of darkness attack her,
And might wraps her streets like a funeral pall.

For the Medes from the north like a whirlwind shall gather,
And Babylon yield to the might of the heaven;
While the young blooming briar, and the grey-headed father,
Shall lay their heads low in the dust of the grave.

Her halls shall be still and her pavements be gory,
Not a sound heard of mirth or of reveling there;
But the pride of the Chaldees, the boast of their glory,
Extinguished like Sodom be blasted and bare.

On the spot where thou raised thy front, mighty nation,
Shall the owl have his nest, and the wild beast his den;
Thy courts shall be desert, thy name desolation,
Now the transit of cities, the jest of them then.

Chronology.

FROM THE PITTSBURGH "CHRISTIAN ADVOCATE."

(Continued from our last.)

Having given a brief history of the Hebrew text, and of the Samaritan and Septuagint versions, it now becomes our task to show which possesses the highest authority.

Before entering upon the investigation, it may be well to premise that the original, unless it can be proved to have been corrupted, must always be considered to have higher authority than any version. In case of any discrepancy, therefore, the original, unless positive proof of its corruption can be produced, should obtain our credence.

In the antediluvian chronology, the Samaritan Pentateuch falls below the Hebrew three hundred and forty-nine years. By comparing the antediluvian with the post-diluvian chronology of the same version, it will be seen at a glance that it is not of a piece. From the flood to the birth of Abraham it gives nine hundred and forty-two years. This falls little short of the time given by Josephus.

It is a much easier task to reconcile the antediluvian chronology of the Samaritan Pentateuch with the Hebrew chronology than the post-diluvian. St. Jerome informs us that there were Samaritan copies which made Methuselah one hundred and eighty-seven years old at the birth of Lamech, and Lamech one hundred and eighty-two at the birth of Noah. If this be so, it is easy to suppose sixty-two, the age of Jared at the birth of Enoch, to be a mistake of the transcriber, who might drop a letter, and write sixty-two instead of one hundred and sixty-two; and thus all the difference between the Hebrew and Samaritan copies will entirely vanish. See Shuckford's Connections, vol. I, p. 58.

The post-diluvian chronology of the Samaritan Pentateuch bears such a resemblance to that of the Septuagint that it has been suspected by learned men to have been taken from it, in order to supply a defect in the Samaritan copy. There is no method of reconciling its discrepancy with the Hebrew on this portion of chronology, except by showing which has the greatest amount of evidence in its favor. But this question will be discussed when vindicating the Hebrew chronology against the claims of the Septuagint. It is not necessary, therefore, to argue it separately.

The difference between the Septuagint and Hebrew text, in the antediluvian chronology,

consists in the Septuagint's making Adam, Seth, Enos, Cainan, Mahalaleel and Enoch, each one hundred years, and Lamech six years older than the Hebrew text makes them, before they began to have children. This amount the Septuagint subtracts from the time that they lived after, so that the whole term of their lives is the same in both. To this the life of Lamech, which the Septuagint makes twenty-four years shorter than the Hebrew text does, is an exception.

The same difference is observable in the first six generations after the flood, together with the insertion of the name of Cainan. To the age of Nahor before the birth of Terah, the Septuagint, according to some copies, adds fifty years; but according to the Vatican edition, one hundred and fifty.

In these computations all the Hebrew copies now extant agree. No various readings have been noticed since the composition of the Talmuds and the Targums of Onkelos. These agree with our present Hebrew Bibles. St. Jerome, also, took the Hebrew computations to be correct, for he has given the same in his Latin translation of the Bible.

On the other hand, the copies of the Septuagint agree in their computations. The most ancient manuscripts have the same with the present Septuagint. Different editions, however, vary.

These variations appear to be of such a nature that they could not well have happened by errors in transcribing, for the systematic adding and subtracting imply design. The charge of having corrupted the sacred Scriptures, in order to invalidate the prophecies respecting the Messiah, has been fixed upon the Jews. But this charge is grounded upon the mere fact that the Hebrew text, and the Septuagint differ in their computation: there is no positive proof to sustain it. It proceeds on the assumption that the Septuagint has been preserved uncorrupted, and that the translation was at first correctly made.

The arguments adduced to prove the corruption of the Hebrew text are the following:—1. The Jews before the time of Antiochus had a long enjoyment of peace, and were very careless about their sacred writings. Antiochus seized and burned all the ancient copies that he could come at. So few escaped, that a scarcity was produced among the Jews. 2. Josephus is proof that there were old Hebrew copies different in their computations from the present ones, for he says that he wrote his history from the sacred pages, and he agrees with the Septuagint, with the exception of a very small difference. 3. Greek historians, who wrote before Josephus, viz: Demetrius Phalerius, Philo, and Eupolemus, generally agree with the Septuagint. 4. The whole Christian Church, Eastern and Western, with the exception of St. Jerome and St. Austin, agree with the Septuagint.

George Smith, F. S. A., author of the "Patriarchal Age," in his vindication of the chronology of the Septuagint, reduces the argument to three points, which embrace nearly the whole ground of discussion.

1. "Whether, at any period, these several authorities [The Hebrew text and Septuagint] agreed in their chronology; and if so, whether any one of them at present retains the primitive numbers."

2. "Whether there be any evidence to show that the numbers in any of the versions have been corrupted."

3. "Whether an examination of these systems, as to their agreement with the general order of nature, their internal evidence of truth or falsehood, and their accordance with the general evidence of tradition and history, will

warrant strong confidence in the genuineness of any one of these systems of numbers."

Mr. Smith thinks that he has made out his proof very clear against the Hebrew Bible; but its cause is by no means so weak as he imagines.

Under the first point of inquiry, Mr. Smith argues that the Hebrew text and Septuagint originally agreed, and that the Hebrew computation was the same as that which we now find in the Septuagint, from the fact, that Demetrius Phalerius, Philo, Eupolemus, and Josephus, in almost every particular agree with the Septuagint.

Now Demetrius Phalerius, lived about sixty years after the Septuagint version was made, and was president of the college at Alexandria, which had in its extensive library the Septuagint copy of the Scriptures.

Eupolemus lived about fifty years after Demetrius, and wrote in Greek. The writer is not certain as to the place of his abode; but it is his impression that it was Alexandria.

Philo was contemporary with our Saviour, wrote in Greek, and lived constantly at Alexandria.

Such being the facts respecting these men—and probably not understanding Hebrew very well, if at all—we might naturally infer that they followed the Septuagint. All that their authority proves, therefore, is that the Septuagint was the same in its computations then that it is now—not that it was the same with the Hebrew. Josephus is authority on both sides, for he sometimes follows the Septuagint, sometimes the Hebrew Bible, and sometimes neither. Take the following examples. In Book 1st, chap. 3d, sec. 3d, he says: "The flood was two thousand six hundred and fifty-six years from Adam the first man," but gives data that amount to only two thousand two hundred and fifty-six. Book 1st, chap. 6, sec. 5th, he says: "The son of Phaleg, whose father was Heber, was Ragan, whose son was Serug, to whom was born Nahor; his son was Terah, who was the father of Abram, who accordingly was the tenth from Noah, and was born in the two hundred and ninety-second year after the deluge; for Terah begat Abram in his seventieth year." In the succeeding sentence he gives data that bring the birth of Abram about a thousand years after the deluge. Now, it is very evident that Josephus took his general statement with reference to the birth of Abram from the Hebrew Bible, for it is exactly two hundred and ninety-two years from the deluge to the seventieth year of Terah. His data doubtless copied from the Septuagint, with the omission of Cainan.

In Book 8th, chap. 3d, sec. 1st, he has the following statement: "Solomon began to build the temple in the fourth year of his reign, on the second month, which the Macedonians call Artemisius, and the Hebrews Jar, five hundred and ninety-two years after the Exodus out of Egypt, but after one thousand and twenty years from Abraham's coming out of Mesopotamia into Canaan, and after the deluge one thousand four hundred and forty years; and from Adam the first man who was created, until Solomon built the temple, there had passed in all three thousand one hundred and two years." The data given by this historian make 2256 years from the creation to the deluge, from the deluge to the birth of Abraham about 1000, from the birth of Abraham to the Exodus 505, and from the Exodus to the building of the temple 502. Adding together these data we would have from the deluge to the building of the temple 2097 years; but Josephus says, "one thousand four hundred and forty." It is evident that he had both the Septuagint and Hebrew before him, for dating the birth of Abraham at the one

hundred and thirtieth year of Terah's life, which would be three hundred and fifty-two years after the flood, according to the Hebrew computation; and adding those three hundred and fifty-two years to the other data given by Josephus, the length of time from the flood to the building of the temple would be one thousand four hundred and forty-nine years.

From these passages, adduced from the celebrated Jewish historian, we may legitimately infer, that the sources from which he drew his chronological knowledge did not agree. These sources, we know, were principally the Hebrew Bible and the Septuagint, for he professes to have derived his information from the sacred writings. These writings he was fully capable of consulting in both Greek and Hebrew.—(To be continued.)

Retrospection.

BY REV. JOHN COX, OF LONDON.

"For ask now of the days that are past."—Deut. 4:32.

These striking words were uttered by Moses in order to call the attention of his people to one particular event; namely, the giving of the law from Mount Sinai. God is continually doing wondrous things, but sometimes he does things so very extraordinary as to merit peculiar and protracted attention. It is true wisdom to call those things to mind, and diligently to improve them. The Israelite was commanded never to forget Sinai and its awful terrors; the Christian must never lose sight of Calvary and its melting tenderness. The display of the divine perfections on Calvary eclipses the glory of Sinai; the blood that was shed on the former extinguishes the devouring fire of the latter, and silences all its awful thunders. Man has now a new era from which to reckon, a new mirror in which to study God. Henceforth we transfer the words of Moses from the law to the gospel, and exultingly inquire, "For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it," that God should be manifest in the flesh—full of grace and truth—be delivered for our offences, be raised again for our justification, and then live to save to the uttermost all who come to God by him.

O let the memory of these unparalleled facts be ever cherished in the heart. Heaven has no other wonder equal to these. Redemption is the science ever studied there. Eternity will never unfold anything which will supplant the great mystery of godliness.—Come then, fellow Christians, and as time rolls on, as one year after another of our short lives glides by, let us crowd around the healing Cross, and rise into communion with the glorious throne of our adorable Redeemer.

"Let us love, and sing, and wonder,
Let us praise the Saviour's name,
He has hush'd the law's loud thunder,
He has quench'd Mount Sinai's flame.
He has washed us in his blood,
He has brought us near to God."

We will endeavor to apply the direction before us to the present period, and to our present circumstances. Now, at the end of another year, it is surely a proper time to "ask of the days that are past."

How solemn is the subject brought before us. How awakening the consideration of the flight of time! Like the mighty river, it flows noiselessly on its course; and few, alas! consider what it bears upon its bosom, or whither it tends. Responsibility, and eternity, stand connected with the flight of time.

What events occur as time rolls along!—and what a bearing have these events upon eternity!

Let us think of all days that are past.—How few of the events of these days are written in any human chronicle.

We turn the page of history, we read of the church and the world; of the dispensations of God to man, and man's scornful treatment of God's rich mercy. We read till the eye dims, and the heart aches, and the sad conviction is forced upon us, that Satan is "the god of the world," and Jesus "the despised and rejected of men." We stand amid the wreck of empires; around us are strewed the mouldering record of dynasties long extinct; the names of once flourishing churches are mournfully echoed in our ears, and the heart flies from the days that are past, and sighs out before the throne of Him who liveth for ever and ever. "Arise, O God! and plead thine own cause."

But let us chiefly think of *our days* that are past. Let us not moralize upon others, and forget ourselves. Let not our names be added to the long list of those who threw away those moments, which should have been improved for eternity. Let us show that we feel,

"Tis wisely great to talk with our past hours;
And ask them what account they bore to heaven."

Many of our days are past. The days of infancy and childhood, of youth and riper age, are some or all of them days that are past.—How much divine care, how much human sympathy have we been the subjects of! How many miseries have been averted, how many mercies bestowed; how many relationships provided; and how many joys, and hopes connected with each!

But how have these days been spent? We are not merely creatures sent into the world to enjoy ourselves; but responsible creatures, commanded to serve and glorify God. Amidst the days that are past, have there not been days of instruction, when God's voice hath been heard?—days of conviction, when his Spirit strove?—days of correction, when his hand hath been stretched out?—and what has been the result of these days? Has instruction produced wisdom—conviction ended in conversion, and correction brought to God?—If so, fellow immortal, raise your Hosanna high; you have not lived in vain! There is a day coming, when the transactions of all past days will be read over: then shall you have a vivid remembrance of your days of instruction, conviction, and correction, and shall mournfully exclaim—not, "I have lost a day," but, "I have thrown away a life-time—I have lost my soul." That day is not yet come; the day of salvation still lasts; and perhaps it is still with you the day of conviction. Cry earnestly for grace to yield to God's claims; and add not another day to those which now witness against you. Look to Jesus, receive the atonement, and you shall find the moment you do this to be the happiest of your life. The hour in which mercy triumphs shall be the grave of the transgressions of years, and the birth-time of eternal bliss.

The days of the recent year are past. The year brought with it fifty-two Sabbaths,—they are gone. They were unmolested by persecution; the sanctuary doors were opened; the gospel feast was spread; and the tribes went up to the testimony of the Lord. In most instances we were unhindered by affliction, and health was afforded us to leave our dwellings to visit the house of God. These Sabbaths are gone, and where are their results? Does the heart, the closet, the family, the sphere of duty well filled up, show that we were "doers of the word, and not hearers only"?

It may be that during the past year we have had days of prosperity, when new relationships were formed or conferred, when our hopes were fulfilled, or our schemes brought to maturity. These days are gone, and the remembrance of them is like a pleasing vision. But were these causes for joy such as had the divine sanction? Did God and angels sympathize with us in our pleasures? If it were not so, all was indeed a vision, and a baseless one. But if we had God's permission to be happy, did our happiness terminate in him? It is wise to act thus, for He only is the soul's portion. We may lose all our comforts; but Him our portion, we cannot lose.

Perhaps the past year may have been fruitful in sorrows. You may have had stroke upon stroke. Days of pain, of losses, of bereavement, of disappointment, may have abounded. Well, they too are gone, and will return no more! And did the Saviour support you by his power, cheer you with his promise,

animate you by his own bright example and glorious victories. Then bless him for days of sorrow; and expect shortly to prove that in those days God was sowing the seeds of a harvest of happiness to you, and of glory to his name.

Is the storm still beating upon you? Are the heavens still dark around you? Ask of the days that are past, "Is there not a cause?" Look up meekly to the throne of him who corrects you, and say, "Show me wherefore thou contendest with me?" If no particular cause is discovered, if your own heart well probed condemn you not, still be resigned, accuse not infinite love, arraign not perfect wisdom at your bar; but "Humble yourself under the mighty hand of God, and he shall exalt you in due time."

There is another way in which we may profitably make use of the direction given us to "Ask of the days that are past." Time gone by is a chronicle and oracle. It is written full of the most important events, and is intended to give answers to the most important questions. We have looked into the chronicle, let us ask some questions at the oracle. "Days that are past, is sin profitable, is there a single instance of one registered in your hoary chronicles who ever found it so?" Hark! the answer is prompt and unequivocal. "Not one."

"The wages of sin is death." "Days that are past, is the world a suited portion for the heart of man? Have you the history of one, of the votaries of fashion, or the slaves of mammon, or the worshippers of fame, which proves that something beneath the throne of God can produce true and lasting happiness?" The oracle replies—"Millions have tried, but all have failed. Happiness apart from God is a delusive shade, luring the soul down to eternal death." "Days that are past, is God faithful? He hath said he is. Is there aught written in your archives to contradict him?—Can you show penitent repulsed—a mourner uncomfited—a praying soul rejected—a bruised reed broken—or a trusting believer forsaken?" Quick as the thunder peal succeeds the lightning flash, and loud as its glorious tones, yet harmonious as the seraph's harp, a million voices shout, "*God is faithful.*" The days that are past all become vocal with the praises of a faithful God; all say to the pilgrim through time, "Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength." "Be of good courage all ye who hope in the Lord."

"Days that are past, what am I, and whether am I tending?" "Behold (says a voice of awfully solemnity) a mirror is before thee; steadily look in it, and thy questions shall be answered, *Man's course describes his character, and foretells his end.* Fellow being! thou who must live when time is dead; answer, as in the sight of God, and in prospect of eternity, what has your course been—on what has your heart been most set—what have you been most anxious about—what have you most labored to be, and to possess? Which has been of most worth in your estimation, God's pardon, God's smile, and God's blessings, or the pleasures of sin, the friendship of the world, and the possession of riches. By thy soul's preferences and pursuit is thy state for eternity to be judged. And now the questions are answered, be honest with thy soul, nor let time's oracle speak in vain."

Thus to talk with our past hours, and with the days that are past, will be productive of many advantages. If we are docile and persevering, we shall become wiser and more intelligent. We shall be enabled to take warning of ourselves, and be prepared to give warning to others. Such communing will make us humble and prayerful, for we shall see our imperfections, and be constrained to cry for more grace. Hope, too, will become strong and active by the soul's feeding on the proofs of divine faithfulness which the past so abundantly furnishes; holy mourning will find much to weep over, and godly zeal much to rectify, while looking at the days that are past.

And, above all, how dear will the atonement of Jesus become, as ten thousands of sins and short comings are presented to our view! How necessary and precious will the offices of the Holy Spirit be to us, as we look forward to the future with such humbling recollections of the past. Reflections upon mortality and time are only valuable as they endear him who was once dead, but is now alive for evermore;

and self-scrutiny is only profitable as it brings the soul to lean upon that Almighty Comforter, who alone can guide it safely through time's trials and duties, to the rest and service of eternity.

HUNGARY—HER POSITION, RESOURCES, &c.

For more than a century the kingdom of Hungary, although enjoying a separate legislation, retaining intact her own ancient system of laws, and recognizing only the sovereignty of the house of Hapsburg, has in a great measure merged her nationality in that of the Austrian Empire. She has thus lost her place, as a nation, in the chronicles of the modern historian; the character of her people, her position, and her social and commercial relations are no longer familiar to the memories of the present generation. Since the commencement of the European Revolution, however, her situation is different. Leading the victorious vanguard of the armies of Republicanism, she fights with the eyes of the world upon her, holding the hopes of other races, the fate of other struggles, dependent upon her own. While she continues to keep at bay the vast forces pressing upon her frontiers, let us take a brief glance at her position and the resources she can command to meet the coming necessity.

The geographical extent of Hungary, including the ancient dependencies of Transylvania and Croatia, and that collection of different tribes organized under a peculiar system as a Military Frontier between her dominions and Turkey, more than equals that of Austria with all her remaining provinces of Bohemia, Galicia, Tyrol, Lombardy, and Venice. The traveler who approaches Vienna from the north, sees at one glance from the sloping heights which conduct him to the Danube, the imperial city at his feet, the spires of Hungarian Presburg on the horizon, and the outposts of the Carpathian range far away to the north-east. From the river March—the Austrian frontier north of the Danube—a day's forced march would take an army to the walls of Vienna. The boundary line extends nearly to Cracow on the north, following the course of the Carpathians as they curve eastward like a grand natural arch, resisting the pressure of Russia. South of the Danube it runs to the south-west in an irregular line, closely approaching the great highway from Vienna to Trieste, and striking the Adriatic at the head of the Gulf of Fiume. The Danube, sweeping to the east for about seventy miles after leaving Presburg, turns abruptly to the south at Waizen, (the scene of a late glorious Hungarian victory,) and, parting the rival cities of Pesth and Oden, passes through the heart of the kingdom. At the fortress of Peterwaradin—which is to the Danube what Ehrenbreitstein is to the Rhine—it again resumes its easterly course, striking the Turkish frontier at Belgrade, and skirting Transylvania till within a hundred miles of the Black Sea.

The central region of Hungary, stretching out from the Carpathians to the Danube in vast steppes, which are drained by the Theiss and its myriad tributaries, is not surpassed in soil and climate by any other part of Europe. It yields, in great abundance, all the products of the temperate zone, with others common to Italy and Southern France. The harvests of grain are abundant and certain. The plains are protected from the cold winds of the North by a mountain range 8,000 feet in height, while the hot blasts of the South are tempered before they reach the Danube, in the defiles of the Balkan and the immeasurable forests of Servia. Hungary thus produces within her own borders, even under the imperfect system of agriculture which her peasants have practiced for three hundred years, all that is necessary to her own sustenance. The valleys of the Carpathians support numberless flocks of sheep, goats, and cattle; the central table land, watered by six hundred streams, brings forth, with little labor, wheat, rye, maize, barley, and all kinds of vegetables; the warm hills bordering the Danube yield annually twenty-five million gallons of wine, among them the renowned Tokay; while the marshes in some of the Southern districts are successfully used in the cultivation of rice. The climate, more mild and equable than that of Germany, is the healthiest in Europe, one proof of which is shown in the sturdy frames and strong physical energies of the inhabitants, whose mode of life also tends materially to preserve the stamping of the race.

The mineral wealth of Hungary, as yet very imperfectly explored, promises to develop inexhaustible resources of industry and profit.—The Carpathian district, inhabited by that branch of the Slavonic race known as the Slovaks, and some Germans who are connected with the mining operations, is rich in the precious as well as the ruder and more necessary metals. Gold is as abundant in some localities as in the mines of the Ural, whence Russia draws her fabulous wealth; veins of silver and copper of unusual richness are frequently met with, and the wandering lapidary picks up in the untravelled recesses of the mountains the emerald, the jacinth, and the radiant opal. Mines of rock salt, sulphur, and saltpetre on the one hand, and copper, iron and zinc on the other, need but labor, enterprise, and a proper encouragement from Government, to rank among the most profitable in Europe; and vast beds of coal, which might supply the "disforested Orient," still lie untouched. It is no marvel that Austria should have endeavored to bring such a country under the yoke of her grasping monopoly of trade and oppressive internal customs, or that Russia should seize on any pretext to take up the quarrel, with a far-reaching hope for the lion's share.

The kingdom of Hungary, with Transylvania and Croatia, covers about 150,000 square miles, and supports a population reckoned at about fourteen millions. The country is less densely populated than Austria; in fact, portions of it still retain the original forests, in which the deer, bear, and wild boar are hunted by the native noblemen. But, deducting from the remaining population of Austria the Polish and Italian provinces which are disaffected, and on whose support she cannot rely, it will be seen that in numerical strength, Hungary falls little short of being her equal. The difference of races, and the consequent hostility of blood between different portions of the Hungarian people are, however, influences which prevent the country at present from displaying its full power. Whether the more imminent danger which threatens it, will efface for the time these jealousies, and unite all fraternally in a common struggle, is a question whose favorable solution is earnestly to be desired.

The Magyars constitute the original Hungarian stock, whose chiefs founded the kingdom a thousand years ago, and in whose hands the governing power has always remained. They sprung from the same Mongolian origin as the Turks, their near neighbors, whose language strongly resembles their own. They received the name of *Ungri* from the Slavonic tribes whom, in the tenth century, they dispossessed of the fertile plains of the Danube. This title was taken up by the Germans, and under it they became famous as a nation. The Magyars, who number about 4,800,000 souls, still inhabit the generous soil which attracted them from the East, and one of their cities, Debreczin, is now the temporal capital of Hungary.

The Slavonic tribes hold all the mountainous districts, and are estimated collectively at 4,500,000, divided between Croatia on the South, embracing the sea-port of Fiume, the Slovaks among the Carpathians, and the Szeklers, Bulgarians, Servians, and other small groups on the Military Frontier. The Germans, 1,250,000 in all, inhabit the rich, wooded and hilly province of Transylvania, east of the Carpathians, whither they immigrated in the twelfth century, and where they still preserve the language and customs of the Rhine, surrounded on all sides by the Magyar and Slavonic races. No country in the world holds within an uninterrupted boundary and under a single civil system, so many striking contrasts of language and blood.

The same causes which have operated to prevent the advance of the Hungarians in all modern arts, have also contributed to preserve, in spite of persecution and intrigue, the ancient balance of sects, in a religious view.—The Magyars embraced Christianity soon after their settlement on the Danube, and for centuries kept the tide of Turkish invasion from flowing upon Western Europe. At the time of the Reformation, the greater part of them went over to the Protestants, in connection with the Germans of Transylvania, and some of the Slavonic tribes. The proportion now stands: Protestants, five and a half millions; Catholics, nearly five millions; and members of the Greek Church, about two millions. The unjust persecution of the Protestants by the power at Vienna, is among the wrongs which Hungary is now so valiantly avenging.—N.Y. Tribune.

The Age of Murder.

THE WORK OF A MONTH.—As in science, so in human affairs, every fact is carefully to be noted in order that it may be investigated, explained if possible, and knowledge and improvement deduced therefrom. As chroniclers of crime, we have a fact, a great and significant fact

to lay before our readers, and it is this, that whatever else the present age may be remarkable for, it is emphatically an age of murder.—We speak not now of wholesale murder by war, but of the crime known to the law as murder, and punishable with death. To say nothing of other countries, here in our own land, almost every day, so far in the year 1849, has been marked with a red line showing the traces of this most awful of human offences. From the beginning of the year up to the present time, our ears have been pained with the continual story of murder committed in every form and shape, and with every degree of horror, in which it is possible for it to be committed—by poison, by suffocation, by drowning—by every weapon, from the small penknife up to the shotgun and the six-barrelled patent revolver, which two last instruments it has been reserved expressly for this generation to invent and use with a frequency and readiness which shows their admirable adaptation for their deadly purpose. In this murder there is also a remarkable feature to be observed. It has not been committed solely by the midnight robber, by the drunkard, the brawler, the desperate, and the abandoned. On the contrary, the man of refinement, of wealth—the man with cool blood in his veins—aye, the minister of God—has taken the weapon in his hands, and with it taken the life of his fellow man. Man, also, has not alone been the victim; but women—helpless and beautiful women—have had their life's blood shed by those who should have been their protectors. Whence comes all this, and what means it? Legislators! philanthropists! look at it—contemplate it! It is not, we know, a pleasant fact either for contemplation, or even a hasty glance, but it is nevertheless an imperative duty that it should be contemplated and thoroughly investigated, in order that the evil which it develops may be remedied. It is said that this age is the most enlightened and civilized—the wisest and the best the world has yet seen—and yet here is an incontrovertible fact, which would seem to give the lie to the assertion, for on the brow of this very age, the mark of Cain is stamped so broad, so deep, and black, that should what we call the dark ages rise from the tomb of the past and stand up in comparison, the former, and not the latter, would have cause to blush for the darkness and blackness of the damning spot. Is there not something in this for the wisdom of the present day to look into? To show that we are not dealing in the marvelous and horrible without reason, we here record the list of murders committed in the United States during the month of May last:

On the 7th of May, at St. Louis, John Beard interfered between two Germans named Wm. Ryder, and John Spooner, who were dissenting together. Beard was stabbed through the heart by one of them. On the same day, and in the same city, James Smith was stabbed to the heart by a German named Christian Stahl. Likewise, on the same day and in the same city, a man named Fisch was killed by another named Dochner. On the 6th of May, at Independence, Mo., a Mr. Freeman was killed by Captain Howard. At New Orleans, on the 1st of May, Joseph Leblanc, a waiter in a restaurant, was stabbed so severely by a man named Alpuente, that he died in a short time. On May 10th, a man was found murdered in the woods near Rochester, New York. On the 6th of May, at Cincinnati, John Brasher, a watchman, was shot through the heart by Jesse Jones, while in the act of arresting the said Jones for a misdemeanor. On the 7th of May, at Cincinnati, Michael Donnevian was killed by a stone thrown at him by one T. D. Huyman. At Buffalo, N. Y., on the 3d, of May, in a fight between Theodore Wichenstair and a canal hand named Haggart, Wichenstair was killed by a kick in the stomach from Haggart. On May 8th, in the night, at Wadesboro, N. C., May Buchanan was beaten to death by some villains unknown. On May 12th, at Fairfield, N. Y., Mrs. D. S. Neiley was poisoned by R. S. Dicker; Dicker killed himself a few days afterwards. Sometime during the 1st of May, at Charlestown, Indiana, Joseph Miller was shot by Milton Jones, who afterwards cut his victim's throat. At Philadelphia, on or about the 2d of May, Catharine Bolter threw her own child into a sink. On the 18th of May, at Binghamton, N. Y., an Irishwoman poisoned her own child. On the 9th of May, in some bushes near Vincennes, Ind., a man was found murdered. At Baltimore, on the 15th or 16th of May, Daniel Cummings was killed by Luke Flynn. On May 16th, at St. Josephs, Mo., a man by the name of De-camp was killed by a constable in a street fight.

At New Orleans, on May 14th, Juan Baptiste Saurer was killed by being stabbed by Joseph Romero. At Brooklyn, N. Y., on May 23d, William Parker was killed by John Kennedy. On May 16th, at Macon, Geo., Mary Ellen Platt was killed by a man named Elisha Ruse. At St. Francisville, La., on May 12th, Michael Walsh was killed by Z. A. Holdridge. About the 20th of May, near Milwaukee, Wisconsin, a Prussian was shot and stabbed by a German.—On May 25th, on the tow-path of the canal near Lockport, N. Y., John Ulch was killed by a woman named Connelly, who beat him with a club, and called in the aid of a ferocious dog to help her commit the deed. At Bloomingdale, Iowa, on May 22d, a man was killed (it is supposed) a person named John Philips. At Chattanooga, Tenn., on May 30th, a man named James Allison was killed (it is supposed) by a man named Davis.

Such is the record for one month. We have no idea that we have enumerated all, but there is enough to startle the mind of any thinking man. Twenty-four murders for thirty-one days! But the month of May is not alone.—No month of 1849 has yet passed but we could have produced an equally startling record as the above. It must be remembered, also, that no account is here made of the numberless stabbings and other murderous assaults where death did not ensue. They are indeed numberless, and we care not to count them. Looking, therefore, at the picture of one month which we have drawn, remembering the many criminals who have already, or are about to, ascend the scaffold to expiate their crimes, and remembering the many now awaiting their examination, truly did we say aright in the commencement of this article, that the present day was an age of murder.—*Police Gazette.*

Our Faith.

Our best reason for belief is our necessity of belief. It is a want of our nature which can never be satisfied with anything else than a belief in Omnipotence. An infidel's opinion can never amount to belief; they are, on the contrary, the careful avoidance of belief.—Though we may cavil and doubt in health and prosperity, when there comes danger or affliction, which nothing but the power of the Almighty can avert, our very need of his aid commands us to feel the truth of His existence. There are times in a man's life when he must believe in God, or die in despair—when no longer shrinking from faith in Him, he clings to that faith with the tenacity of a drowning man to his proffered hope of rescue. This may be a faith which shall pass away with the occasion which called it forth, or it may be such as shall lead him "always" to "call upon God," but we think there are few men in whose hearts one form of it has not arisen in the emergency of peril to themselves, or of anguish for those they love. Therefore is unbelief said to be of the heart, and not of the understanding, for to what the heart earnestly desires to believe, the head will not long refuse its credence.

And how beautiful, how soul-sustaining is this faith when it has become the continued necessity of our being!—when it has become "an anchor to the soul, sure and steadfast," preventing it from being dashed to pieces against the destructive shores of atheism, or drawn into the quicksands of error, or from being engulfed in the great maelstrom of sin!—when the mind "is fixed," and pursues its calm and earnest course, "heart within and God o'erhead!" Feeling that "thus far the Lord hath led him on," the Christian can quietly repose in the arms of his creating and sustaining Father, believing that He "will safely keep that which he hath committed to Him." He, sinful, miserable man that he is, is guarded by Him who created the universe, and who "upholds all things by the word of His power." He "numbers even the hairs of his head," and keeps him "as the apple of His eye." He has led him from his birth, through the perils of his youth, and now promises that "even to hoar age will" He "carry" him.—Do sorrows come, they are for his chastening; do grievous afflictions visit him, they are the flames of the furnace which shall purify him, and prepare him for the spotless robes in which he shall join the "worthy" who "walk in white." In all the excitements, the alarms of this agitated world, he "whose mind is stayed on God" has the promise of "perfect peace." "He shall not be afraid of evil tidings, his heart is fixed, trusting in the Lord." In all his sorrows and afflictions God "pitith him as a father pitith his children," telling him to "cast" all his "sorrows upon Him." When

in weakness and sinfulness he offends against Him, he has an Intercessor and Advocate before Him—one "who hath borne our griefs and carried our sorrows"—who "having been tempted Himself, knoweth how to succor them that are tempted." In sadness and dejection he hears the gentle words, like those of "a father consoling his fretful child"—"as one whom his mother comforteth, so will I comfort you." And when after being "tried, troubled, tempted," but still "sustained," he in fearfulness draws nigh the end of his journey, he still goes steadily and calmly, saying—"Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me, thy rod and thy staff, they comfort me."

Thus in the youth of the Christian shall God be his "guide," in manhood his "Redeemer" and "the glory of his strength," in sickness and adversity his "supporter" and "preserver," and the "comforter" of his old age.—*Independent.*

"One Thing Thou Lackest."

And we read of but one thing. He is charged with no other defect. And this, in the estimation of the world, was not a deadly sin. He was guilty of no gross immorality.—He had committed no murder, no robbery, no adultery, nor fornication. We do not read that he was convicted of fraud or dishonesty. It is probable he was in the habit of paying all his debts with becoming fidelity. He is not charged with drunkenness, or slander, or falsehood. It is nowhere intimated that he was wanting in attention to his family, or to the necessities of the poor. In all these respects, the presumption is, his conduct was entirely praiseworthy. He must have been a man of uncommon correctness in his moral deportment; remarkably amiable in his temper and conduct, for it is said of him, that his Saviour loved him; and of himself, he said, "all the commandments have I kept from my youth up."

But the eye of the Saviour, looking not upon the external conduct, but upon the heart—discovered in him at least one defect. He lacked one thing to make him a perfect man. And small as this defect appeared to him, in the estimation of God it was a great matter.—It was a damning defect. He lacked one thing; but this was just the thing which he most needed. He lacked the one thing needful. And lacking this, he lacked everything. All his other good qualities, however desirable in themselves, were rendered valueless. They did not, in the estimation of God, weigh one feather. Being guilty in one point, he was guilty of all; and hence his condemnation was as necessary and as inevitable, as that of Judas.

But what was the fault of this young man? What was that one thing which he lacked, and which so fatally marked his character? Just this—he loved the world a little more than he did his Saviour! He did not love the Lord with all his soul, and mind, and strength; and consequently, he did not love his neighbor as himself. He was deficient in the important duty of love. He did not "esteem the reproof of Christ greater riches than all the treasures in Egypt;" and hence, when the Saviour required, as the test of his love and obedience, that he should go and sell all that he had, making distribution of it to the poor, and then come and follow him, he was offended, and went away sorrowful.

Reader, how would you or I bear such a test? Could we part with all for Christ?—Should he require us to relinquish all our earthly prospects, hopes and pursuits, could we do it, and do it cheerfully? Put it to your own conscience, and reflect upon it till you have come to an intelligent and candid decision. Can you renounce all sin—everything that your conscience condemns, and that you know is offensive in the sight of God? Can you give to God the highest place in your affections and pursue the world only so far as it may enable you to glorify him, and promote his cause? If not, then lackest thou yet one thing.—*Presbyterian of the West.*

Grieve not the Spirit.

I have grieved him deeply, and I am afraid others have. We must all cease from it, if we would enjoy a revival—for there can be no revival where he is not, and how can he dwell where he is constantly grieved?

He comes to us as a friend, and desires to speak to us; but how have we slighted him.

He speaks in the Bible. There are a thousand minutes in the hours we are awake daily; but when he offers to speak to us words of healthful counsel, or balmie consolation, or glorious hope, how slow are we to give him five minutes out of the thousand! Our business, our company, or the news of the day, is preferred before listening to him, and he is grieved at our neglect.

He invites us to speak to him. He loves, like every true friend, to hear our voice. He is grieved by our neglect to speak to him in prayer. Injuries and insults, resulting from sudden passion, friendship can bear. But cold neglect, continued day after day, what friendship can long endure? Who would not withdraw from the company of one who would pass hour after hour in his presence, and not speak to him? who would only address a few words once or twice a day, and then with a cold formality?

We have grieved him, also, by not thinking much of our sins, our duty, and the life to come. His work in the world is to "convince men of sin, of righteousness, and of judgment to come." This work, according to the plan God has seen fit to adopt, he cannot accomplish in the minds of those who will not think of these things. He invites us to co-operate with him, by "minding the things of the Spirit;" by caring for our own spiritual state, and that of others; and, if we will not do it, he is grieved. He desires that men should repent and be saved—and, if we will not seek to persuade them to repent and be converted, he is grieved at our indifference to what he sees to be infinitely more important than any thing we do care for.

I need not multiply words. These few lines are sufficient to direct your thoughts to the subject, and point you to the way in which you may enjoy a revival. Grieve not the Spirit by the neglect of the Bible, nor of prayer, nor by indifference about the spiritual state of yourself and others, and you will most surely enjoy a revival.

Look over our country, and see the dearth of revivals; see the youth passing by the age of most frequent conversions; think of the heathen without, needing preachers among them; look around your own home, or in it, perhaps, and see those whose souls you love, unsaved, hastening on in the broad road; look, and realize your need of a revival; and as you would have one, grieve not the Spirit.

Christ—An Illustration.

Let us suppose that we were near the walls of some ancient city of the East, and were witnessing the march of a magnificent procession that was entering its gates. It is a numerous and imposing train; and its purpose, we learn, is to usher into the city a long-expected personage. The arrival of this personage is a theme of general congratulation. We are arrested by his name and titles in every part of the procession. They are sounded by the heralds, written on the standards, and shouted by the choirs. One herald as he rides up to the gates, cries out, "Awake! awake! put on thy strength, O city; put on thy beautiful garments." Another announces, "He whom ye seek is suddenly coming in his temple." A third exultingly exclaims, "Behold, thy king cometh unto thee! He is just and having salvation." Mark the snowy banners as they float in the breeze, while his name glitters upon them in letters of gold; and listen to the voices, "Blessed is he that cometh." The welkin resounds with the song: "Blessed is he that cometh." The crowds in the city echo it back, and the children keep up the strain, "Blessed is he that cometh! Hosannah! Hosannah in the highest!" The procession is nearly within the gates, and now for the triumphant chariot—the glowing crimson—the blazing gold—the exalted personage himself! Nothing of the kind appears. The train concludes with a solitary herald riding in the rear! It was a triumphal procession about nothing!

Just such an absurdity is the heresy that Christ was no more than a man. For what magnificent preparations were made for him! what a procession had there been of prophets, priests and kings, reaching downwards from the creation through four thousand years! What descent sweet did the harp of prophecy keep ringing on his name? How did they give the watchword from generation to generation—"Behold he cometh! Behold he cometh!" How did the impatient Zion console herself with types and shadows of his glory, and sing, beforehand, "Lift up your heads, O ye gates!" How did the patriarchs strain the eyes of their

faith, that they might see him through the mist of centuries; and the prophets climb the highest peaks of the mountains, that they might catch a glimpse of the distant light! And at last there comes forth a mere prophet. After all, the Messiah is a child of mortality. No! the incongruity of the thing is enough for us to deny it. There is no such disapprobation in the arrangements of Providence. There are no such disappointments in the fulfilment of his prophecies. He who was the hope of Israel, and the desire of all nations—he for whose advent all the movements of the world were adjusted; empires rose and fell; kingdoms waxed and waned—he, the unspeakable gift, whose birth Gabriel himself came down to tell—he, the Wonderful, the Counsellor, the Prince of Peace, everlasting Father—a mere worm of the dust!—Never! never! never!



The Advent Herald.

"BEHOLD! THE BRIDEGLROOM COMETH!"

BOSTON, SATURDAY, JULY 7, 1849.

Interpretation of Symbols, Figures, &c.

(Continued from our last.)

THE THIRD TRUMPET.

"And the third angel sounded, and there fell a great star from heaven, burning like a torch, and it fell on the third part of the rivers, and on the springs of water; and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died by the waters, because they were made bitter."—Rev. 8: 10, 11.

A star is explained in Rev. 1: 20, to symbolize an angel.

The destructive effects consequent on the fall of the meteor, are the events under the control of the angel thus symbolized. He is named Wormwood, from the bitter effects produced by the events of this third trumpet. We again quote from Dr. KEITH.

"A third angel sounded:—and a third name is associated with the downfall of the Roman empire. The sounding of the trumpets manifestly denotes the order of the commencement, not the period of the duration, of the wars, or events, which they represent. When the second angel sounded,—there was seen, as it were, a great mountain burning with fire. When the third angel sounded,—there fell a great star from heaven, burning as it were a lamp. The symbol, in each instance, is expressly a similitude,—and the one is to the other in comparative and individual resemblance, as a burning mountain to a falling star: each of them was great. The former was cast into the sea, the latter was first seen as falling, and it fell upon the fountains and rivers of waters. There is a discrimination in the similitude, in the description, and locality, which obviously implies a corresponding difference in the object represented.

"On such plain and preliminary observations we may look to the intimation given in the third trumpet, and to the achievements of Attila, the third name mentioned by GIBBON, and associated in equal rank with those of ALARIC and GENSERIC, in the decline and fall of the Roman empire.

"GENSERIC landed in Africa in the year 429, and in the following year spread desolation along its coast, throughout the long-extended territory of Rome, which was then finally separated from the empire. ATTILA invaded the eastern empire in the year 441. From that period, ten years elapsed before he touched the western empire, and twenty-two years intervened, from 429 to 451, between the invasion of Africa by GENSERIC, and of Gaul by ATTILA. The burning mountain arose first, though it blazed longer than the falling star.

"The connexion between the events predicted under the first and second trumpets, is marked by the passing of the Vandals from Europe to Asia, and the consequent combination with Moors and Mauritanians in the conquest of Africa, 'the most important province of the west;' and in the overthrow of the naval power of Rome. The sequence and connexion between the events denoted by the second and third trumpets, are, we apprehend, equally definite.

"The alliance of ATTILA, (A. D. 441,) maintain-

ed the Vandals in the possession of Africa. An enterprise had been concerted between the courts of Ravenna and Constantinople, for the recovery of that valuable province, and the ports of Sicily were already filled with the military and naval forces of THIOPONIUS. But the subtle GENSERIC, who spread his negotiations round the world, prevented their designs, by exciting the king of the Huns (ATTILA) to invade the eastern empire: and a trifling incident soon became the motive, or pretence, of a destructive war. The troops which had been sent against GENSERIC were hastily recalled from Sicily.'

"But if symbolized, or described under the second and third trumpets, the respective nature of their power, or character of their warfare, must needs be described, as well as the order be marked, in which GENSERIC and ATTILA first assaulted the empire of Rome, and accelerated its ruin.

"A great star is the symbol—of which the significance has to be sustained: 'burning as it were a lamp,' is the character of the warfare. The locality is neither the earth, in the full extent of the term as applicable to the Roman empire, and the wide scene over which the hail and fire swept on the sounding of the first trumpet, nor yet the third part of the sea, as expressive of the second, by which the African coast was forever separated from the empire, and the ships finally destroyed,—but, as referring to a portion of the remains of the empire of Rome—the fountains and rivers of waters.

"There fell a great star from heaven. The name of ATTILA is to this day a memorial of his greatness, of which a brief description may suffice.

"The crowd of vulgar kings, the leaders of so many martial tribes, who served under the standard of ATTILA, were ranged in the submissive order of guards and domestics, round the person of their master. They watched his nod: they trembled at his frown; and, at the first signal of his will, they executed, without murmur or hesitation, his stern and absolute commands. In time of peace, the dependent princes, with their national troops, attended the royal camp in regular succession; but when ATTILA collected his military forces, he was able to bring into the field an army of five, or according to another account, an army of seven hundred thousand barbarians.'

"Burning as it were a lamp.—The armies of the eastern empire were vanquished in three successive engagements; and the progress of ATTILA may be traced by the fields of battle. From the Hellespont to Thermopylae, and the suburbs of Constantinople, he ravaged, without resistance and without mercy, the provinces of Thrace and Macedonia. Heraclia and Hadrianople might perhaps escape this dreadful irruption of the Huns; but the words, the most expressive of total extirpation and erasure, are applied to the calamities which they inflicted on seventy cities of the eastern empire.

"ATTILA threatened to chastise the rash successor of THIOPONIUS; but he hesitated whether he should first direct his invincible arms against the eastern or western empire; while mankind awaited his decision with awful suspense, and his ministers saluted the two emperors with the same haughty declaration, 'ATTILA, my lord and thy lord, commands thee to provide a palace for his immediate reception.' But as the barbarian despised, or affected to despise, the Romans of the east, whom he had so often vanquished, he soon declared his resolution of suspending the easy conquest, till he had achieved a more glorious and important enterprise. In the memorable invasions of Gaul and Italy, the Huns were naturally attracted by the wealth and fertility of these provinces.

"The trumpet sounded. The kings and nations of Germany and Scythia, from the Volga perhaps to the Danube, obeyed the warlike summons of ATTILA. From the royal village in the plains of Hungary, his standard moved towards the west; and, after a march of seven or eight hundred miles, he reached the conflux of the Rhine and the Neckar. The hostile myriads were poured with resistless violence unto the Belgic provinces. The consternation of Gaul was universal. From the Rhine and the Moselle, ATTILA advanced into the heart of Gaul; crossed the Seine at Auxerre; and, after a long and laborious march, fixed his camp under the walls of Orleans. An alliance was formed between the Romans and Visigoths. The hostile armies approached. 'I myself,' said ATTILA, 'will throw the first javelin, and the wretch who refuses to imitate the example of his sovereign, is devoted to inevitable death.' The spirit of the barbarians was rekindled by the presence, the voice, and the example, of their intrepid leader; and ATTILA, yielding to their impatience, immediately formed his order of battle. At the head of his brave

and faithful Huns, ATTILA occupied in person the centre of the line. The nations from the Volga to the Atlantic were assembled on the plains of Chalons.—The number of the slain amounted to one hundred and sixty-two thousand, or, according to another account, three hundred thousand persons; and these incredible exaggerations suppose a real or effective loss, sufficient to justify the historian's remark, that whole generations may be swept away, by the madness of kings, in the space of a single hour.'

"The course of the fiery meteor was changed, not stayed; and, touching Italy for the first time, the great star, after having burned as it were a lamp, fell upon the third part of the rivers, and upon the fountains of waters."—(To be continued.)

Editorial Correspondence.

Troy (N. Y.), June 18th, 1849.

In the closing scenes of our Becket meeting, there were some developments of good results. The community have been set right in regard to the faith and objects of Adventists, and a door of usefulness has been opened to us in all that region. Much prejudice, which existed against us, personally, as well as against the *Herald*, and our true-hearted fellow-laborers, has been effectually removed. It is trying to meet such groundless prejudices among those who, but for the misstatements and insinuations of those who might be more wisely employed, would be real friends.

We parted with Bro. EDWIN and WESLEY BURNHAM, DWY, and others, at 10 o'clock A. M., and arrived at this place about 2 P. M. We spent the afternoon in calling upon the friends of the cause here and in Albany, and in consulting on the best means of its advancement. In the evening, we gave a discourse in the Advent chapel in West Troy. We were much interested, after the meeting, in a statement of facts relative to the rise and progress of the cause in this place. Father MILLER gave the first lectures on the Advent in the Baptist chapel, about twelve years since. A goodly number embraced the faith, among whom were Bro. CATLIN, HAMMOND, ROGERS, and others, who took a bold stand, and bore the burden and heat of the day, and who still abide faithful in the cause. They put up a chapel some time since, which they have recently removed to a new location, and have secured it for the permanent use of the church. They hold their meetings regularly, and are glad to have faithful and consistent Advent ministers to call upon them. Such will find a home at Bro. CATLIN's, and others, who are not forgetful to entertain the servants of God. We hope this beloved flock will be remembered and sustained.

June 19th.—We had a pleasant interview with Bro. GUNNER, who preached last Lord's-day in Albany. He is laboring constantly in New York and vicinity.

We took the half-past 2 o'clock train for Sandy Hill, to fill an appointment in the evening. On our arrival at Saratoga Springs, we found, contrary to their advertisements, that the cars did not go through, so that we were not able to fulfil our appointment. We felt much disappointed, as well as indignant that the agent did not give the proper notice of the change, or, at least, take down the old notices. Our friends in Sandy Hill had procured the Presbyterian church for us, and a goodly number assembled, who were, of course, much disappointed. We shall try to make it up at a future time.

We left, with our son, in the noon train for Fort Ann, and put up with our old friend BURRELL, at the Temperance Exchange. At 5 o'clock we gave a lecture in the Methodist chapel. The brethren are steadfast in faith and hope, but they ought to make a special effort to advance the cause; and we hope they will.

June 20th.—Went to Low Hampton. We were delayed by the extreme heat, but arrived in season to hear Bro. KIMBALL read a text, in order to preach, as they had given up hope of our arrival in season. The text read was, "In your patience possess ye your souls." As we arrived at the door at this moment, Bro. K. gave place to us, and we endeavored to make amends for the delay. The church is doing well under the labors of Bro. KIMBALL. Father MILLER was present, and gave us a warm greeting. Nothing cheers him more than to see his old, true-hearted fellow-laborers. Although we have done little except to help Father MILLER in his great work, yet we have toiled with him shoulder to shoulder, and have never shrank from responsibility or suffering. We have stood by him in prosperity and adversity, because we knew him to be an honest and faithful servant of God. And we have stood by the cause, because we believed it to be of God.

June 22d.—After visiting with Father MILLER through the day, towards evening we took carriage for Addison. We were kindly entertained for the night by Bro. PARKS, in Orwell. Early on the morning of the 23d we reached Addison, in season for the meeting. Bro. SHERWIN gave a discourse in the forenoon, and we in the afternoon. The attendance and interest were good.

June 24th.—The new chapel having been temporarily seated, the congregation assembled in it for the first time. It was filled, and many stood without. We gave a discourse in the forenoon, and Bro. SHERWIN in the afternoon. At 5 o'clock, we had an interesting meeting at the school-house. There was a large attendance, and the meetings were very encouraging. The cause is rising in this vicinity. The brethren in Addison have put up a neat and commodious chapel. In Bristol, where Bro. SHERWIN is now located, they think of erecting a chapel. In Panton the cause is well sustained; but what is best of all, we find an increase of pious devotion, and of prayer for the conversion of souls. Though the world is overwhelming thousands in secular pursuits, and sensuality, yet those who cling to the blessed hope, and watch daily for the coming of Christ, are living above the world.

At the close of our afternoon service, Father MILLER made a solemn and an affectionate address. It was fraught with truth and the Spirit of God. He said that he believed we were "almost there." He had waited a long time for the coming of the Lord, but he was not discouraged. He did not know that he should live to see him come; but if there was any question that he could answer with decision, and fullness of soul, it was, that he loved the appearing of Christ. Yes, he longed for that event. He warned all to be faithful, and admonished sinners to repent, and prepare for the judgment. He then bid us all adieu, until we should meet in the kingdom of glory.

"A FUNDAMENTAL ERROR."—Under this head, the *Harbinger* quotes JUSTIN MARTYR as saying, that those should not be counted as Christians who believe "there is no resurrection; but instantly, when they die, their souls are received up into heaven." This is adduced to show that JUSTIN believed in the unconsciousness of the spirit after death. As those who are not familiar with the writings of the fathers, are liable to mistake their opinions by isolated, disjointed sentences from them, we would add, while JUSTIN MARTYR held with us in the belief of the resurrection, and non-ascension to heaven at death, that he also held the view we do of the consciousness of the spirits of the departed. In his dialogue with TRYPHO the Jew, from which the *Harbinger* quotes, on p. 223, he says:—

"However! I affirm, that no soul perishes entirely, or is annihilated; for that would really be good and joyful news to the wicked. What then? why, that the souls of the righteous are reserved in a place of happiness, and those of the wicked and unjust in a place of misery and torment, in expectation of the great day of judgment. So that those which shall be judged worthy to appear before God, shall not die any more; but these shall be punished so long as it shall please God to suffer them to exist, and to punish them."

If the *Harbinger* wishes its readers to be correctly informed respecting JUSTIN's views, it will explain to them its misapprehension of what he did teach. Those who are incidentally led into error are always prompt to correct.

Foreign News.

The Steamer *Hibernia*, Capt. STONE, arrived at Halifax Thursday afternoon, with seven days later news from Europe.

On the 13th ult. an incipient insurrection was attempted in Paris by about 25,000 of the Mountain party, headed by MELICIONE ARAGO. It was suppressed by the troops, whose numbers amounted to 20,000. Several attempts were made to erect a barricade. In the evening the Assembly declared itself in *permanence*, and passed a decree declaring Paris and the first military division in a state of siege—Thursday the alarm had considerably subsided, and business, which was entirely suspended the day previous, was generally resumed. At one time the peril was imminent, and nothing but the courage and prudence of the President, aided by firmness and sagacity, prevented the most serious consequences—Numerous arrests have taken place, including several members of the Assembly, among whom are M. ARAGO, and LEDRU ROLLIN. The last accounts report a state of tranquillity, but there was an uneasy feeling about that a renewed attempt would be made to upset the government, and that when it comes to the point the troops will not prove steady.

From Rome we learn that the French army com-

manced the attack upon the city on the 3d ult., and after a sanguinary engagement, in which the Romans lost 800 men, succeeded in carrying several important posts. A series of attacks have since taken place, in which the victory is variously claimed, but in which the invading army has suffered most.

The French papers publish conflicting reports of the operations of the army, but from accounts received to the 5th inst., it is clear that Gen. OUDINOT had not then gained access to the city, though he had gained a portion at the north of Rome, which would enable him to command the city. The latest despatch from General OUDINOT is to the 6th ult., at which time he opened his trenches, and had regularly besieged the city. There is no appearance of yielding on the part of the Romans, but on the contrary, everything goes to confirm the belief that they would make a most determined resistance to the last.

All the Socialist or Red Republican journals at Paris, except the National, have been suppressed since the disturbance on the 13th.

The city of Rheims is reported to be in full insurrection, and to have established a government of Red Republicans.

The cholera has again appeared in England; several cases have occurred in Manchester, London, and other parts of the country. At Paris the disease is making most frightful havoc—even more so than in 1832. Upwards of 11,000 deaths have already occurred, and in one day there were about 900 cases, and 600 deaths reported. Marshal BUGEAUD, and many other persons of eminence, have fallen before this scourge, which has also broken out anew in Silecia, Vienna, and Presburg, and is raging most fearfully at Alexandria and Cairo, in Egypt.

General KOSUTH has arrived at Pesth, and has been received as President in the capital of the Hungarian Republic. It would seem that hostilities are still carried on in the south between the Hungarians and the shattered remains of the Austrian army, supported by the Russians; but the reports which reach us are so vague and contradictory, it is not deemed advisable to report them by telegraph. The Russian General has issued a proclamation to the Hungarians, the pith of which is, that if they do not lay down their arms and submit to their fate with a good grace, they will be made to feel the consequences of their presumption. Every effort is being made to rouse the people, and the Magyar government have ordered clergymen to preach against the Russians.

In Baden the revolutionary struggle is now in full play. The prince of Prussia has left Berlin to take command of the army of the Rhine, and Baden and Wurtemburg and Bavaria democrats are preparing for a conflict.

England.—The bill for the abrogation of the navigation laws passed the House of Lords without material amendment on the 12th, and has received the royal sanction. The bill will go into effect in January. The Jews Disabilities bill passed the House of Commons by a majority of sixty-six. Its success in the House of Lords is considered very doubtful.

The British government repudiate all cognizance or sanction of the proceedings of the French in their treatment of the Romans.

Austria.—Accounts have been received from Vienna to June 6th, inclusively; but they bring little news of importance. No operations of much importance appear to have commenced, and they will probably be delayed until the arrival of Prince PASKEWITCH to command the Russians.

At Vienna the government seems completely paralyzed. The Austrian and Russian commanders are said to be quarreling about precedence, and nothing has yet been done. It is also alleged that treachery has been discovered on the part of one of the officials in the department of the minister of foreign affairs—a correspondence having been carried on with parties in Hungary.

Accounts have been received via Constantinople, that a column of Russians advancing toward the Danube have been attacked by their old enemies, the Circassians, and thoroughly routed, with a loss of 3700 men.

As respects the operations of the Austrians in Italy, it appears that Venice is hard pressed, and has been obliged to negotiate for a surrender, pending which hostilities have been discontinued.

The *Risorgimento*, of Turin, states that the Austrians have arrived at Loreto and Jesi. Ancona still held out: the Austrian fleet that blockaded it had put out to sea again. On the Tuscan it is said the Austrians had occupied Tuscany and the Apennines.

Prussia.—Official accounts have reached the Prussian government of the adhesion of the Dukes of Mecklenburg Schwerin and Strelitz, and the Prince of Anhalt Bernberg, to the constitution proposed by Prussia.

Bavaria.—The Bavarian prime minister has declared to the chambers that he cannot consent to the constitutional proposition of Prussia, Saxony, and

Hanover. The king of Bavaria has, however, since been compelled to request the support of Prussian troops in the Palatinate, and this circumstance may probably make some change in the Bavarian views of the German constitution proposed by Prussia.

Christian Psalms and Hymns; to aid in Public and Private Devotion. Selected and arranged by JASPER HAZEN. Albany, N. Y.

This is the title of a neat and pretty hymn book, prepared for the Christian connection, of which a copy has been sent us. It contains a large assortment of hymns, the merits of which we have not had sufficient opportunity to judge.

Chardon Street Lectures. No. 3.

BY J. P. WEETHEE.

SOCIAL ASPECT OF THE EUROPEAN REVOLUTIONS.

The signs of the present age are divided into three classes—political, social, and religious. The first class has been noticed, and the construction which the political world put upon the late revolutions. We have shown that their version is contrary to all past experience in human legislation, and opposed to the clear construction of the word of God.

The system of the Socialist teaches that man, brought under the sway of its principles, will attain to the highest degree of perfection. Do the elements of that system authorize us to anticipate any such a result?

Modern Socialism.—What is it, and what are its claims? We shall notice its origin, progress, and tendency.

1. *Its Origin.*—Germany is the land of its nativity. It took deep root in that soil, and has grown luxuriantly. On the Catalaunian plains it was contested, whether Europe was to be German or Mongolian. The terrible onset resulted in favor of the German race. Since that period, the new world and western Europe have been peopled by nations of German extract. For ages the Roman hierarchy fettered the European mind. Through the dark ages, now and then, a star twinkled in the midnight heavens. From the year eleven hundred to the days of LUTHER, the Waldenses gave the Catholic Church great inquietude. LUTHER arose and hurled Bible truths, like fire-bombs, among the people.—The magazine, taking fire, exploded, and laid the fairest portions of the heritage of the Roman priesthood in ruins. By the zeal of the Society of JESUS, they recovered much of their lost dominion. The German tongue was again restrained, but the mind was free. Germany soon became the seminary of the world. For the last two centuries, that country has been the store-house of mental effort. Their teachers are the world's professors, in Science, Literature, and Theology. Under LUTHER, the Protestant churches were not divorced from state legislation. Pastors, to feed the flock of God, were chosen by civil officers, who were Christian by name only. These learned formalists selected ministers of their own stamp. Pastors, without piety, collected flocks without religion. Protestant Germany fell under the dominion of a learned, soulless theology. This system of theology gave birth to the system of *Rationalism*, the first form of Socialism. One of the principal divisions of this body was the order of Illuminati, established A. D. 1776, by Dr. ADAM WEISHAUPP. The expressed design of this order was “to diffuse from secret societies, as from so many centres, the light of science over the world; to propagate the purest principles of virtue; and to reanimate mankind in the happiness which they enjoyed during the golden age fabled by poets.” Prof. ROBINSON declares that their object was, by clandestine arts, to overturn every government and every religion; to bring the science of civil life into contempt; and to reduce mankind to that imaginary state of nature, when they lived independent of each other, on the spontaneous productions of the earth.”—“Buck.” This secret association had its “novices, minerals, epops, or priests, regents, magi, and man-kings.” The systems of theology introduced by various orders of Rationalists, produced a unity of result—the degradation of the Bible, and of Jesus the Messiah.

2. *Its Progress.*—Socialism, within the last thirty years, has assumed new forms, and advanced with amazing rapidity. We do not design any lengthy history of its ever-varying forms, but shall exhibit some of its most prominent features.

1. *The Social System* purports to be, in character, religious. It originated in the minds of professors of theology, and by their agents circulated among the masses. Under the guise of sincere admirers of the ancient Revelations, and of the Divine nature of Christ, they found easy access to all classes. Having inspired in the minds of their pupils a profound

regard for their intelligence, they began to infuse the deadly poison. Doctrines are first taught by queries and suggestions. The first open attack on the whole Bible, by these theologians, was on its inspiration, assuming that its authors were men, no otherwise aided by the Holy Spirit than other historians. That the Bible is, therefore, imperfect in matter and manner. Miracles, being only wonders, are no proof of the Divine claim of the Scriptures: for what may be to one a miracle or wonder, may not be such to another. In the highest sense, they stated that there could be no miracles. Having thus planted their cannon, they open their batteries upon the various parts of the Bible. The first chapters of the book of Genesis are assaulted, and, after a short resistance, are surrendered; then the pentateuch shares a similar fate. Still no serious danger is apprehended.—Strong fortifications are yet in reserve. The prophets are supposed to present an invincible barrier.—Every vain taken adds strength to the assailant, while the assailed are gradually weakening. The prophet are surrendered, and with them the Old Testament is abandoned.

The friends of the Bible retire to the strongholds of the doctrines of CHRIST and his apostles. Three of the evangelists are soon given up, and there is a retreat to the gospel of JOHN, as the citadel. With the surrender of this stronghold, the ancient Revelations are totally overthrown. This effort is made for the purpose of introducing the system of natural religion.

2. *Socialism is a system of philosophy.* After the fountains of theology had been corrupted, the Socialist attempted to open up a new high-way—a tainted system of moral ethics, on which alone the fountains could be approached. Their systems of philosophy have originated in their views of theology, and both systems are mutually sustained by the same artful method of reasoning. As the one system grew out of the other, and is a part of that system, we shall not speak of them separately.

3. *Elementary principles of Socialism.*—Socialists profess to hold liberty and equality as essential elements of their being: yet they aim at the total extinction of the Bible system, the Divinity of CHRIST, and the personality of God. They profess equality, and at the same time, they dethrone their Maker, to give room for the elevation of man to his vacant seat. Listen to the language of their most distinguished apostles: “God has made man's mind a touchstone, whereon to try all words and thoughts, and prove whether they be true.” The Bible is then submitted to that “touchstone,” and decided to contain many errors. SPINOZA thus speaks of God:—“All nature, the universe, considered as an effect, consists only of infinite modifications of one infinite substance, which is God. All the phenomena in the universe are the result of unalterable necessity: of the necessary laws of the divine nature. There is no plan in the universe.” The school of HESSE “knows no conscious God, but man! it admits of no incarnation, but the eternal incarnation of the universal spirit in the *human race*!! The personality of man ceases with their present existence: they are but momentary manifestations of the infinite and unending: there is neither *sin* nor *holiness*!! neither *heaven* nor *hell*!! Man is the only personality of God. Such are the declarations of Social philosophical theology. An able writer has truly remarked, that “this system has its side for all classes of men.” “The arch tempter once said of our race,” “Ye shall be as God.” “Ye are God,” he now whispers into willing ears. What is this system?—Did it ever before exist? It is but the revival of the old system of heathen mythology. The Pantheism of the 19th century is the Polytheism of the pagan world. The religion of India is the religion of the Socialists of Germany. That system may be called the “Indo-Germanic school.” That system has made advances, both in degree, and in the general diffusion of its principles. Those doctrines which were once confined to the minds of a few learned Germans, have now sprung up in all parts of Christendom. Its progress has been rapid and fatal.—One author remarks: “Philosophemata have been transported from Germany via France, in parcels to set the importer, as fast as the French forwarding philosopher gets it from Germany, and as fast as the American consignee can get it from France.” COUSIN was the first French importer of German metaphysics, A. D. 1816. His works have made progress in America. Dr. HENRY translated his productions, and sent them forth to the learned of the United States. The writers of “Young Germany” thus speak: “Germany is at present the fertile soil of Pantheism: that is the religion of our greatest thinkers, of all our best artists, and Deism is already de-

stroyed there in theory. You do not hear it spoken of, but every one knows it. Pantheism is the public secret of Germany. We have, in fact, out-grown Deism. Deism is a good religion for slaves, for children, for Genevese, for watchmakers. Pantheism is the religion of Germany.”

3. *The Tendency of Socialism.*—The friends of that system see in it the perfectibility of the human race. Others, not seduced by its charms, anticipate a result widely different. Can that system which strikes out of being the Bible, the Messiah, and even the Divine being, be the renovator of a feeble, corrupted race? They who look for such results from such causes, but dream. What, wreck the *universe* to perfect man! “There are two people,” says HENGSTENBERG, “in the womb of this age, and only two, who will become more and more opposed to each other,” those who hold to the Scriptures, and those who labor to overthrow their doctrines. The one class will be driven to Atheism, the other to the Bible alone.” The influence which is being brought to bear upon the destinies of this age, by the Social system, is thus happily expressed by LICHTENBERG, a German writer: “Our world will yet grow so refined, that it will be just as ridiculous to believe in a God, as now-a-days in ghosts, and then, after a while, the world will grow more refined still. And so it will go on with great rapidity to the utmost summit of refinement. Having attained the pinnacle, the judgment of the wise will be reversed, and this will be the end—then shall we believe in nothing but ghosts. We shall ourselves be like God; we shall know that essence, or existence, is, and can be, nothing but a phantom.” We live in an age of Social struggles. The first year of Social revolutions is in the past. If that year has given us the “first fruits,” the character of the harvest, can easily be determined.—One vial of Socialism has emptied its contents upon Europe. Its explosive elements have set the whole country in a blaze. The ancient European system, like the crust of the earth, by the raging central fires, is rocking furiously upon the upheaving billows of *Social reform*. What power can speak to these troubled elements, and hush them into a “great calm”? Can human reason, human effort, smooth the rough sea? But one alone can stay the storm. The Peace reformers, a branch of the Social brotherhood, about a year since, anticipated a speedy dawning of their millennial era. To them, the world was entering into its new and final state! where “men should learn war no more.” Their apostles went everywhere proclaiming the glad tidings of the *new age*. CONDEN uttered the good news to nearly all the nations of Europe. This message was regarded true, and hailed with shouts of unmingled triumph. In England he declared, “that the age of WARFARE had ceased, that the contests of nations had passed, like the age of the mastodon and the mammoth.”—Scarcely were the words uttered, when a spark, from the ire of JENOVAH, dropped into the social magazine. An explosion followed, which shook the world, filling the whole heavens with millions of the scattered fragments of the Social system. In the language of a distinguished writer, we can truly say of the revolutions of the last year, “Conflicts more dire, battles more bloody, dissensions more unextinguishable, than had ever arisen from the rivalry of kings, or the ambition of ministers, have broken out in almost all parts of Europe. The Social supplanted the National passions. Within the bosom of society, the volcano has burst forth. The original devil expelled, seven others entered, “vae victis.” Though we have passed the first year of Social conflicts—who will see the end of the era! The year of revolutions has been the 9th of Thermidor of liberal principles, for it has brought them to the test of experience.—Blackwood. From the following creed of many Socialists, what hope of human perfectibility can be entertained! 1. “Do you believe in the existence of a God?” If the candidate hesitates, his admission is deferred until he can bring his mind to deny this fundamental doctrine.

2. “Faith in an essential and living Deity is the origin, the fundamental cause of our present miserable social state.”

3. As long as mankind hold to the hope of heaven, if be only by the tenure of a thread, they cannot expect happiness on the earth.

4. Christianity, and the state of things it induces, are the eating cancer worms of society.

5. God has need of man, but man has no need of God.

Blasphemous songs are chanted in many German cities. Such are some of the sentiments, which, from the German schools of Atheism, are circulating in our land, and poisoning the minds of the rising generation. Such being the nature of the Social elements, which many believe, are about to convert the world, we can decide whether the true lover of our race can joyfully anticipate the introduction of their new era.

Boston Conference.

THURSDAY, MAY 31—AFTERNOON SESSION.

Defence of Advent Conferences.

Whereas the conferences held by Adventists at different times, and in different parts of the country, have been publicly reported as unlawful and unscriptural, and their acts most unaccountably misrepresented, very much to the grief and injury of the brethren who have met in these conferences, by the editor of the 'Advent Harbinger'; and whereas the editor of that paper has been repeatedly made acquainted with the wrong inflicted, but has made no reparation, (and so we have reason to expect that our present meeting will be subjected to similar treatment;) therefore

1. Resolved, That while we do not complain of brethren differing from us on measures which we think have been so signally blessed of God, from the commencement of our labors in the Advent cause, as well as in the primitive church, nor for the expression of that difference, we do regard it as unjust, and a positive 'kind of unlawful strife,' to state that which is not true, in publishing the acts of brethren.

2. Resolved, That we most earnestly entreat, that the misstatements which have been made, so much to the grief and injury of the brethren, be seriously considered by their author, and that he will 'correct' them as publicly as they have been made.*

3. Resolved, That a committee of three be appointed at this meeting, to prepare a defence of our Advent conferences; and to report the misstatements above referred to at the Boston conference, that the cause of grief may be distinctly known, and if not corrected, that the brethren at large may judge between the injured and their accuser.

The committee to whom the above preamble and resolutions were referred, present the following

REPORT.

In preparing a defence of our Advent conferences, it may be necessary and proper to state what the precise character and object of these conferences have been, and still are: so far, at least, as our knowledge of them extends. This can be known only by their "doings"—as they are in truth, and not as they are falsely reported.

1. It has been no part of the work of these conferences to create a standard of faith. God, the great Lawgiver of the universe, has created and given us the only standard of faith we acknowledge, or wish others to acknowledge.

2. It has been no part of their work to attempt to enforce, by their authority, the standard God has given us. No man can put his finger on one act, in which our brethren, assembled in conference, have made the first approach towards an attempt to enforce that standard by conference authority.

3. It has been no part of their work to decide for others the meaning of that standard. We have, in our individual capacity, decided that for ourselves. This we had a right to do; this no man could do for us; and to act intelligently, we must do it. In reference to others, we have gone no further than to present the evidence which led us to the decision come to, and to ask for it a serious consideration; leaving them to decide before God whether they would receive or reject that evidence.

4. It has been no part of their work to make what we all agree to be the truth a test of fellowship; though it has been our joy and strength to find true the word of God, that "if we walk in the light as He is in the light, we have fellowship one with another."

5. It has been no part of the work of our Advent conferences, to fix upon any plan of operations, or to adopt any measures, in carrying forward the great work of proclaiming the truth, and promoting the work of preparation for the coming of our Lord Jesus Christ, which were considered binding upon others; though we have labored to carry out the plans which, in our judgment, we thought would be in harmony with the gospel. We have not assembled from time to time to act the mere scene part for "the public eye." Our business has been of a character too grave and important for this. We were resolved, and have expressed our resolves. What man acts, without first resolving that he will act? We meant what we said, and desired that our brethren and the world should hear us.

While we have done thus as conferences, we have desired that others should act according to their own convictions of duty. We have not asked them to act with us, unless they were convinced that to do so was for the best. We have asked them to act; but to act freely. If they could not go with us in the measures adopted, to choose their own mode. This we say still. While any do this, we beg of them not to oppose us, unless they propose and do something better. There is room for us all, and work enough for ten times the number. Why should it be left, to strive with each other about the manner of carrying it forward?

6. Having decided, for ourselves, what the word of God taught concerning the coming of our Lord Jesus Christ, and the proximity of that event; and having decided, according to the light enjoyed, what our duty was in relation to that great event—that God called us to be witnesses to our fellow-men of this precious truth; we have exercised our liberty in coming together at different times, from year to year, as time has lingered, for nine years, to confer about the best manner of proclaiming this last message to the world. Knowing that union was strength, we have desired to secure, if not concert of action, at least harmony and co-operation, in this good cause.

"It is the anti-Christian thing, and not the mere name that we oppose. If we are mistaken relative to the true character of these Anniversary Conferences, most gladly would we be corrected."—*Har.* 245, p. 85.

THIS IS ALL.

we have desired, or attempted to do. We wished to know, not so much who stood on the same platform, in theory, with us, as who would engage in the work, and how it could best be done. All we have ever desired, to secure this end, is, 1st, Christianity; 2d, Faith in the great distinguishing truths of Christ's personal coming and reign; the restoration of the earth and the saints, and the approximation of these events. This is all we ask now.

We have been thus specific in defining our position, because of the insinuations and misstatements, that some one or more of these things, which we have always repudiated, has been sought by us to be accomplished. We deny all such charges, whether made by insinuations, or otherwise. Call our meetings by what name we or others may, the name can never determine their character. This can be known only by our acts, and they speak for themselves. We ask our brethren all over the land, who have not met with us, to scrutinize them well. By them we are willing to be "judged." We ask for a candid examination of the published reports of our proceedings, given over the names of the Secretaries.

We repeat: names prove nothing. The name may or may not be appropriate. Our meetings have been classed with those of a very different character, yet bearing a similar name, and we have been held up to the world because of this and some other assumed resemblances; when those who did this had the means of knowing that the great, fundamental principles on which we, and those with whom we were thus classed, acted, were as wide of each other as heaven and earth.

All our brethren can understand this general principle, the assumption that is built upon it, and the unfairness of holding up that assumption of "the great apostasy" as an illustration of our conferences. The principle is this: The apostles held a conference, or council, at Jerusalem. It was a gathering of the apostles and the primitive church;—call it by what name you please. The Papal church has held many meetings of her cardinals, bishops, priests, &c., since that day; therefore she assumes that all the Roman councils have been Jerusalemic, or apostolic, in their character! But now, on the other hand, it is insinuated that conferences, such as we hold, are Romish in their character, or, to say the least, are *tendimus in latum*! Says the editor of the "Harbinger,"

"It is not the mere name, but the *unscriptural, anti-Christian thing* that we oppose. We readily admit that the conference and assembly named in the Bible, and the assembling of the saints, &c., are examples worthy of our imitation, so far as our calling and qualifications will justify. But we do not admit, because such assemblies are named in the Scriptures, that *ecclesiastical, authoritative, or legislative Conferences, Synods, Assemblies, Councils, &c.,* such as exist among the sects, and the one which we oppose, are right.

If the Conference under consideration is nothing more than the assembling of elders and brethren to "take counsel together," for a more perfect understanding and dissemination of the truth, and for the worship of God, then we have mistaken its true character; and we should be happy, if incorrect, to be corrected. We think, however, that we have not misjudged; for our conclusion has been formed from undeniable facts, some of which have been presented in the course of this investigation, and a few more yet remain to be noticed."—*Har.* No. 244; see also Nos. 238, 239, and 245.

This is a specimen of the manner in which we are held up to our brethren and the world when we meet together to consult how we may, without transgressing any principle revealed in the Bible, best promote the glory of God.

THE WRONG DONE US

is this, to represent us as "legislative, authoritative," &c.; while the editor of the "Harbinger" had all the means of knowing, that we had not done the first thing that could fairly be construed into a "legislative" act. A man must have had but little knowledge of the history of human weakness and perversity not to know, that "undeniable facts" may be submitted to much worse treatment than to deny them; they may be presented in colors to suit the one who wishes to draw from them a particular "conclusion," as conveniently as they can be denied. And in this case we shall show, that in the absence of all testimony, the simplest and most scriptural proceedings have been seriously misstated, to sustain the most groundless and injurious insinuations. Thus, honest and unsuspecting brethren are led to believe, that somebody has a design to fasten a yoke upon their necks, whenever a favorable moment may arrive for its consummation. And thus a groundless alarm is kept up, confidence is destroyed, love is cooled, and co-operation ceases. Is it not due to the cause of truth, to those who are deceived by these means, and to those who have been injured, that their author should make reparation for the wrong?

That our Advent Conferences are "unscriptural and anti-Christian," remains to be proved. For a scriptural example, we need only call your attention to the conference at Jerusalem. But while we do this, we do not claim that apostolic authority which would embolden us to send out a decree, as they did. Could we say in unqualified confidence, as they did, "it seemed good to the Holy Ghost," we might, perhaps, with propriety add, "and to us." Until then, we feel satisfied to emulate their example, without usurping their authority. And what this "judge" of these conferences calls "undeniable facts," by which he attempts to prove them to be what he insinuates, and endeavors to make others believe they are, we must now proceed to show are misunderstood, and, of course, are misstated. We will notice some of

* On the road to Rome.

THESE MISSTATEMENTS.

I. In the third number of his articles on conferences, the editor of the "Harbinger" introduces a preamble and two resolutions, passed by the conference in New York May 10th, 1848, which are in these words:—

"Whereas God, in his mercy to a lost world, has given a revelation of his will, and in that revelation has made known the history of the world to the latest period of time; and

"Whereas in his word he has indicated to us the approach of the end of man's probationary state, by well-known prophetic sketches of the political and moral history of the world, and by certain chronological periods, which, according to the testimony of history, and the opinions of the most competent religious writers, have been well-nigh fulfilled; and also by signs in the physical world, many of which have evidently come to pass; therefore

"Resolved, That we see no reason showing that we have taken an unauthorized position in looking as we have for the Son of God from heaven, to raise the dead, to judge the world, and to accomplish the promised restitution of all things which God has spoken by the mouth of all his holy prophets since the world began.

"Resolved, That the present developments of Providence among the nations have a most important bearing on our position, as we have been looking for such events in connection with the advent of our Lord in his glory, and call loudly upon us to maintain a personal preparation for his coming, and to be diligent by all judicious efforts to call the attention of our fellow-men to attend to the same preparation without delay."—*Har.* No. 240, p. 45.

These were accompanied by nearly two columns of remarks, from Brn. Robinson, Hale, Litch, and Needham, giving further evidence of the truth of the statements therein; but the editor of the "Harbinger" only published the preamble and resolutions, admitting that "the prominent doctrine of these resolutions" he "most heartily endorsed;" but objected to the "manner," because, as he told his readers, "they were presented with no accompanying evidence of their truth!" Had he published the "accompanying" remarks, as candor demanded, his readers would have been able to judge whether there was "accompanying evidence," and also to detect the misrepresentation.

II. A second misstatement is as follows. He says:

"It is asked, What harm can there be in simply expressing our honest convictions on these great truths, in the manner they are stated in these resolutions? The harm is here; it is presenting for evidence, our simple resolutions, instead of Bible truths and corresponding historical facts; our unqualified resolutions or affirmations are made to fill the place of plain inspired testimony."

What can be thought of such a "conclusion!"—We stated facts in a preamble, and in view of those facts we said, "therefore Resolved," i. e., such was our "conclusion." On such conclusions we acted, and still act. Was that "presenting for evidence" to others "our simple, unqualified resolutions?" Far from it. We did qualify them; and presented that qualification in the form of a preamble, and in the ACCOMPANYING REMARKS, which were omitted by the "Harbinger."

III. But the most glaring misstatement in the above quotation is the assertion, that we made "our unqualified affirmations and resolutions to fill the place of plain inspired testimony." We should shrink with horror from the thought of such a sacrilegious act.

Within a few weeks, the editor of the "Harbinger" has had his attention called to this misstatement in particular; and when it was read to him and pronounced untrue, and that such a blasphemous thought as it imputes to the conference never could have entered the mind of any one, the only defense he offered was, that "he did not mean the last spring conference, exclusively; but all conferences and acts of like character." To this it was replied, that admitting the statement was of a general character, of which there was no evidence in the connection, still our conferences were classed with the most profane and abominable of the corrupt councils of past ages, which was the very wrong we complained of. Let his statement of this "undeniable fact," from which he has drawn his "conclusion," speak for itself. Most certainly our conferences could not be more unaccountably and grievously "misjudged."

OTHER MISSTATEMENTS

of fact occur in the "Harbinger," No. 241, p. 52.

They refer to the following resolution:—

"That slaveholding, intemperance, the prevailing spirit and practice of war, licentiousness, and every other forbidden practice, is sin, and will, if unrepented of, shut the subjects of them out of the kingdom of heaven; and therefore should, if persisted in, exclude them from our fellowship on earth."

On this the "Harbinger" remarks.—

"We fully agree with the conference that all the sins these resolutions specify, are really sins, but we are far from supposing that these *resolutions* make them so. God has long since given every sin its true character; and instead of its being our duty to take the high seat of *resolving* what is and what is not sin, it is our duty to faithfully present what the *Bible* says on this matter."

Now, we ask if it is fair, generous, and Christian to impute sentiments to brethren by these unworthy insinuations, that they never entertained! Could it be "supposed" that the conference believed their "resolutions" made sin "really sin?" that they "took the high seat" of doing this? There must be a strange misunderstanding of "facts" somewhere; and he who was first in "supposing" the conference was about something else "instead" of its "duty," has enlightened us according to his "man-

ner" on that misunderstanding, in the following apology:—

"These acts we attribute to an error, not of heart, but of sentiment, and an undue desire to be united in a conference resolution, which was designed for the *public eye*." (Thus it stands in the *Harbinger*.)

Such an excuse is worse than the primary wrong. He only who could give his readers to understand that brethren had done what they never had done, could invent such a motive for them.

IV. But another very serious misrepresentatio of "fact" is found in the assertion of the "Harbinger," that the resolution, in its amended form—by "com-

promise"—justifies defensive war. It says:—

"Here is the result. And the nature of the compromise may be seen by an examination of the character of the resolution before and after the amendment. Before the amendment, it makes 'WAR' a 'sin,' which, if unrepented of, will shut the subjects of it out of the kingdom of heaven." But after the amendment, "the prevailing spirit and practice of war" will do this. Under the amendment, or compromise, Christians may smite, fight, wound, and kill, with fist, clubs, stones, daggers, swords, guns, cannons, or any other carnal weapon, provided they do it in *defence* of their own, or their neighbor's, life or property! And the bloody *defensive* act will not shut them out of the kingdom, nor make them unworthy of our fellowship on earth!

"All must see the evil of this resolution. Instead of laying the axe at the root, the foundation of war, as was the original design, the resolution is so modified, its keen edge so blunted, that *defensive* or 'justifiable' war is not only suffered to exist unabated by the resolution, but, in connection with the sentiments expressed by different speakers on the occasion, the wicked practice is justified."

O, the cruelty of such a perversion of all facts, and of all testimony! Let the resolution speak for itself. But the editor of the "Harbinger" says, "provided they do it in *defence* of their own, or their neighbor's, life or property." Who could have thought of alledging, that that resolution justified "defensive" war? We could hardly believe it possible, that a man who professes to have a good spirit, could have made such a misstatement, involving his brethren in so serious a charge.

But he does not stop here. Hear him:—"As we view the matter, on the principle on which the compromise was made, each member who voted for the amended resolution, put his hand and seal to the doctrine, spirit and practice of *defensive war*, in any and all of its horrid forms. And further, so far as that conference may be considered the representative or organ of the 'Adventists,' these proceedings make the whole body endorse the doctrine of *defensive war*."

We remark, 1, "no compromise was made; and so far as appears from the testimony of the resolution, there is just as much evidence that 'members' who favored one view compromised their sentiments, as did those who favored another view. But we assert, from our own knowledge of the matter, that *not one* of the friends of the original resolution ever had the most distant thought that they were yielding their principles by a 'compromise.'

2. The resolution itself contradicts the assertion. It condemns "the prevailing spirit and practice of war." What else is war, but the "spirit and practice" of it? It may exist in a man's heart, without being "practiced," just as murder may exist in the hatred one man bears toward another, without an attempt to "practice" it. It is, then, the "spirit of war." The resolution not only touches the overt act, but it takes hold of the intention or spirit.

3. In the "view" of our accuser, all of us who voted for that resolution, "put our hand and seal to the doctrine, spirit and practice of *defensive war*, in any and all of its HORRID FORMS!" Why did not the editor add *offensive* war? He might with the same propriety. He had just as good a right to add the one as the other. He knew, as well as that there was any resolution on the question, that neither of these qualifying terms were used, and he had no more right to add the one than the other. "But," he says, "in connection with the sentiments expressed by the different speakers on the occasion, the wicked practice is justified." So, on the other hand, "in connection with the sentiments expressed by the different speakers on the occasion, the wicked practice is condemned." If the speeches are to be taken as evidence, there is the most evidence in favor of the latter "view."

But the apology framed for us by the "Harbinger" is the most unaccountable, and is utterly unworthy of one who claims to be a "brother." He supposes that we had such "an undue desire to be united in a conference resolution," that we blundered out our sentiments in a "justification of the wicked practice," all "for the public eye!" We should remark, that in several attempts made by the "Harbinger" to correct its first misstatement of this "act" of the New York Conference, those attempts have only multiplied the inaccuracies, and aggravated the previous injury. We make a correction of the misstatement, and leave it. The Lord judge between us and our accuser.

ANOTHER MISREPRESENTATION

is found in the remarks of the Editor of the "Harbinger" on an effort of the conference to raise funds. A report was presented, occupying seven eighths of a column of the "Advent Herald," accompanied by two resolutions, which we give:

"Resolved, That an immediate effort be made to raise a certain amount, say \$500, to be laid out in purchasing the above tracts and smaller publications, that Bro. Litch, who is going extensively into the field, as well as other travelling lecturers, may be

able to scatter them everywhere without money and without price.

"Resolved, That we recommend every Advent church throughout the land to act as a tract society within itself, for the gratuitous distribution of our smaller publications; and to meet the pecuniary demands of this enterprise, that they take up a weekly cent collection, to be appropriated in such a mode as they think proper."

The "Harbinger" (No. 242, p. 60.) says:

"This proposed system of operation not only aims at the creation of a conference fund, but to raise money by 'every Advent church throughout the land,' to purchase the tracts and publications issued at the *Herald* office: for it is said in connection with the resolutions, that they are 'the tracts and publications issued from the *Advent Herald* office.' We object to this policy—

"1. Because, if carried to its legitimate and unavoidable conclusion, it would create a monopoly detrimental to the cause of individual improvement, free inquiry, and the spread of truth. All must see on a moment's reflection, that if the influence and funds of conference, and 'all the Advent churches' were given to purchase 'the tracts and publications issued from the *Advent Herald* office,' there would not only be no encouragement for an individual to publish his sentiments, but if he should do so, he might be considered an intruder on the rights of the general establishment. This game has been so repeatedly and generally played by the surrounding monopolies, in the different sects, and its effects have been so deleterious, we feel constrained to raise a warning voice against even its appearance among us."

The same charge is reiterated by the "Harbinger" in reply to Bro. H. Tanner, who calls its editor to account for his inconsistencies, in encouraging a publication measure through the "Harbinger" office, that was supposed to be quite as objectionable as that of the conference: (Har. 258, p. 189.)

"The one aims to raise funds for a *specific individual* work, which the present wants of the cause demand should be issued. But the other aims to **CREATE A PERMANENT CONFERENCE FUND**, for the purpose of purchasing tracts and publications issued at a certain office."

What the editor of the "Harbinger" calls a "proposed system of operation," is purely that "system" by which the Advent cause has been sustained from the beginning. And whatever he supposes it "aims" at, the conference aimed at just what the resolutions express—"an immediate effort to raise the sum named, that our tracts and other publications might be scattered without money and without price." Are Adventists to be alarmed at "this policy" at this day of their history? It "recommends further, that a general effort, to the same effect, be made by every Advent church throughout the land, to be appropriated in such a mode as they think proper." Is there anything new or startling in this? How does it then happen to be discovered by a brother hundreds of miles distant, that "this policy aims" at something so very different from what was dreamed of by conference—the "creation of a permanent conference fund," and "a monopoly detrimental to the cause of individual improvement, free inquiry, and the spread of truth?" He tells us he is "investigating" the doings of the conference, as one of the best friends of the body; for its good, and the glory of God! Let the "doings" of our conference be what they may, one thing is certain, no man or body of men, nor indeed any other being, could escape condemnation, if their doings were to be "investigated" and "misjudged" by such a "free inquiry" and misconception of "truth."

There is more than one mode of averting the existence of such a dangerous thing as "a permanent conference fund." We have "aimed" at no such thing. There is no such thing in existence. An intelligent "friend" of the Advent cause could with as much reason "object" to the spout which receives the drops from the eaves of a building, as a permanent reservoir, while it pours out more than it receives from the roof, as to object to any thing ever done, or attempted to be done, by any "of the Advent conferences under consideration," "because" its "policy" would be "detrimental to the spread of truth." But such is our "system" of opposing "a permanent conference fund." If others have a more scriptural or Christian mode of averting it, we have yet to learn what that mode is.

As to the apprehended "monopoly," and the "game" it threatens, we have only to reply, that when that resolution was passed, the "tracts and publications issued from the *Herald* office" were all the tracts and publications on the Advent doctrine that were issued from any office, so that we must either take those or none. But we are free to say, we were both willing and desirous to take them; and wish that tracts and publications "equally meritorious" might be multiplied by "individual improvement," or otherwise, to the greatest extent possible. Other misstatements and unworthy insinuations, in the same article, about making "favorites," making "conference sanction a dream for a party purpose, and as a standard work, &c., &c., we must pass by, simply remarking that such things were never thought of by the conference; and their appearance in this form, by the agency of one who claims to be one of our "best friends," is entirely unacceptable.

V. FURTHER MISREPRESENTATIONS
of the "doings" of the Advent Conferences, are made in the "Harbinger," No. 243, p. 68. They refer to a scriptural plan "for assisting in the prosecution of our work," which was reported at the Boston Conference by a committee appointed at New York. For once the "Harbinger" published the whole report. The editor then proceeds "to

dissent from these measures—1. Because there is not a precept nor an example in the New Testament to justify them. If so, of course the measures and the conference that adopted them, are unscriptural and anti-Christian. His mode of handling the word of God to sustain his position in such cases, appears as he proceeds to dissent.—2. Because the precept and example of the New Testament present a different way to accomplish this work. The following case is to the point.—The harvest truly is plenteous, but the laborers are few: pray therefore the Lord of the harvest, that he will send forth laborers into the harvest.' Matt. 9: 37, 38; Luke 10: 2.—Widely different are the means here directed by the Saviour to be used, to send laborers into the harvest, from those recommended by the conference."

If the means recommended by the conference are widely different from those directed by the Saviour to be used, they are no more so than those means adopted by the apostles and the church in their day. And such precept and example are sufficient to justify what the conference recommended, unless our accuser can bring something more to the point than the case he has adduced. Did the church at Jerusalem take a different way from that directed by the Saviour to be used, when "they sent forth Barnabas, that he should go as far as Antioch?"—Acts 10: 22. When the church at Antioch sent away certain prophets and teachers, did they take a different way? Acts 13: 14; or did those churches differ widely from the editor of the Harbinger about the words of the Saviour being to the point?

Does not the gospel point it out as plainly to be the duty of the church to send forth and sustain the laborer, asserting that he is worthy of his hire, as to pray the Lord of the harvest to send them? And because the conference attended to one part of this plain duty, are they to be held up as adopting a very different way from that given in the New Testament?

Would the editor of the Harbinger be in the field, if different means from those here recommended by the Saviour to be used, had never been employed?

VI. His grossmisrepresentations become more and more astounding

as he thus proceeds:

"Again, 'Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind.' 1 Pet. 5: 2. It will be observed that the conference recommends 'to receive subscriptions, for the purpose of sustaining this measure,' to induce ministers to go into the field—But Peter tells them they must *not* do this for filthy lucre. The principle that moves to action in the two cases is widely different: one is a selfish, worldly principle, while the other is the pure disinterested love of God."

And is this quotation from Peter "a case to the point?" If it is, we know not what measures might not be condemned; if it is not to the point, we hardly know what to say to the charge made against the conference, of "changing this divine principle of action." Perhaps we cannot express ourselves better, on this attempt to stigmatise our efforts to do good, and to dry up the fountain of benevolence in our brethren's hearts, than by quoting an extract of a letter to the editor of the Harbinger last fall, which was published in the Harbinger, No. 253, p. 148:

"Our plans, or 'measures,' for trying to assist our brethren who are already in, or who may hereafter go into the field, are, however, the subject of animadversion, unworthy of Bro. Marsh! It is well known that many of our brethren who have served the cause of truth and righteousness, while they had means, have had to retire from the field for want of means. It is as well known, that impostors, and men evidently not called of God, have imposed on many of our brethren, until they have been obliged to withhold their money for fear of imposition. We wished to obviate that difficulty. But no! although the word of God is silent on the subject, it must, by a most monstrous perversion, be made to condemn it! We are charged with holding out unworthy motives to laborers. I deny it. I call for the proof, (you admit you are bound to prove an affirmative,) that we have held out any such inducements. We have not offered 'filthy lucre' to any man living to go into the field. Such insinuations are unjust—they are cruel—they pierce the cause of the Redeemer, and cause it to bleed at every wound—they pierce the hearts of your brethren, Bro. Marsh, and cause them to weep in secret places. Will you persist?"

VII. Another misstatement is connected with the "3d cause of dissent from these measures," which is, that "they are entirely inadequate to the work they propose to accomplish." The inadequacy of means to accomplish the work, may be a sufficient reason with some for "dissenting" from all the means ever used to accomplish any part of the work; but it can never justify the publication of such a statement concerning any plan, thought of by us, as the following. Speaking of a committee which the report proposed to raise, he says:

"These men are to become acquainted with the number, character, qualifications, faith, and wants of inactive ministers—learn the locality and wants of the destitute churches; arrange circuits and stations; appoint each man to his work; raise funds to pay ministers; and see that the vast machinery is kept in successful operation. Now it is folly to think of five, or fifty men, situated as these men are, ever accomplishing a work of this kind; the plan therefore is impracticable."

We need not speak of the above misstatements in reference to "the work" of this committee. It was never designed by the conference who appointed them, that they "should accomplish a work of this kind." But that it could be published to the world by a bro-

ther, that the arrangements adopted must "be a failure," "a detriment to the cause," and "fully to think of;" that this could be said of these measures to assist "inactive ministers," who were not "inactive" by their own fault, when the cause of God was suffering for their labor, is to us most unaccountable! Is it "unscriptural" and "anti-Christian" to assist each other in the cause of God? Are our hearts made of stone? and must our hands be palsied towards our suffering brethren, who cannot go out into the work without leaving those who are as dear as life to them to suffer; while brethren who have the means ask us to take upon us this ministry? And what can we suppose we mean by "inactive ministers?" The report speaks of some who are too modest to put themselves forward; and of others who are kept from public labor by poverty. Of this latter class, there are some who have labored in the service of our Lord until they are unable to put themselves forward as they once did, and now can perform but little manual labor. Others have done the cause of Christ service in time past, but now are driven wholly, or in part, from the field. Such we wished to take by the hand, assist, and encourage. These are some of the

"INACTIVE MINISTERS."

VIII. Another misrepresentation, similar to the last quoted, is found in what the editor of the "Harbinger" says on the appointment of a missionary committee. (See "Har." No. 244, p. 76.) An extract or two will show its character:

"Another very serious objection we have to this measure is, it necessarily creates the Missionary Committee a kind of ecclesiastical tribunal to decide what doctrines shall be preached by those whom they may send into the missionary field. . . . But we ask, who has given one brother, or a number of brethren, the authority to take the high seat of judgment in matters of faith and duty? Most certainly God has not. We should be exceedingly cautious how we act here—for we are stepping on very holly ground, or closely approaching the throne of judgment, which solely belongs to the Arbiter of every man's faith. The inspired Paul did not hold dominion over the faith of others; and certainly we, uninspired, erring creatures, should not suffer ourselves to be placed in a position which would necessarily lead us to exercise that right."

Can it be that the editor of the "Harbinger" so misinterpreted us? Did not the report make provision against that evil? Hear it: "We recommend, that a list of names be made out, of those who are prepared to enter upon the work, *after they have been recommended by the churches in which they reside, or labor.*" This sets the matter in its true light. Would it not have looked more like the spirit of Christ, and of that charity that thinketh no evil, had the editor given the whole truth, just as it was? The sin complained of, had we committed it, would have been one of ordinary character. This we all knew very well, and guarded against it. And on the other hand, what could we do less? Would any man, or number of men, disburse money to those about whose character as Christians, and fitness for the ministry, they were entirely ignorant? We are persuaded the editor of the "Harbinger," much as he fears to belong to an "ecclesiastical tribunal," would not. Why, then, did he put us in such an obnoxious position—a position we ever occupied, and then hold us up to our brethren, as if we were the transgressors he made us? Was it just or kind? We leave it for you to decide.

VIII. THE LAST MISSTATEMENT
in this catalogue of causes of "dissent," we shall give without note or comment. It will speak for itself:—

"Finally, we dissent from these measures, because they lay the foundation of evil.—They create an ecclesiastical body, which, if it acts consistent with its calling, will perform a work which alone belongs to God and Christ to do: it must necessarily sit in judgment on the *faith* of those ministers whom it sends into the field—and more, it must call to an account and dismiss from its patronage, all who depart from its understanding of the faith. We say that this Committee must necessarily do these thinks, if it act consistent with its calling. Surely, if it is the duty of a body to engage men to preach, to tell them where to labor, and pay or remunerate them for their services, it must also be its duty to decide on their *faith, qualifications, and character.*"

The history of the report, and the measures it recommended, against which all these causes of dissent were published, we cannot now give. All who are acquainted with this history, know very well that not one of these causes of dissent ever had any foundation in truth: they existed only in the mind of our accuser. That "the measures were inadequate to the work to be accomplished," if not "entirely" so, we were all very sensible. But some good was accomplished by them, as many can testify; how much more that might have been accomplished has been hindered by these misstatements, a more competent Judge must decide.

Much more might be said of the misstatement of "undeniable facts" by the editor of the "Harbinger," of the conclusion drawn from them, and of the manner in which he has "misjudged the conference under consideration."

How can a brother deliberately sit down and find fault with everything done by our conference to assist our poor brethren who are laboring in the cause of their Master, and many of them almost like him without a place where they may lay their heads? May not he who preaches the gospel live of the gospel? and if those who can, undertake to help him, is it just to accuse them of holding out a selfish motive to induce him to labor? Is it brotherly to talk about sordid gain—about "filthy lucre" in such a connection as this? Is it a time to withhold sympathy and bad spirit. The cause of our precious Redeemer

aid from the poor careworn minister of Christ, when he has no more than a sufficiency at best; and without this aid must leave the field, his talents and influence be lost, and the cause of Christ suffer in consequence! To do so is suicidal to the cause, and fratricidal to the brethren. Again we ask, is it a time to write long essays, and philosophize, when the thrones of earth are reeling, the nations stirred, the earthquake, the pestilence, the famine, the flood and the fire—instruments of vengeance, through which God's voice is heard by all who have an ear left to hear, are devastating, and the red lightnings of Jehovah are about to seethe the earth, and whatever we do for our fellow men, must be done speedily or never? If others can do it, we cannot. If others can thus wound and grieve their brethren, we have other work to do.

And why must everything that is said or done by brethren, in reference to the position or faith of others, be placed on the footing of a claim "to hold dominion over their faith" as a right? No such right has ever been claimed by our conferences, nor thought of, so far as we know. There certainly are other motives which affect the relation of Christians to each other; which lead them to ask and to give a reason of their hope; and which very properly lead them to assent to, or dissent from, points of faith that each one holds, besides the motive of "dominion over others." It was so with "the inspired Paul" and his fellow Christians. It may be so now. All Christians do not consider it their duty to exercise the right of a judge."

The editor of the "Harbinger" makes many complaints about our "manner" and "way" of doing even what he approves in itself; and admonishes us that "If there are any false doctrines to oppose, any errors to combat, any heresies to uproot, any truth to incite or defend, or any organization to form, or order to establish; so long we profess to be guided by the Bible, let us do our work by *propositions, evidences, and arguments*, drawn from that infallible Book." ("Harbinger," number 240, p. 45.) He speaks again as follows:—"We believe the apostolic usage, of presenting living truths, and hard arguments, for the suppression of error and the support of the truth, is still the better way, and hope we shall all feel more and more a desire to imitate their example." ("Harbinger" number 245, p. 85.)

To these remarks we most heartily respond. If the "better way" of which they speak had been followed, there would have been no call for "the kind of labor" which the conference is now called to perform. But if the course pursued by the editor of the "Harbinger" is a "Christian" and "Scriptural" illustration of what he says, he believes to be "apostolic usage," must we not suppose he has erred again in supposing that usage "a case in the point?"

It would seem that when the "inspired Paul" opposed the false doctrine of those false brethren who sought to bring the disciples into bondage, he not only drew his arguments from the Bible, but he met them in "conference." We have yet to learn that in "such a case," any inspired apostle ever took the high seat of a "judge;" preferred his "specifications;" mislabeled "facts;" drew his "conclusions;" spread them before "the public eye," and when he was told of his fault by brethren implicated, still persisted. "And certainly, we, uninspired, erring creatures, should not suffer ourselves to be placed in a position which would necessarily lead us to exercise that right."

FINALLY.

Let us hear the conclusion of the whole matter. If our Advent Conferences, are "the unscriptural antichristian thing" which they have been called, the one who has so called them, has not shown it. Not one "Thus saith the Lord," has been presented in "the case."

Legislative Conference.—We unqualifiedly deny the truth of the "third specification" of the Harbinger (which includes the whole) in reference to the conferences "annually held in New York and Boston," or any other Advent conferences of which we have any knowledge, that, "The organization of its annual sessions is marked with all the formality and ecclesiastical or confessional order of the oldest organized conferences, councils, or synods, which exist among the sects." (No. 238, p. 29.)

We also utterly deny that we have any sympathy, or connection, with legislative conferences in any form whatever.

Legislating on Opinions.—We totally disclaim ever having set, or ever having attempted to set, in legislative jurisdiction, on the opinions of our brethren under any circumstances, or in any "way."

Conference Funds.—We positively deny having now, or ever having had, a "permanent conference fund," or ever having attempted to get up such a fund, as stated by Bro. Marsh.

War.—We faithfully declare that we have not now, nor have we ever had, since being engaged in the Advent cause, any sympathy with the spirit, practice, form, or nature of physical war, as condemned by the New Testament; nor have we ever passed resolutions from which an idea of our being favorable to physical resistance could be righteously "drawn."

Tempting Ministers.—For Bro. Marsh to accuse us of holding out improper inducements to tempt men into the gospel field with sinister designs, is for him to falsely accuse us, and is entirely unbecoming him as a man or a Christian.

Brothers, we entreat you to listen while we thus speak to you. How can we labor in peace and love, while our every public act is thus held up toodium by a brother, if he still persists in it? We beg your candid and prayerful attention to this matter.

But you may ask why we spend so much time in these complaints. We answer, our hearts are grieved—wounded—bleeding. And if we pour out our complaints, ten to one if that is not construed into a bad spirit. The cause of our precious Redeemer

suffers. It was said in olden time, "See how these Christians love one another." Would an unbeliever make the same remark of us, on reading such statements as the above? Still further, the course taken by Bro. Marsh, whether he has "wickedly done wrong," or ignorantly, has impaired our confidence in him as a fellow-laborer. We wish to have confidence restored; and this can only be done by correcting these injurious misstatements concerning us.—His course has misled some of the most honest, and sincere children of God, to their injury, as well as ours; but above all, to the great injury of the cause of God.

What he has said against our conferences and their acts, so far as anything has yet appeared, might be said, with equal propriety, against anything and everything that has been done, or can be done, by himself or others.

His attention has been called to these injurious misstatements by Brn. Needham, Mansfield, Himes, and others; and since the last New York conference, he has been informed of the action there taken on the subject, and again asked to retract.—But he has made no reparation. He calls on the conference to "correct" him. Is there any other course that we can take? Here, then, is our correction. If he receives it, and repairs the wrong he has done us, confidence may be restored, and harmony and greater efficiency be the result. If not, we leave the matter before God and our brethren, to judge between us and our accuser.

J. P. WEETHEE, G. NEEDHAM, EDWIN BURNHAM, A. HALE, SETH ROGERS, L. OSLER, CLARKSON GOUD, BRO. L. D. MANSFIELD, who was appointed at the New York Conference, was not present at the Boston Conference.

Correspondence.

THE SPIRIT AND THE BRIDE SAY, COME.

Though angry nations rage and fight,
And kingdoms all be shaken,
In Zion is the Lord's delight,
She ne'er shall be forsaken.
Ho! every one that thirsts,
Come ye to the waters,
Freely drink and quench your thirst
With Zion's sons and daughters.

Satan may rage to hold his throne
Against the Lord's Anointed;
But sin and death his power shall own,
For so the Lord appointed.

Ho! every one that thirsts, &c.

Though all the powers of sin unite,
To work a desolation,
Jesus, the Lord, has boundless might—
With him is full salvation.

Ho! every one that thirsts, &c.

The Lord will keep them night and day;
While he them home is bringing;
And resting in his Son, will stay
And joy o'er them with singing.

Ho! every one that thirsts, &c.

O! let thy guardian power surround,
O! be our inspiration;
Make every grace in us abound,
Perfect in us salvation.

Ho! every one that thirsts, &c.

Be thou, dear Lord, our hiding-place,
And make our souls adoe thee;
And when we see thy glorious face,
We'll cast our crowns before thee.
Ho! every one that thirsts, come,
Come ye to the waters;
The Spirit and the Bride say, Come,
There yet are living waters.

INVESTIGATE IT.

In the extract with the above heading, from the "Cincinnati Commercial," found on the last page of the "Herald" of June 16th, it is inquired why the influenza always precedes, and rheumatism always attends, the cholera!

It will be recollectcd by almost every one, that the cholera, in its previous and present visits, was preceded and accompanied by an unprecedented amount of easterly winds. And those who have attentively watched the weather in reference to disease, particularly epidemics, are aware that the influenza never comes to us with any other wind. Rheumatism, too, prevails more during the existence of such winds.

If we consult the Bible, we shall find that God has often afflicted men by an "east wind." See Gen. 41: 6, 23, 27; Exod. 10: 13, 14; Job 27: 21; 38: 24; Psa. 83: 7; Jer. 18: 17; Ezek. 17: 10; 19: 12; 28: 26; Hosea 12: 1; 13: 15; Jonah 4: 8; Hab. 1: 9.

This is truly worth investigating; and whoever will take the trouble to read the above scriptures, will feel himself amply rewarded.

Capt. Shultons, of the "United States," tow-boat, informed me yesterday, that the captains of several ships from Europe, which he has recently taken into this harbor, informed him that notwithstanding they left east winds in Europe, and found them again on this coast, they encountered very heavy westerly winds all the way. How can this be accounted for on Franklin's and Espy's philosophy of storms?

I will add, influenza is the Italian word for "influence," and was given to an epidemic carriah, because it was supposed that it was produced by the influence of the stars. An east wind, however, seems to be, in general, its immediate cause; and if that is produced by the stars, they are, again, influenced by the God of the stars, who sends plagues upon the earth, either for the chastisement or the destruction of men. In Job 38: 24, the Lord informs him that "scat-

ters the east wind upon the earth by the parting of the light." But the precise modus operandi, it may perplex the wise ones to find out.

Whether this is the last of the seven plagues, which was to be poured out into the air, I am not prepared to say; but I am deeply impressed by the scourge of God upon the nations, in view of which it becomes all to deeply humble themselves before him. But in this, as in all other instances of Divine providence, it becomes us, while we humble ourselves before him, to use, in humble reliance upon him, all preventive and curative means within our reach.

Physicians, as well as sectarians and politicians, often deceive themselves, and thereby become the instruments of deceiving others. Facts, instead of, or in demonstration of theories, should be the motto of all. To these alone I appeal. What can cure the cholera in a greater proportion than ordinary epidemics, is no humbug. Now to facts.

The Austrian, Bavarian, Hungarian, and Russian governments authorized the collection of statistics of the different treatments of cholera. Reports were made of the homeopathic treatment by several celebrated physicians, and eminent individuals, which showed, that of 3017 cases, 2753 were cured, and 264 died; or a proportion of eight and a half per cent. Ninety-one and a half per cent. of those who were homeopathically treated, were cured; while the reports of the other treatments showed, that only about fifty per cent. recovered. Besides which it is stated, that Dr. Warrenzeller, of Vienna, gave preventives to over 150,000 persons, not one of whom died with it, and but few of them had it, and those few in its mildest form. Similar results, as far as I have seen and heard, have been gained in this country, when homeopathic treatment has been judiciously tried.—The same was true, also, of 8000 persons in Hungary and Poland.

Vaccination never proved as great a preventive to the small-pox; for when it last obtained as an epidemic in Boston, of those who had it, about one half had been vaccinated; and if my memory serves me right, twenty-three had it the second time. But a much smaller portion of those who had been vaccinated died with it than of those who had neglected this precaution; they generally only had the varicoid. Those who cannot obtain preventive medicines of a homeopathic physician, would do well to take, every other morning, as much flour of sulphur as will lay on a dime.

Families who wish to keep homeopathic medicines, will find "Hull's Laurie," or, "Epps' Domestic Homeopathy," excellent guides. If any choose to address me, Brooklyn, N. Y., 124 Prince-street (post paid), I will attend to their orders without extra charge.

I. E. JONES.

LETTER FROM J. LITCH.

BRO. HIMES:—Since I left Boston, I have visited Baltimore, where I spoke twice to attentive audiences. I was happy to meet with many of our old and tried friends who have stood by the cause in sunshine and storm, and are still resolved not to give up the ship. The interest is gradually rising again under the labors of Bro. Brewer. We have reason to hope, that the Advent cause in Baltimore will yet be sustained, and the influence of the truth be seen and felt in that city. While my heart was thus cheered by encouraging prospects, it was also made sorrowful by another view. Some who used to meet with us in the house of prayer, are turned aside, and walk no more with us. My hope and prayer is, that they may yet see the snare, and escape from it.

I have also spent several evenings at Manayunk, about six miles from Philadelphia, where we enjoyed

interesting seasons in meeting and speaking to the people in the open air, on the signs of the times, and the glorious restitution.

Our brethren in the city are awaking to the missionary work, and are ready to co-operate in spreading the light through the community.

Philadelphia, June 25th, 1849.

THE ADVENT HERALD.

BOSTON, JULY 7, 1849.

WHITING'S TRANSLATION OF THE NEW TESTAMENT is out of press. Price, 75 cents single copy; 60 cents apiece by the dozen, or more; or 50 copies, or over, 50 cents per copy.

We have filled all the orders we have received for this work. If others have sent for it, we have not received their orders.

NEW SUBSCRIBERS.—To all new subscribers for the "Herald," who send us the advance pay for the next volume, we shall send the balance of the present volume, from the time they subscribe, gratis.

BILLS.—We have this week sent bills to those of our subscribers who owe \$2, or over, at the end of the volume. More than one half of those to whom we have sent, are sorry to say, are to those to whom last December we sent bills, and have heard nothing from in return. To such we would say, that if a failure to hear from them is owing to their non-reception of our bill, or to the miscarriage of their reply, or if from any other cause, they will do us a favor by communicating with us. We need our dues where there is an ability to correspond; and wish to act a generous part towards those who are unable to pay any, or only a part of their bill. There are still a large number who are indebted for various sums,

smaller than \$2, to whom we have sent no bills.—We have also sent to none who are indebted who live out of the United States. But we should be happy to hear from all such.

CORRECTION.—In the *Herald* of June 23d, Bro. HIMES was made to say in a note, that Bro. WEETHEE "was installed some months ago to take charge of the church in Boston," and that he "accepted and entered on his duties last week." Our attention was called to it after the paper was printed, and on turning to the manuscript of Bro. H., we saw that he had written it "invited." The idea of *installing* a man some months before he *accepted*, was so ridiculous, that we did not dream there was any one so stupid, as to regard it otherwise than as an *error*, and that, consequently, it would need no correction. We see, however, that the *Harbinger* has an article on the word "installment," which leads us to make this correction, for the benefit of those who did not of themselves perceive the error.

THE CHURCH IN ROCHESTER.—The *Harbinger* requests us to give some of the recent doings of this church to the readers of the *Herald*, respecting their organization. We shall be happy to do so when the *Harbinger* publishes that document to its readers, and we receive their doings attested by the proper officers of the church. Till then, we shall fear that the *Harbinger* has misunderstood them, as he did our conferences, the umpires of his and our differences, and the meaning of that instrument—a paper like the basis of the organizations he has condemned—none of our churches having anything more than what he calls a "subscription paper."

SUMMARY.

Nathan Cor, a worthy man, was drowned in the Androscoggin at Oxford, Me., from which river he had rescued his son.

The body of a sailor, supposed to be either Hollis, or Hollis, was found drowned in Bay, N. Y.

Mr. Benjamin Cheely, of Middleton, N. H., was found dead in his carriage on the 11th inst. He was advanced in old age. From

appearances, it is supposed that he died in an apoplectic fit. He was one of the oldest inhabitants of Middleton.

Mr. and Mrs. John Niles had a narrow escape from death at the curve crossing of the railroad in the woods near Hartford, Conn. They were in a carriage, and the horse scarcely cleared the rails which were careworn by. There is neither hell nor whistle at the crossing.

A man and three ladies, in attempting to cross the trench bridge at Frederica, N. Y., drove into twelve feet of water. The ladies, with the horses and carriage, were carried under a boat, and the former were drowned.

A chase, in which were two ladies named Brightam, came in collision with a long wagon on a steep-greasy street, by which the ladies were thrown out, and one of them considerably bruised.

A son of Capt. John Gobury, of Warwick, Mass., fell from the top of a pine tree, a distance of twenty feet, which he was in pursuit of a crow's nest. He was very much bruised, but will probably recover.

The only newspaper at Balize, Honduras, where the British bear away, has been suspended.

Michael Morgan died in this city on Monday last, from drinking immediate draughts of cold water while his body was in a heated

water-bath. O. G. Smith, a son of Capt. John Gobury, of Warwick, Mass., fell from the top of a pine tree, a distance of twenty feet, which he was in pursuit of a crow's nest. He was very much bruised, but will probably recover.

Three workmen, engaged in digging under a bank of earth at South Boston, were buried by the bank caving in. Two were rescued, but the third, whose name was not ascertained, was dead when taken out.

Eleven hundred Irish emigrants arrived here on the 22d ult. in the British ship *Greenock*, in the R. C. Winthrop, and Mr. Washington. Bills to make Concord and Portsmouth cities have passed the New Hampshire Legislature.

Mrs. Githem and her two children were found drowned in Richmond, N. C., while on their way to their father's home in Pennsylvania, to escape from poverty and misery, consequent on a drunken husband. It is possible the distressed mother may have destroyed herself and children.

Two men in a small sail-boat were capsized in Dorchester bay on Sunday evening, and were rescued by a boat from the castle.

In Concord, Wisc., a son of H. C. Shepard was killed by the explosion of a towng-piece which his brother was handling to him.

In Barnett, Wisc., a son of Mr. Dwell was accidentally shot by his brother and killed. The boy was from 9 to 12 years old.

BUSINESS NOTES.

J. E. BROWN.—Sent a box to Whitehall the 27th ult.

A. G. COOPER.—Sent from New Haven the 28th ult.

C. GOOD.—Sent up to the 30th.

JOHN SMITH.—The \$2 sent by the P. M. in May, on account of some indistinctness in the letter, was credited to him, and the paper sent him accordingly. We have now credited \$2 more to 45. T. GOOD.—We have now credited \$2 to L. L. GOOD, which leaves due for her \$1. 50. You have paid your paper to \$2.

O. DOWD.—Book sent.

J. C. BYWATER.—Your letter contained only \$3, instead of \$4, as you have paid for the paper. We will credit you \$1, and the paper will be sent to you.

D. C. BUSHNEL.—Bro. H. will inform you on his return.

D. C. BUSHNEL.—The \$2 sent to you.

E. W. BIRCHILL.—We do not know that it has been received; but have now credited you to No. 45—Aug. 1st, the end of this vol. It is better for each subscriber to communicate directly with us, when they can.

TRACT DISTRIBUTION AND MISSION FUND.

J. W. S. NAPIER.—\$1. 50

T. PRATT.—\$1. 00

Iro. Edwin Burnham will preach at New Hartford Aug. 8th, and in Kent Aug. 13th, and continue over the Sabbath. It is a social meeting for the cause in this vicinity, it is ported to be requested, that all the brethren and sisters will make special efforts to attend, and make it a profitable one.

S. G. MATHERWOOD.

APPOINTMENTS.

Iro. Edwin Burnham will preach at Kennebunk-port, Me., Sab. and Sun. 13th, 14th; at Portland, the 23d; at Poland, the 29th. Bro. W. S. Durenham will accompany him. It is hoped that the brethren in each place will give notice as extensively as possible.

BRO. T. SMITH will preach in the school-house (near Bro. Clewley's) in Brewer, Me., July 14th and 15th.

BRO. F. H. BIRCH will preach in Richmond, Me., in the Reed meeting-house, Sunday 5th.

BRO. J. M. INGRIM will preach in Saratoga Co., as the Lord may direct, from July 4th to the 2d; Union Factory Village, Otsego county, 29th.

BRO. W. S. CAMPBELL will preach at Three Rivers, Mass., Sunday, July 5th.

BRO. I. R. GATES will preach in Saratoga county, N. Y., as may be best; July 9th to 23d; will attend meeting in Mayfield 28th to 29th.

BRO. N. BILLINGS will preach at South Berwick, Me., Sunday, July 8th; New Durham Bluff, N. H., Sunday, the 15th.

BRO. H. GROSE will preach at Jamestown, N. Y., July 13-15; and when in town, at the Hotel Union, 17-19 Union Street; Fulton 20-22; Mayfield 23-24; and Utica 25-26.

BRO. H. G. WILSON will preach at Utica 27-28; Utica 29-30; Utica 31-32; Utica 33-34; Utica 35-36; Utica 37-38; Utica 39-40; Utica 41-42; Utica 43-44; Utica 45-46; Utica 47-48; Utica 49-50; Utica 51-52; Utica 53-54; Utica 55-56; Utica 57-58; Utica 59-60; Utica 61-62; Utica 63-64; Utica 65-66; Utica 67-68; Utica 69-70; Utica 71-72; Utica 73-74; Utica 75-76; Utica 77-78; Utica 79-80; Utica 81-82; Utica 83-84; Utica 85-86; Utica 87-88; Utica 89-90; Utica 91-92; Utica 93-94; Utica 95-96; Utica 97-98; Utica 99-100; Utica 101-102; Utica 103-104; Utica 105-106; Utica 107-108; Utica 109-110; Utica 111-112; Utica 113-114; Utica 115-116; Utica 117-118; Utica 119-120; Utica 121-122; Utica 123-124; Utica 125-126; Utica 127-128; Utica 129-130; Utica 131-132; Utica 133-134; Utica 135-136; Utica 137-138; Utica 139-140; Utica 141-142; Utica 143-144; Utica 145-146; Utica 147-148; Utica 149-150; Utica 151-152; Utica 153-154; Utica 155-156; Utica 157-158; Utica 159-160; Utica 161-162; Utica 163-164; Utica 165-166; Utica 167-168; Utica 169-170; Utica 171-172; Utica 173-174; Utica 175-176; Utica 177-178; Utica 179-180; Utica 181-182; Utica 183-184; Utica 185-186; Utica 187-188; Utica 189-190; Utica 191-192; Utica 193-194; Utica 195-196; Utica 197-198; Utica 199-200; Utica 201-202; Utica 203-204; Utica 205-206; Utica 207-208; Utica 209-210; Utica 211-212; Utica 213-214; Utica 215-216; Utica 217-218; Utica 219-220; Utica 221-222; Utica 223-224; Utica 225-226; Utica 227-228; Utica 229-230; Utica 231-232; Utica 233-234; Utica 235-236; Utica 237-238; Utica 239-240; Utica 241-242; Utica 243-244; Utica 245-246; Utica 247-248; Utica 249-250; Utica 251-252; Utica 253-254; Utica 255-256; Utica 257-258; Utica 259-260; Utica 261-262; Utica 263-264; Utica 265-266; Utica 267-268; Utica 269-270; Utica 271-272; Utica 273-274; Utica 275-276; Utica 277-278; Utica 279-280; Utica 281-282; Utica 283-284; Utica 285-286; Utica 287-288; Utica 289-290; Utica 291-292; Utica 293-294; Utica 295-296; Utica 297-298; Utica 299-300; Utica 301-302; Utica 303-304; Utica 305-306; Utica 307-308; Utica 309-310; Utica 311-312; Utica 313-314; Utica 315-316; Utica 317-318; Utica 319-320; Utica 321-322; Utica 323-324; Utica 325-326; Utica 327-328; Utica 329-330; Utica 331-332; Utica 333-334; Utica 335-336; Utica 337-338; Utica 339-340; Utica 341-342; Utica 343-344; Utica 345-346; Utica 347-348; Utica 349-350; Utica 351-352; Utica 353-354; Utica 355-356; Utica 357-358; Utica 359-360; Utica 361-362; Utica 363-364; Utica 365-366; Utica 367-368; Utica 369-370; Utica 371-372; Utica 373-374; Utica 375-376; Utica 377-378; Utica 379-380; Utica 381-382; Utica 383-384; Utica 385-386; Utica 387-388; Utica 389-390; Utica 391-392; Utica 393-394; Utica 395-396; Utica 397-398; Utica 399-400; Utica 401-402; Utica 403-404; Utica 405-406; Utica 407-408; Utica 409-410; Utica 411-412; Utica 413-414; Utica 415-416; Utica 417-418; Utica 419-420; Utica 421-422; Utica 423-424; Utica 425-426; Utica 427-428; Utica 429-430; Utica 431-432; Utica 433-434; Utica 435-436; Utica 437-438; Utica 439-440; Utica 441-442; Utica 443-444; Utica 445-446; Utica 447-448; Utica 449-450; Utica 451-452; Utica 453-454; Utica 455-456; Utica 457-458; Utica 459-460; Utica 461-462; Utica 463-464; Utica 465-466; Utica 467-468; Utica 469-470; Utica 471-472; Utica 473-474; Utica 475-476; Utica 477-478; Utica 479-480; Utica 481-482; Utica 483-484; Utica 485-486; Utica 487-488; Utica 489-490; Utica 491-492; Utica 493-494; Utica 495-496; Utica 497-498; Utica 499-500; Utica 501-502; Utica 503-504; Utica 505-506; Utica 507-508; Utica 509-510; Utica 511-512; Utica 513-514; Utica 515-516; Utica 517-518; Utica 519-520; Utica 521-522; Utica 523-524; Utica 525-526; Utica 527-528; Utica 529-530; Utica 531-532; Utica 533-534; Utica 535-536; Utica 537-538; Utica 539-540; Utica 541-542; Utica 543-544; Utica 545-546; Utica 547-548; Utica 549-550; Utica 551-552; Utica 553-554; Utica 555-556; Utica 557-558; Utica 559-560; Utica 561-562; Utica 563-564; Utica 565-566; Utica 567-568; Utica 569-570; Utica 571-572; Utica 573-574; Utica 575-576; Utica 577-578; Utica 579-580; Utica 581-582; Utica 583-584; Utica 585-586; Utica 587-588; Utica 589-590; Utica 591-592; Utica 593-594; Utica 595-596; Utica 597-598; Utica 599-600; Utica 601-602; Utica 603-604; Utica 605-606; Utica 607-608; Utica 609-610; Utica 611-612; Utica 613-614; Utica 615-616; Utica 617-618; Utica 619-620; Utica 621-622; Utica 623-624; Utica 625-626; Utica 627-628; Utica 629-630; Utica 631-632; Utica 633-634; Utica 635-636; Utica 637-638; Utica 639-640; Utica 641-642; Utica 643-644; Utica 645-646; Utica 647-648; Utica 649-650; Utica 651-652; Utica 653-654; Utica 655-656; Utica 657-658; Utica 659-660; Utica 661-662; Utica 663-664; Utica 665-666; Utica 667-668; Utica 669-670; Utica 671-672; Utica 673-674; Utica 675-676; Utica 677-678; Utica 679-680; Utica

ADVENT



HERALD

BOSTON, SATURDAY, JULY 14, 1849.

No. 21. WHOLE No. 428.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. Vol. III.

THE ADVENT HERALD

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BE DIRECTED TO J. V. HIMES, BOSTON, MASS., POST-PAID. SUBSCRIBERS
NAME, WITH THEIR POST-OFFICE ADDRESS, SHOULD BE DISTINCTLY GIVEN
WHEN MONEY IS FORWARDED.

The Shower.

In a valley that I know—
Happy scene!
There are meadows sloping low,
There the fairest flowers blow,
And the gentlest waters flow,
All serene!
But the sweetest thing to see,
If you ask the drooping tree,
Or the harvest-hoing swain,
Is the Rain!
Ah, the dwellers of the town,
How they sigh,
How unwillingly they groan,
When the clattering shower comes,
Crows,
And the pearls come pouring,
From the sky!—
They fall, and fall, and fall,
There the sparkling jewels fall,
And each moment of the shower
Seems on hour!
And rejoice!

Ret. Ralph Hoyt.

Chronology.

FROM THE PITTSBURGH "CHRISTIAN ADVOCATE."

(Continued from our last.)

The agreement of the early Christian fathers with the Septuagint, is only proof that they followed it. This was very natural for men whose native tongue was Greek. It is altogether a gratuitous assumption on the side of those who advocate the claims of the Septuagint, to say that the Hebrew and Septuagint must have originally agreed, because the early Christian fathers agreed with the latter. It is taking for granted that they were originally the same, continued the same down to the time of the fathers, and also that these men were infallible interpreters. Their testimony, just as in the case of Demetrius, Eusebius, Philo, and Josephus, proves only that the Septuagint had the same numbers in their days that it has now.

The testimony of the fathers, however, is not universal. Some of the most learned followed the Hebrew computation. St. Jerome has done so in his Latin translation of the Bible, which, in its computation, agrees exactly with the Hebrew. St. Austin, one of the most learned and talented men in the early Christian Church, charges the transcribers of the Septuagint with wilful alteration of the dates. He assigns two reasons for the change: 1. The transcribers perhaps thought the years of the antediluvians to be lunar ones; or 2, if taking them to be solar ones, yet they might think that infancy and childhood were proportionally longer in men who lived seven, eight, and nine hundred years. Whatever truth there may be in St. Austin's charge against the transcribers of the Septuagint, it is manifest that he considered the chronology of the Hebrew Bible correct.

But it is urged that St. Jerome and St. Austin lived after the Hebrew text was corrupted. Those who affirm the corruption of the Hebrew text seem to be not very well agreed when the corruption was made. It is generally charged upon the Masorites, but they commenced their labors about the beginning of the sixth century, which was a considerable length of time subsequent to the age of St. Jerome and St. Austin. Others have dated the supposed corruption earlier—about the beginning of the second century, during the fierce discussions between the Jews and Christians. But it is said that the Targum of Onkelos, who lived near the Saviour's time, and the versions of Aquila and Symmachus, agree in their computations with the present Masorite text of the Hebrew Bible. The Hebrew, then, differed from the Septuagint in our Saviour's time.

The Rev. Claudius Buchanan, D. D., procured from the black Jews on the Malabar coast—"who," (there is strong reason to believe,) "are a part of the remains of the first dispersion of that nation by Nebuchadnezzar,"—a copy of the Hebrew Pentateuch, which corresponds with the Hebrew Pentateuch in common use. It has never been proved that this copy passed through the hands of the Masorites. It has probably descended by a series of transcriptions from the autograph of Moses. If so, it is strong proof of the purity of our present Hebrew text.

From the preceding facts we may safely infer, that the Septuagint and Hebrew did not agree from the time of the Christian era down to that of the Masorites, and that the same differences existed then that exist now. Of this, Josephus, Onkelos, Aquila, Symmachus, St. Jerome, and St. Austin, are all proofs. To these may be added Eusebius, bishop of Cæsarea, who gives, in his Chronicle, a chronological table made out from the Hebrew Bible, which corresponds in every particular with the chronological data which we at present find recorded.—*Eusebius' Chronicon*, pp. 3, 4, 9, and 10.

We come now to the examination of Mr. Smith's second point of inquiry, viz.: "Whether there be any evidence to show that the numbers in any of the versions have been corrupted?"

This inquiry, though in its natural order in Mr. Smith's dissertation, in ours would perhaps have more naturally come first. But, having stated Mr. S.'s points of investigation, by which he determines the respective claims of the Septuagint and Hebrew Bible, we deem it unnecessary to depart from his order, though for us it may not be the most natural.

Mr. S. thinks that he has clearly proved that the Jews have corrupted the Hebrew text. His proofs are given in full in the "Patriarchal Age," from the twenty-sixth to the thirty-third page. From them we entirely dissent. They contain nothing positive, being merely charges founded upon the fact of the difference between the Septuagint and the original Hebrew, and on the bitter hostility which the Jews cherished towards Christianity.

The argument is the following. There was a prevailing opinion that Christ would come about the six thousandth year of the world: according to the Septuagint, he did not come about that time; therefore, to invalidate that opinion, the Jews corrupted the Hebrew chronology, and reduced A. M. 5586, according to the Septuagint, to a little over 4000. This is a grave charge to bring against a nation, especially when the object to be accomplished by such a corruption was not to invalidate a clear, distinct, and unequivocal prophecy, but a mere opinion.

If the Jews were influenced by any such motive to corrupt their Scriptures, it must have been subsequent to the Christian era. But they have been charged with corrupting them, through negligence, prior to our Saviour's time. It may be well to consider this charge before we enter upon the one of wilful corruption.

The sum of it is, that the Jews, before the time of Antiochus, had a long enjoyment of peace, and were very careless about their sacred writings. Antiochus seized and burned all the ancient copies that he could come at.—So few escaped, that a scarcity was produced among the Jews.

(1.) In regard to this charge, we would remark, that literature and the arts have always flourished most in a time of peace. If there is any time during which the attention of a nation would be directed to its public records and

history more than at another, it is certainly when their minds are not distracted with the horrors and desolations of war. The golden age of Roman literature was the peaceful reign of Augustus. Tacitus commenced his history when the public mind was relieved from the oppression of tyranny and the gloomy forebodings, which kept men in continual fear and suspense. The history of all ages testifies that peace is conservative—war destructive.

(2) There is no evidence that the Jews were ever careless about their sacred writings.—On the other hand, they viewed them and handled them with superstitious reverence.—To adduce all the testimonies in their favor on this point would fill a book. Let the following suffice:

"The copies of the law must be transcribed from ancient manuscripts of approved character only, with pure ink, on parchment prepared from the hide of a clean animal, for this express purpose, by a Jew, and fastened together by the strings of clean animals; every skin must contain a certain number of columns of prescribed length and breadth, each column comprising a given number of lines and words; no word must be written by heart or with points, or without first being orally pronounced by the copyist; the name of God is not to be written, but with the utmost devotion and attention, and previously to writing it he must wash his pen. The want of a single letter, or the redundancy of a single letter, the writing of prose as verse, or verse as prose, respectively vitiates a manuscript; and when a copy has been completed, it must be examined and corrected within thirty days after the writing has been finished, in order to determine whether the writing is to be approved or rejected."—*Horne's Introduction*, vol. 1, pp. 216, 217.

Other testimony can be found in Josephus Contra Apion.

(3.) The burning of the ancient copies of the Hebrew Scriptures is mentioned by Josephus, book 12, chap. 5, sec. 4. All that is necessary to be said on this point is, that there is no evidence that Antiochus burned all the copies; and those that were left were doubtless as correct as those that were burned.

(4.) Nothing is said about the fate of the Septuagint, from its translation until it became extensively used. It may be well to inquire in whose hands it was placed, in order that we may see which was most likely to be corrupted by carelessness.

We have seen in its history, that it is not known whether it was translated from the Egyptian edition of the Bible. It was not translated for the immediate use of the Jewish synagogue, but for the Alexandrian library. The keepers of that library were heathens—men who sought a high antiquity for their country. We do not know how often it was transcribed before it came to be generally used in the synagogue, nor whether the original translation was long retained in the library of the Ptolemies. Perhaps the Egyptians, like some moderns, saw a discrepancy between it and their ancient records, and took upon themselves to alter it. Manetho, who wrote a short time after the translation was made, according to the Hebrew computation, could not find room for his thirty dynasties. He wished to carry Egyptian history to a very remote antiquity; and perhaps some Egyptian Jew might wish to render him assistance. Was there not as much temptation to corrupt the Septuagint as the Hebrew? There was certainly greater opportunity. It may not be possible to answer these queries; but before they are answered, we have no right to assume the correctness of the Septuagint chronology.

Having shown that there is no evidence that

the Hebrew Scriptures were corrupted before the Christian era, we will now show that there is none that they were corrupted afterward.

The alleged reason for corruption is that the Jews wished "to throw the early prophecies concerning the Messiah out of date."—*Gliddon's Ancient Egypt*, p. 34. Mr. Smith, in his "Patriarchal Age," says: "It is an undoubted fact, that at the period when our Saviour made his appearance in the world, there was a very general expectation of his coming, and that not only among the Jews, but also among many of the heathen nations. This expectation appears to have been founded, to a considerable extent, upon a tradition that the world would continue as it had for about six thousand years, and that a new and blessed dispensation should then be introduced. Probably this notion had its origin in a mystic application of the six days of creation, and the ensuing Sabbath; to the ages of the world, in which the ancient Cabalists indulged. Whatever was the cause of this opinion, its reality and influence are undeniable." To remove the ground of this expectation, the Jews corrupted their Scriptures!

Mr. Gliddon lays himself open to the imputation of ignorance, when he speaks of throwing "the early prophecies concerning the Messiah out of date." There are no "early prophecies," neither in the Bible nor in the books of the Sibyl, that fix the date of Christ's coming. Daniel, one of the last prophets under the Old Testament dispensation, in the 9th chapter, 24th and 25th verses of the book bearing his name, mentions the date, which, it seems, the Jews allowed to remain, though it is acknowledged that on account of his direct and specific testimony, they detracted somewhat from his authority.

That such an expectation as Mr. Smith mentions extensively prevailed, is a matter of historical fact. The Rev. Mr. Leslie, in his "Short and Easy Method with the Jews," refers to numerous authorities in proof of such an expectation. Virgil makes it the subject of his fourth Eclogue, and finds it upon the prophecies of the Sibyl. Justin, Clemens, Theophilus, Athenagorus, Origen, Eusebius, and Lactantius, laid great stress upon these prophecies, and oftentimes quoted them against the heathen. But it has never been shown that these Sibylline prophecies assigned the coming of the great Personage of whom they spoke, to the sixth chiliad of the world. Nor is there any positive evidence that the Jews expected the Saviour to come in the six thousandth year of the world. All that Mr. Smith gives it is a fanciful Cabalistic application of the six days of creation; and he says that the notion "probably" had its origin in this way.

(1.) This expectation was entertained by the Jews. It could not be properly called an expectation among the Christians, for there were no Christians until after the Christian era. Among them the hope of a Deliverer, cherished by Jews, and sung by heathen poets, had become fruition. If the Jews, therefore, corrupted their Scriptures to remove the ground of such an expectation, whose hopes were they blasting? Were they not longing for the coming of their Messiah? Were they not saying, "Lo! here is Christ, and lo! there is Christ?" If the world was six thousand years old, they could not make it younger by altering their chronological dates; and if it was their opinion that Christ would come at that age of the world, would they not, by deducting fifteen hundred years, show great cruelty to their posterity? If such an expectation continued to prevail among them, would it not lead their descendants, who might know nothing of the corruption of their Scriptures, to reject the

Messiah when he did come? Such a corruption of their Scriptures would fall with a ten-fold heavier blight upon their own hopes than upon the hopes of Christians.

(2.) The belief that Christ would come about the six thousandth year of the world, was a matter of *mere opinion*. We have seen that in the case of a distinct prophecy (Daniel 9: 24, 25) they made no alteration. It is certainly the very extreme of credulity to believe that they would corrupt their Scriptures to invalidate an opinion, which might or might not be true. An opinion has long been entertained by some that the world has existed two thousand years under the patriarchal dispensation, two thousand from the call of Abraham to the coming of Christ, and that it will exist two thousand under the dispensation of the Holy Spirit, and one thousand under a Sabbatical millennium. The chronology of the Hebrew Bible would certainly favor this opinion; but the Jews have shown no disposition to invalidate it by a corruption of their Scriptures. (To be continued.)

The Red Sea Passage.

BY J. T. HEADLEY.

The last fearful night had come—the night of alarm, dread visitation, and death. The succession of terrible judgments sent on the haughty monarch of Egypt had failed to subdue his imperious nature.

The rivers, streams, and rills of Egypt had been turned into blood, bearing on their crimson bosom masses of dead and dying fish. Insects and vermin had swarmed into every closet, dying where they had gathered, till an intolerable stench arose from the fetid heaps. Disease had seized on the cattle, sweeping them away by tens of thousands, a grievous plague smitten the people, and the voice of lamentation filled the air. A storm of thunder, hail, and fire, commingled, had burst on the land, the flames breaking in angry billows along the streets, and consuming every green thing in their devastating flow. A cloud of locusts, darkening the heavens in their endless flight, followed, devouring every tender blade that had shot forth since the passage of the storm, till a vast desert spread away where smiling fields had been. Darkness, such as could be felt, for three days covered the earth, and the decimated, diseased, and starving population trembled in affright, thinking that the last hour of time was about to strike.

Amid all this desolation and death, this wreck of his empire, amid the prayers and maledictions of his suffering and distracted subjects, the iron-hearted monarch stood firm to his purpose. The captives that lay bound to his throne should not go forth free. Sternly defying God, he bore up under these accumulated woes with a resolution and will that astonish us. But now he was to be struck nearer home, the iron was to enter his own soul, and wring from thence the bitter cry of anguish and entreaty. The first-born in every house, from the first-born of the beggar to the heir-apparent to the throne, was to be smitten. Death in his grimdest form was to darken the door of every dwelling of Egypt; and the night of his dread visitation had now come. In the solemn hour of midnight, the angel of doom was to tread the quiet hamlet and the thronged city, and his icy hand be laid on one beating heart in every family, and its marble pressure force a death-shriek that should startle every sleeper there; and lo! twelve o'clock was striking. Three bright blood spots on the two door-posts, and the lintel of each door of the Israelites, showed that within dwelt a Hebrew, and said to the passing angel, "Enter not here." Humble tenements they all were, on which these crimson stains were placed, but they contained dwellers nobler and more sacred than the royal palace. It was midnight, and, as the last hour struck, a deep silence rested on the vast city. The tumult of the day and evening was over—the crowd had forsaken the streets, across which dim lights were swinging, and nought broke the solitude save the measured tread of the sentinel walking his nightly rounds, or the rumbling of a chariot as some late reveller returned to his home. Here and there a light was seen in a solitary sick chamber, giving to the gloom a sadder aspect, and out from a narrow alley would now and then burst the sounds of folly and dissipation. All else was still, for the mighty population slumbered as the sea sometimes sleeps in its strength. But suddenly, just as the "ALL'S WELL" of the drowsy sentinel echoed along the empty streets, piercing shrieks rent the silence; and passing rapid as lightning from house to house, and

blending in with each other, rung out on the night air with strange and thrilling distinctness. And then came a wail, following heavily after, and rolling up around the palace, surged back over the trembling city. Unseen by mortal eye, the angel of death was treading with noiseless step the silent avenues and lanes, putting out one light in each household, and dismissing one spirit thence to its long home. In a moment the city was in an uproar; lights danced to and fro; the rapid tread of urgent messengers made the streets echo; the rattling of wheels was heard on every side; but still the wail of desolated houses rose over all, like the steady roar of the surge above the crash of the wreck.

In the midst of this scene of excitement and terror, the children of Israel took their flight. Nearly a million of them, their muffled tread shaking the earth, streamed through the darkness, and emerged into the open country. And when the morning dawned in the east, there lay the city before them, its towers and domes flashing back the beams of the rising sun in redoubled splendor. But what a change had passed over it since that sun last looked upon its magnificence. Sobs and cries arose from every door, for the dead lay in every dwelling.

In solid ranks, the hundreds of thousands of Israel took up their line of march, and night found their tents spread on the edge of the wilderness. Far as the eye could reach, they dotted the open country around, and fringed like a ridge of foam the dark forest beyond. And when night fell on the scene, suddenly a solitary column of fire shot into the heavens, lighting up with strange brilliancy the forest and the encampment. There it stood, lofty as a tower that beetles over the sea, and inherent with light from base to summit. The white tents grew ruddy in its blaze, and the upturned countenances of the innumerable host that gazed awe-struck on its splendor, shone as if they were standing under a burning palace. All night long it blazed there in their midst, and above them, illumining the desert, and shedding unearthly glory on hill, valley, and forest.

And when the morning came, it turned into a column of snowy whiteness, revolving within itself like a cloud, yet distinct and firm as marble. No voice shook its thick foldings, yet it had a language more potent than that of Moses, and its silent command of "FORWARD" caused every tent to be struck, and set the vast host in motion. Over the wide plain it moved in advance of the army, and through the deep gorges it rose far above the mountains, the strangest leader that a host ever followed. When the sun struck it, its long shadow fell across the massive columns in one unbroken beam, filling every heart with fear and dread. At night it stopped and stood still, like a single marble shaft, till darkness came down, and then it became again a shaft of fire.

Thus, day after day, they continued their march, plunging deeper and deeper in the wilderness, until at length word was brought that the enraged Pharaoh, with his entire army—chosen chariots and all—was in full pursuit. Consternation then filled every heart, and each eye turned anxiously to that mysterious pillar. But no change passed over its silent form, steady and calm as ever, it moved majestically forward, heedless of the thunder and tumult that were gathering in the rear. Perchance at night it did not stop as before, but moved on in the darkness, blazing along the desert, lighting it up with more than noon-tide splendor. On, on swept the weary host, while every moment nearer and louder roared the storm on its track. Still hoping, yet fearing and trembling, they followed that calmly moving column, until at last, it stopped on the shore of the sea. As they pressed up, despair seized every heart, for far away nought but a wide waste of water met their gaze, while the unchecked billows broke heavily along its bosom, and behind, rushing on, came the tens of thousands of their foes, panting for the slaughter. That fearful pillar of cloud and fire, then, was only sent to delude them to their ruin. Oh what lamentations and prayers, and murmurings, went up from the despairing host. They were on the desolate shore, against which the restless sea beat with a monotonous roar, while from the solitude arose the deafening roll of countless chariot wheels, rushing to the shock. All that night, the only obstacle between them and their enemies was that pillar of fire. Yet slight as it seemed, it was more impregnable than a wall of adamant. Still it was a wild and fearful night; the morning must bring the onset, and the slaughter; while, as if to

heighten the terrors of the scene, a terrific wind arose, driving the sea into billows that fell in thunder on the shore, and sounding as if God also was about to fight against them.

Thus passed this night of anguish and dread to the Israelites; but when the morning dawned, lo! there opened the sea, like a mountain gorge—the green and precipitous sides standing in massive walls on either side. "FORWARD," spake the cloud, and the stern command rolled in startling accents along the mighty column, and it descended slowly into the fearful depths. Like an army of insects they moved below, while the billows that broke along the surface of the deep, crested over the edge of the watery cliffs above them, as if looking down on the strange spectacle, and the spray that fell upon their heads was the "baptism of the sea." The pursuers plunged into the same watery gorge, and as their rapid chariots drew near the fugitive host, it seemed for a while that the sea had been opened on purpose to entrap them, and make them fall easier victims to their foes. But at this critical moment, that strange cloud rose up, and moving back over the long line, planted itself in front of the Egyptian host. Its solemn aspect and mysterious form, troubled the monarch and his followers, the wheels rolled from the axletrees of the chariots—the solid ranks became disordered and broken, and terror and tumult took the place of confidence and strength.

At length, the fugitives, with their bleating flocks and lowing herds, ascended the opposite shore, and when the last one stepped upon the beach, that dripping cloud also moved up after them, and then like a clap of thunder the sea smote together, and the wave rolled smoothly on as before. Swift-circling eddies and whirlpools, and huge bubbles of air bursting on the surface, alone told where the mighty host was buried, and where and how they struggled in the depths. At length the wreck began to heave upward, and Oh! what an overthrow it revealed. Chariots, and horses, and spears, and shields, and myriad of corpses, darkened the sea as far as the eye could reach.

But what a spectacle that shore presented; the beach, the rocks, the hills, were all black with the living masses, as they stood trembling and awe-struck, and looked back on the deep. For a long time not a sound broke the death-like silence that reigned throughout the vast throng. Each heart was full of dread and awe, as the heavy swells fell at their feet, casting on the beach with every dash broken chariots, whole ranks of men, now pale in death, and horses, and weapons of war. There, too, stood the cloud, and looked on the scene, while on its white and lofty form, the eyes of the multitude ever and anon turned reverently from the piles of the dead below. But at last, joy, and gratitude, and triumph at their great deliverance, gave way to the terror that had oppressed them; and suddenly there arose a shout louder than the thunder of the sea:—"Sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation. Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?" From rank to rank—from ten times ten thousand lips, rolled on the mighty anthem, till the shore shook with the glorious melody, and the heavens were filled with the strain. And Miriam, with her prophetic face, and eye of fire, separated herself from the multitude, followed by a throng of dark-haired maidens, on whose cheeks the glow of joy had usurped the pallor of fear; and as they moved in shining groups and graceful dances, their silvery voices rung out over the clash of timbrels and roar of the waves, in triumphant bursts of music, and "Sing ye to the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea," arose and fell like melody along the rivers of Paradise.

Fearful had been the pursuit, and great was the deliverance.—N. Y. Observer.

The Better Choice.

Never forget that if you set out to gain the world, it is but a chance, a peradventure, if you succeed. Nay, for one that succeeds who does not know that nine fail? But if you set out to seek the world, and let the world absorb your heart, and concentrate upon that world the best, your noblest affections, the certainty is that while you may lose the world you will lose your soul. Yet man, when he thus loses God and feels miserable, goes and joins him-

self to anything and everything that will promise to remove his misery and restore his lost happiness. The prodigal joined himself to a citizen of the strange country; so does the natural man join himself to trade, devoting to it every energy, or to pleasure, or ambition, or political duties, or he joins himself to gayety, to brilliant circles, shining fetes, great parties, if peradventure amid this world's splendor, he may extinguish every beam of that light that leads to solemn inquiry. He joins himself to the strange citizen of a strange country. When man loses God, he does not cease to have a God. The prodigal had no sooner left his father, than his growing sense of separation made him join himself to the citizen of strange country. Man no sooner leaves God, than he takes something else in his room. There is no such animal as an atheist; even the brutes are not so; for in their ministry, and their instincts, they indicate a recognition of one superior to themselves. There are plenty of antitheists—men opposed to the true God—but there is no such thing as a man without a God; if they leave the true God, they take the strange god in His stead.

Man's soul was made to be a temple, and when it is not the temple of the living God, it becomes the temple of an idol. Man's heart was to be an altar, and incense will rise from it, either to Jehovah or to Jupiter; whosoever it be that absorbs all your thoughts, whosoever it be that draws forth your first morning and last evening reflections; whatever it be, to gain which you bend every energy, would every influence, subordinate everything you have—you may call it trade, or pleasure, or politics, or law, or physic, that is your God, that is the cistern out of which you are drinking, that is the being from whom you are seeking the safety of your souls, the happiness of a world to come. Are we living in or without the living God? are we still drinking at some strange cistern, and joined to some citizen of this world? If any are so, and thus hoping for happiness as the prize, they ought to know, that they are not the first persons that have made the experiment, but the repeaters merely of an experiment that has been made ten thousand times, and ten thousand times failed. I will give you the result of the experiment as tried by one who had the greatest power of his age, great skill, great resources, and the fullest opportunities for the experiment, that ever mortal had, and under the most favorable circumstances. He thus describes the process: "I sought in mine heart to give myself unto wine,"—that was one of his experiments—"I sought to lay hold of folly,"—balls, plays, &c.,—"that I might see what was good for the sons of men, that they should do under heaven all the days of their life. I made me great works"—when I had nothing to do but to pull down the old walls and build new ones—"I builded me houses"—I thought then the cause of my disquiet was the smallness or the inconvenience of the rooms, the smokiness of the chimneys; the want of color here and gilding there: O I thought, if I built a large and spacious house, I should be happy; forgetting that it is not the house that makes the inhabitant happy, but the inhabitant that makes the house delightful: and that changing the bed of a sick man is not to heal his disease: what we want is not change of circumstances around us, but a change of heart within us—"I planted me vineyards," in order to get the choicest wines, wines of the richest fragrance—"I made me gardens and orchards, and I planted trees of all kinds of fruits: I made me pools of water," that there might be abundance of fish supplied to my table, and of the choicest kinds. "I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle, above all that were in Jerusalem before me. I gathered me also silver and gold, and the peculiar treasure of kings, and of the provinces," diamonds, gems, and all precious things; and in order still more to increase my happiness—"I got me men singers and women singers,"—the very choicest imports from abroad, taking care that they shall have special pay and patronage in order to be the first in their profession:—"and the delights of the sons of men, as musical instruments, and that of all sorts. So I was great, and increased above all that were in Jerusalem before me; also my wisdom"—intellectual wisdom—"remained with me." I was a botanist, a mineralogist, an astronomer; I studied the harmonies and relationships of all things; and, in short, to crown the experiment, there was not an element that might contribute to my happiness wanting; "I withheld not my heart from any joy."

did not stop because God's commandment said, "Thou shalt not do it; I flung all fear away, in order that I might make the experiment fully and freely; " and my heart rejoiced in all my labors; this was my portion of all my labor." I resolved to look on all this magnificent pile of splendor and glory, as elements of happiness; " and looked on all the works that my hands had wrought; and behold,"—was I a happy man? I needed nothing to make me more so—" behold, all was vanity and vexation of spirit."

Now, can we have better opportunities than Solomon had, or is the experiment more likely to succeed in the nineteenth century, than so many hundred years before the birth of Christ? Others also have tried it. Lord Chesterfield, celebrated for his courtesy, both in precept and practice, and for his acquaintance with all the elegancies of a courtly, and all the accomplishments of a social life, said, "I am now at the age of sixty years, I have been as wicked as Solomon"—it is a great deal to admit that; but, he adds in conclusion, "I have not been so wise; but this I know, I am wise enough to test the truth of his reflection—that all is vanity and vexation of spirit." A great poet has given a similar testimony; a poet who had rank, title, genius, wealth, everything, in short, that man could have, which this world could supply, and the last lines he wrote were

"My days are in the yellow leaf,
The flower, the fruit of life is gone;
The worm, the canker, and the grief
Are mine alone."

Dr. Cumming.

The Death of Rebecca.

The last day of her eventful life came. For the last time Rebecca was placed at the portals of her tent, and looked upon the scenery spread out before her. Near her own were the tents of her servants and those of her kin, while in the distance, extending farther than her weakened vision could reach, the flocks and herds of her husband were seen scattered over the plain, cropping the green herbage, or reclining under the shades of the tall palm tree. On the east, the Dead Sea reflected as a mirror the unclouded sky and the mountains—which on the farther shore presented their rugged and precipitous sides to the rays of the descending sun—rendering still more beautiful, by the contrast, the broad plains of Bethlehem and Askelon to the north and west; while on the south rose the mountains of Seir, the rocky habitations of Edom. It was just about sunset, and the last rays of departing day were spreading their beautiful tints over hill and vale, covering the earth with a flood of glory. Never to her had sunset appeared so beautiful, and Rebecca gazed wistfully upon the scene, for in her heart was a presentiment that she should never again look forth from that tent door, or welcome the return of that glorious luminary which was now fast descending the western skies. And as she gazed, she fell into a deep reverie of sweet forgetfulness of the present in the memory of the scenes of the past. She again in imagination sported with her playmates on the green banks of the rivers of her "fatherland," as in the sunny days of her life's spring-time; again she saw before her the flocks and herds of her father, and the "well of waters" at which she had so often filled her pitcher. The scene at that well again passed in review before her—her bosom again swelled with the brilliant hopes and expectations which the gifts of the aged servant had awakened within her; and then the parting scene—the severing of the ties of kindred and of friendship—the departure from the house of her father, never more to look upon her dear native land—that eventful journey—her meeting in the fields with him for whom she was a destined bride—their youthful loves—their fond embrace—all these in rapid succession came and went before the mind's eye. And the years of her wedded life, too, filled up the measure of her thoughts. Her eyes, which once shone so brightly under their dark lashes, moved around, and she fixed their gaze upon the mountains of Idumea. Now she thinks of that wild and wayward son—that hot-brained, warm-hearted boy, the delight of Isaac his father—and a bitter pang of remorse shot through her breast as she brought to recollection the wrong she had done him, and the consequences of that wrong. For she thought, too, of that son whom she had been compelled to hurry away to the land of her own nativity, to save him from the anger of Esau; and she yearned once more to hear his gentle voice—once more to look upon his ruddy countenance—once more to clasp him to her bosom, and give him her last, her best

maternal blessing, and bid him a last, long farewell, ere she rested forever in the burial place of her race. But no, it could not be! He for whom thou didst that wrong will see thee no more, poor mother! Never again shalt thou behold him! for thine eyes shall fail, and thy cheek shall become pale, and thy brow shall become cold, and thy form shall sink into the arms of death, ere he again returns from the service of Laban.

A light zephyr stirred the long tresses of her hair, once so thick, and glossy, and dark, now sparse, lustreless and gray; and rustled the leaves of the noble tree whose branches overshadowed the tent. Rebecca awoke from her reverie, and faintly commanded her handmaids to replace her couch within, and call her husband Isaac and her son Esau. She would fain have bid them call that other, and to her the best loved son, but she knew he was far away—that their voice could not reach him—and that no speed could bring him to that tent before the angel of death would perform his office. And now, while her commands were being obeyed, she summoned all the powers of her once vigorous mind to aid her in the scene which was about to be enacted—she nerve herself to the task of softening the heart of her revengeful son—of turning the bitter waters of his anger against his brother into the sweetness of love and reconciliation.

But a few moments passed, when, leaning upon his staff, and trembling as well with anxiety as with age, the sightless patriarch stood before her, and with him stood that son

—the son of his love—whose return from the chase he had often anxiously awaited, and whose venison was delightful to him. O who can tell the anguish of soul which these two felt—the mother and the father—in this their parting moment. For many, many long years had they been united; together had they stood by the couch of the dying Abraham, and together received his last blessing. Unitedly had they passed through scenes of affliction and seasons of prosperity. In all their journeys they had been inseparable, and mornings and evenings, as the shrill lark rose toward the sky—as the stars scattered themselves over the blue firmament—had they knelt down and thanked the God of their fathers for his mercies, and supplicated a continuance of his favors. And often, too, in the days of their fondness—in the days of their youthful love—as well as in the more calm and less ardent days of their age—on such an evening as this had they sat together at their tent door and enjoyed the unsurpassed beauties of the eastern landscape, or wandered over the flowery mead in the gentle moonlight, or stood beside the mountain streamlet, and seen it leaping down its steep course, and listened to the music of its joyous song.

But all this must now be no more—no more forever! and lonely must be the path, and dark must be the journey of the patriarch through the remainder of his life; for the light no longer penetrated his veiled eyes—the external world was shut out from his view. Never more could he look upon the beauties which, to his youthful eyes, had lent enchantment to the scenes of earth. All this he had endured, and could still endure, without a murmur; but now she who had been his stay and comforter was departing. That voice, to him sweeter than the song of birds—than the music of the lute and the harp—must now be hushed forever. As these thoughts forced themselves upon his mind, tears streamed from his sightless eyes, and he bowed himself at the side of the couch. Rebecca looked mournfully upon him, and in the intensity of her feelings her lips quivered with a prayer. And now the strength she had summoned to her aid was fast failing—the chills of death were already upon her, when she turned to her son Esau. Earnest was the appeal she made to him for the forgiveness of Jacob and of herself; and long was the struggle in the breast of Esau. But he could not look upon that face—the face of his mother—so pale, so emaciated—he could not encounter the glance of those eyes, lighted up as they were with the mournful earnestness of this appeal—he could not endure the thought that hereafter this scene would rise up before him and pierce his soul with remorse for having refused the last request of his dying mother. And in the momentary silence which now—broken only by the sobs of the patriarch and the sighs of Rebecca—reigned throughout the tent, he thought, too, of that exiled brother and of his sufferings, and his heart began to yearn toward him as in the days that were past—in the days of childhood, when, like young lambs, they played at the

feet of their parents—in the days of boyhood and ripening youth, when they had followed the flocks together. No, he could not resist. Fearful, indeed, was the struggle. His frame quivered, and the hand which Rebecca held in her own now clenched with passion, now shook like the wind-driven branch.

But his iron will yielded, and his heart softened. He had not shed a tear since the day when his blessing was forever lost; yet now he wept—now the fountains of his tears were opened; and he swore to his mother to forgive and to forget. A placid smile—a smile of joy—passed over her countenance; and clasping his hand convulsively, she breathed a blessing upon him for thus comforting her last moments. The patriarch, rising up, threw his arms around the neck of his son; and thus mingling their tears, they bowed down their heads upon the couch. Rebecca fell back exhausted. The hand which held that of Esau relaxed; and without a sigh, ere the father and son had lifted up their bowed heads, her happy soul had winged its way to the spirit land. . . . The hand-maiden threw back the folds of the tent, and the last glimmering sunbeam fell upon her countenance, and tinged the drapery with the roseate hue of sunset. And the voice of wailing was heard; and the clansmen, with their wives, with their sons and their daughters, gathered round the tent where she lay, calm and serene, though dead—a picture of untroubled sleeping life.—Pittsburgh Christian Advocate.

Luther and Calvin, of Bunyan and Baxter, of Whitefield and Wesley, of Scott and Martyn, the *elite* of the nation for piety and force.—Baptist Noel.

The Lord's Supper.

This ordinance was intended as a memorial of the sufferings of Christ for his people.—"This do in remembrance of me; for as oft as ye do it, ye do show forth my death, till I come, says the blessed Lord. His death, which was the consummation of his sufferings, till he comes again to visit our world in a very different and glorious manner.

The Lord's Supper, in this view, is to be looked upon as a token of love, or memorial left by a friend at parting among his friends, that whenever they see it, they may remember him. Our Lord knew we should be very apt to forget him, and therefore, that the memory of his sufferings might never be lost, he instituted this ordinance, and by the humble elements of bread and wine, he represents himself to our senses, as broken under the burden of his sufferings, and shedding his blood.

Corn, out of which bread is made, which is first thrashed, then ground in a mill, then baked in an oven, is a very proper emblem to signify the violence which our Lord's sacred body endured; and wine, pressed from the grape, and forced into the cup, is a striking representation of his blood which was forced from him by the crushing weight of his agonies. Therefore, there was a peculiar propriety in appointing these elements to be the memorials of his sufferings.

We may also look upon this ordinance as an oath of allegiance to Jesus Christ. And hence, probably, it was first called (*Sacramentum*) a sacrament which properly signifies an oath, and particularly that kind of oath which the Roman soldiers took to their generals, in which they engaged to be faithful to their leaders, and to fight for their country, and never desert its cause.

Now, if we receive the sacrament of the Lord's Supper in this view, we assume a badge or mark of distinction from the rest of the world, and openly profess ourselves his disciples. We take a solemn oath of allegiance to him, and swear that we will be his faithful servants and soldiers to the end of life. This is the meaning of this solemn action, and hence, you may know whether you are qualified to join it. If you have not heartily consented to the contract, it is the greatest absurdity and dissimulation to set your seal to it; can you dare thus to be trifling with an heart-searching, all-knowing God. But if divine grace has powerfully engaged your hearts to consent to this agreement, seal it before men and angels.—Davies.

The Unsearchable Riches.

They are sufficient for your comfort. If there be any of you brought by a view of their own sinfulness to the very borders of despair, what can they need more than to hear that God himself has undertaken their cause, has assumed their nature, and expiated their guilt by his own sufferings unto death? What could they wish to add to this? What can, by any possibility, be added to it? If this be not sufficient, what can be? Your sins, though they were more, and more aggravated than those of any human being, are but finite still; they are many, but they may be numbered.—The atonement which is offered for you, and the righteousness which is wrought out for you, are of value infinite. The blood of Jesus Christ will cleanse from all sin, and all who believe in him will be justified from all things from which they could not be justified by the law of Moses. Let a man's sins be of ever so deep a die, they cannot be more red than scarlet and crimson, and those can be made as white as snow. We can hardly conceive of greater guilt than David's, after all the mercies which he had received; and yet he prays, and with success, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow;" and then he acknowledges the abundant efficacy of the remedy. "Thou hast made the bones which thou hast broken to rejoice." What abundant instances the history of the church has given of the sufficiency of the gospel for the sinner's comfort. Behold three thousand Jews on the day of Pentecost, whose hands were yet stained with a Saviour's blood—scarcely one hour had they believed in this crucified Lord, before they all ate their bread with gladness and singleness of heart, blessing and praising God. Thus, wherever Christ is preached and received, true joy springs up in

the heart. Though we see him not, yet believing in him, we may rejoice with joy unspeakable and full of glory." This is, and is to be, the invariable effect of a proper acceptance of the gospel.

"Sing, O heavens," says the prophet in looking forward to this day, "for the Lord hath done it, shout ye lower parts of the earth; break forth into singing, ye mountains, O forest and every tree therein, for the Lord hath redeemed Jacob and glorified himself in Israel." Only let the gospel descend as the dew upon any place, or upon any soul, and "the wilderness will be glad, and the desert will rejoice and blossom as the rose;" for the Lord, by the ministrations of its unsearchable riches of grace, will comfort Zion. He will comfort all her waste places; he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found in every habitation, and in every soul which receives the gospel, thanksgiving, and the voice of melody. There is not a human sorrow which it cannot console; and if you will accept its invitations and offers, it shall be found an abundant source of comfort to you all.—Dr. Tyng.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JULY 14, 1849.

Interpretation of Symbols, Figures, &c.

(Continued from our last.)

THE THIRD TRUMPET.—(Continued.)

"Neither the spirit, nor the forces, nor the reputation of ATTILA, were impaired by the failure of the Gallic expedition. He passed the Alps, invaded Italy, and besieged Aquileia with an innumerable host of barbarians. The succeeding generation could scarcely discover the ruins of Aquileia. After this dreadful chastisement, ATTILA pursued his march; and, as he passed, the cities of Altium, Concordia, and Padea were reduced into heaps of stones and ashes. The inland towns, Vicenza, Verona, and Bergamo, were exposed to the rapacious cruelty of the Huns. Milan and Pavia submitted, without resistance, to the loss of their wealth; and applauded the unusual clemency which preserved from the flames the public as well as private buildings, and spared the lives of the captive multitude. ATTILA spread his ravages over the rich plains of modern Lombardy; which are divided by the Po, and bounded by the Alps and Appenines. He took possession of the royal palace of Milan. It is a saying, worthy of the ferocious pride of ATTILA, that the grass never grew on the spot where his horse had trod.

"The western emperor, with the senate and people of Rome, embraced the most salutary resolution of deprecating, by a solemn and suppliant embassy, the wrath of ATTILA. The Roman ambassadors were introduced to the tent of ATTILA, as he lay encamped at the place where the slow-winding Mincius (Mincio) is lost in the foaming waves of the lake Benacus, and trampled with his Scythian cavalry the farms of CATULLUS and VINSIL. The barbarian monarch listened with favorable, and even respectful attention; and the deliverance of Italy was purchased by the immense ransom, or dowry, of the princess HONORIA."

"ATTILA advanced not further into Italy than the plains of Lombardy, and the banks of the Po. He reduced the cities, situated on that river and its tributary streams, to heaps of stones and ashes. But there his ravages ceased. The great star, which burned as it were a lamp, no sooner fell upon the fountains and rivers of waters and turned cities into ashes, than it was extinguished. Unlike to the great mountain burning with fire, the great star that fell from heaven, after suddenly scorching a part of Italy, rapidly disappeared. During the same year in which ATTILA first invaded that Italian territories, and spread his ravages over the rich plains of modern Lombardy, which are divided by the Po, and bounded by the Alps and Appenines, without advancing beyond the rivers and fountains of waters, he concluded a treaty of peace with the Romans, 'at the conflux of the lake and river,' on the spot where

Mincius issues from lake Benacus (L. di Garda.) One paragraph in the History of the Decline and Fall of the Roman Empire, describes 'the invasion of Italy by ATTILA, A. D. 452.' Another is entitled, under the same date, 'ATTILA gives peace to the Romans.' The next paragraph describes 'the death of ATTILA, A. D. 453;' and the very next records, without any interval, the destruction of his empire.

"There fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters.' Its greatness, its burning course, the place, the severity, and suddenness of its fall, leave nothing more to be here explained, while its falling from heaven seems obviously to imply that it came from beyond the bounds of the Roman empire, on part of which it fell. Allusion will afterwards be made to the significance of the term third part, which so repeatedly occurs.

"But another verse is added, under the third trumpet, which, having thus seen the significance of the former, we cannot pass over with any vague and general exposition, without calling on history to discharge its task, in expounding the full meaning of the words, which sum up the decline, and are the immediate prelude to the fourth trumpet, the death-knell of the western empire.

"And the name of the star is called Wormwood. These words,—which are more intimately connected with the preceding verse, as even the punctuation in our version denotes,—recall us for a moment to the character of ATTILA, to the misery of which he was the author or the instrument, and to the terror that was inspired by his name.

"Total extirpation and erasure," are terms which best denote the calamities he inflicted.

"One of his lieutenants chastised and almost exterminated the Burgundians of the Rhine. The Thuringians served in the army of ATTILA; they traversed, both in their march and in their return, the territories of the Franks; and they massacred their hostages as well as their captives. Two hundred young maidens were tortured with exquisite and unrelenting rage; their bodies were torn asunder by wild horses, or were crushed under the weight of rolling wagons; and their unburied limbs were abandoned on public roads, as a prey to dogs and vultures."

"It was the boast of ATTILA, that the grass never grew on the spot which his horse had trod. 'The scourge of God' was a name that he appropriated to himself, and inserted among his royal titles. He was 'the scourge of his enemies, and the terror of the world.' The western emperor, with the senate and people of Rome, humbly and fearfully depreated the wrath of ATTILA. And the concluding paragaph of the chapters which record his history, is entitled, 'Symptoms of the decay and ruin of the Roman government.' 'The name of the star is called Wormwood.'

"In the space of twenty years since the death of Valentinian, (two years subsequent to the death of ATTILA,) nine emperors had successively disappeared; and the son of ORESTES, a youth recommended only by his beauty, would be the least entitled to the notice of posterity, if his reign, which was marked by the extinction of the Roman empire in the west, did not leave a memorable era in the history of mankind!"

THE FOURTH TRUMPET.

"And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so that the third part of them was darkened, and the day shone not for a third part of it, and the night in like manner."—Rev. 8: 12.

The sun, moon, and stars, cannot here symbolize events, or agents of their own order, as under the sixth seal. They must symbolize agents which bear a relation to the agents symbolized by the trees, earth, and waters of the previous trumpets, analogous to that sustained by the sun, moon, and stars to those objects in the physical creation. In the vision of the seals, we found warriors symbolizing warriors, souls under the altar symbolizing souls of the slain, and so on through the entire vision. In that series of symbols, the sun, moon, and stars must sustain a relation to the preceding symbols, such as those heavenly bodies sustain to living men. Consequently, in that connection they could only symbolize their own order. But here, as the earth, waters, &c., symbolized events of a different order from themselves, so must these luminaries. We again quote from Dr. KEITH:—

"At the voice of the first angel, and the blast of his trumpet, the whole Roman world was in agitation, and 'the storms of war' passed over it all.

'The union of the empire was dissolved; a third part of it fell; and the 'transalpine provinces were separated from the empire.' Under the second trumpet, the provinces of Africa, another, or the maritime, part, was in like manner rent from Rome, and the Roman ships were destroyed in the sea, and even in their harbors. The empire of Rome, hemmed in on every side, was then limited to the kingdom of Italy. Within its bounds, and along the fountains and rivers of waters, the third trumpet re-echoed from the Alps to the Appenines. The last barrier of the empire of Rome was broken. The plains of Lombardy were ravaged by a foreign foe: and from thence new enemies arose to bring to an end the strife of the world with the imperial city.

"Though the union of the empire was dissolved, there was still an emperor in Rome. The majesty of the Roman name was not obliterated, though tarnished. And after the middle of the fifth century, the Cesars had still a successor in their own city. But the palace of Milan could not again be the temporary abode of the Roman court, when it was the seat and centre of a hostile power. And the marshes of Ravenna ceased to be a security, after the waters were made bitter, and when hordes of Huns mingled with the other savages in the northern regions of Italy. The time, too, had long passed for realizing the project, which the terror of the Goths had first suggested, of transferring the court of Rome to the shores of Africa, and transforming Carthage into another Constantinople.

"The remnant, or the refuse, of previous invasions, was enough to destroy the last remaining parts of Roman greatness in Italy, and to abolish the office and the name of emperor of Rome.

"Long had the name been a terror to the nations, and identified with supreme authority in the world. Long had the emperor of Rome shone and ruled in the earth, like the sun in the firmament. His was a kingdom and dominion, great, and terrible, and strong exceedingly, to which all others were subjected, or subordinate. His supreme, or imperial authority, had, in the decline of the empire, been greatly obscured, but till then, it had never been extinguished. It had been darkened and disfigured by a great storm; eclipsed, as it were, by a mountain that burned with fire; and outshone, as it were, by a falling star, like a fiery meteor. It had survived the assaults of Goths, and Vandals, and Huns. Though clouded and obscured, it had never been smitten: and though its light reached but a little way, where previously it had shone over all, it had never been extinguished.

"Neither, at last, was the whole sun smitten: but the third part. The throne of the Cesars had for ages been the sun of the world; while other kings were designated as stars. But the imperial power had first been transferred to Constantinople, by CONSTANTINE; and it was afterwards divided between the east and the west. And the eastern empire was not yet doomed to destruction. Even the western empire was afterwards revived; and a more modern dynasty arose to claim and maintain the title of emperor of the Romans. But, for the first time, after sudden, and violent, and distinctly marked and connected convulsions, the imperial power in Rome, where for so long a period it had reigned triumphant, was cut off forever; and the third part of the sun was smitten.—(To be continued.)

Editorial Correspondence.

Cambridge (Champain, N. Y.), June 25th, '49.
Our meeting commenced this morning at 10 o'clock. We occupy a very convenient and beautiful location. There are six tents on the ground, some of them large. There is a select company in attendance, interested in the objects of the meeting.

Bro. SHERWIN delivered the first discourse, from Thess. 4:18. He described the character of those who were to be comforted—not tormented—and spoke of the ground of their comfort. At 2 o'clock, Bro. GEARS spoke from Jude 20, 21. He enforced the duty of building each other up in the faith, and the importance of looking unwaveringly for the coming of the Lord. At 5 o'clock, we had an address from Bro. SHERWIN, followed by prayers and addresses from brethren and sisters. We had an encouraging day, considering it was the first day of our meeting. We were prevented from preaching by an affection of the throat.

June 27th.—Bro. GEARS gave a discourse from Matt. 3: 1, 2. He spoke of the mission of JOHN the Baptist, and its object, viz., to make ready a people for the first coming of CHRIST. He then showed that we were in the closing scenes of the gospel age, and that the message of the Advent angel was now

being proclaimed, to prepare a people for the second advent. In the afternoon, Bro. SHERWIN spoke from Rev. 20:5. He endeavored to show that this resurrection was not a spiritual one, but literal. That it was the living again of the saints of all ages, and that this takes place at the beginning of the thousand years, simultaneous with the personal advent, and the cleansing by fire of the entire earth. The services of the day concluded with a meeting for prayer and conference.

June 28th.—In the morning, Bro. SHERWIN spoke from Gen. 18:17. He showed that God had brought no important judgment upon earth, without revealing it to some of his servants. A knowledge of the coming judgment was given as a motive to preparation. In the afternoon, Bro. GEARS spoke from 1 Pet. 4: 17, 18. He showed, that by all the means of grace, and by faithfulness to God and man, the righteous would be "scarcely saved;" and that this being so, there could be no hope of the careless sinner. He urged the sinner to repent, and prepare to meet God in the judgment. The prayer meeting was powerful and thrilling. Some resolved to devote themselves to God.

June 29th.—In the morning, we gave our first discourse. We spoke of the evidences of the "blessed hope," and endeavored to show, that as the prophecies of the first advent were fulfilled in the most literal manner, so the prophecies of the second advent must be fulfilled. We exhorted, on this ground, to the girding up of the loins of the mind, to sobriety of life, and perseverance to the end, for the grace that is to be given at the appearance of JESUS CHRIST. In the afternoon, Bro. SHERWIN gave a discourse on Isa. 40:8. He cited numerous prophecies in the Old and New Testaments which had been literally fulfilled. The truth of the word of God had thus been demonstrated; therefore, the people of God may confidently expect all the rest to be fulfilled.

June 30th.—We spoke in the morning on Heb. 4:9.—"The Rest" of the people of God. There were three kinds of rest. 1. "I will give you rest." Matt. 11: 28-30. This is the rest of the soul. 2. A physical rest—Canaan.—Heb. 3: 18, 19. 3. A heavenly rest.—Heb. 4:9. II. The time of the rest,—at the end of six thousand years. That we were now living in the close of the last day of creation—Saturday evening. The sabbath hastens—"the promised sabbath comes." III. The nature of the rest.—1. Cessation from labor. 2. Absence of all toil and pain. 3. Perfect repose in God in the new heavens and earth. In the afternoon, Bro. GEARS spoke from Rev. 16:15. He urged the necessity of watchfulness and prayer in view of the speedy coming of the Lord. The prayer and conference meeting was of a most interesting character. Many were quickened, and several professed conversion.

July 1st.—A beautiful day dawns upon us. The pure, reviving breezes of heaven, and the bright sun, shining in a cloudless sky, are very cheering to the pilgrim while on his way to the "better land." A large audience were in attendance, many of whom had never before attended an Advent meeting. The strength of the Advent body in this region was gathered, and the unity of the Spirit was manifested in the bonds of peace. We gave a discourse of two hours' length on the first and second advents. There was a large and promiscuous audience, but we were never listened to with more profound attention. We can but hope that many were impressed with the truth, and that they will prepare for the judgment. In the afternoon, Bro. GEARS gave a discourse on the signs of the second advent, after which we gave some account of the present state of Europe, and especially of the condition of Rome, and the fall of the Pope, as connected with the speedy coming of Christ. The meetings were concluded at 5 o'clock by an excellent meeting of prayer. We gave to each the parting hand, in the hope of meeting again where parting shall never be known.

We were happy to meet with Bro. HUTCHINSON, DUDLEY, GEARS, SHERWIN, SAWYER, DOW, and others. Bro. HUTCHINSON is somewhat better, but was not able to preach in the open air; yet his presence and counsels were cheering to us all. He still resides in Waterloo, C. E. He intends to enter upon his labors in his old field, and serve the cause as far as his strength will permit.

We shall leave this afternoon for Malone, from whence we shall write again.

To Correspondents.

A. B.—Your note is not dignified. We should not call a belief in the unconsciousness of the dead an "emetic." The majority of those who thus believe are doubtless honest in their convictions; and

anything which is un courteous will do no one any good.

Some one writes from Hampton, post-marked Easton, N. H. As he did not put his name to the letter, we do not recognize him.

We have received some crazy letters from Hartford, Ct., signed "MICHAEL." Who is he? It is not Snow's hand-writing. Has another one arisen? We see he puts Adventists with Methodists and others.

H. B.—Your article on the "four watches" has several serious objections. 1. Its length: an article of sixteen foolscap pages very seldom received with favor by the conductors of a periodical. Editors usually reserve to themselves the right to pen long, prosy, unreadable articles. 2. Its diffuseness: all the ideas and arguments contained in it might have been presented in a single sheet. Ideas should be seized on, and presented free from all circumlocution, and in the words which will give them with the most clearness and conciseness: brevity is the soul of wit, and of argument. 3. Its sentences are not commenced with capitals, and it is not grammatically arranged and punctuated. In short communications, this may be pardoned and corrected; but not in long arguments. 4. The argument is unsound: you have mistook an illustration used by the Saviour for a prophecy; and historical records in the Old Testament for types. We have an abundance of sound testimony, without the necessity of resorting to fancy or sophistry, which all logicians admit, are an injury instead of a help to any question. And 5, if there was a seeming plausibility in the position you take, it would produce an unfavorable influence on intelligent enquirers. They would understand that a resort to such arguments, indicated an absence of all sound, indisputable testimony; and they would regard our arguments as futile, and of little moment. It is painful to point out defects in communications, but the good of all parties renders such duty sometimes imperative.

J. WESTON.—We shall be ready to insert your communication, when the serious complaints existing against you in this region shall have been met to the satisfaction of those who make them, or of impartial judges; which we understand you have declined to do.

Chardon Street Lectures. No. 4.

BY J. P. WERTHEE.

THE RELIGIOUS ASPECT OF THE EUROPEAN REVOLUTIONS, AS EXPLANATORY OF REV. 7: 9-11, AND REV. 13: 14-14, AND 17: 9-10.

We have shown that human governments are progressing to a final crisis—their total corruption, dissolution, and removal, that the dominion of the whole earth may be given to "him whose right it is;" that the social revolutions are tending to the same ultimate result. It now remains for us to exhibit to the mind of the candid inquirer, the religious aspects of this age. Do they encourage the popular hope of the Christian church? What is the popular Christian hope? It is stated in their construction of Rev. 11: 15, "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he will reign for ever." This passage, as by them interpreted, signifies the remodeling of civil governments, so as to bring them under the perfect sway of the gospel of CHRIST: that the nations will not be *destroyed*, but *converted*, through the agency of the church. Was the church ever designed to conquer the world? Is it the world's renovator—converter? Such is the proud hope of popular spiritualism: this is their ultimate aim. It is the main-spring of their missionary enterprise—the soul of every ecclesiastical assembly. We affirm,

1st. That this was not the hope of the early Christian church.

2d. That the experience of the apostolic age forbids such a hope.

3d. That the Bible teaches no such a hope.

1. On the first proposition we shall not dwell. All admit that the modern millennial view cannot be found in any creed of the first three centuries. Dr. DANIEL WHITBY claims it as his own. The second and third points comprehend the whole subject.

2. The experience of the apostolic age forbids such a hope. What work does the church of this age propose to accomplish? The subjugation of the world. Let us suppose that the primitive church had the same ultimate object in view—the subjugation of the whole earth to the peaceful sway of the gospel.

Having granted that the apostolic and modern churches have before them but one primary design—the world's conversion, by comparing the elements of both churches, we can learn their relative ability to accomplish that work.

1. The ELEMENTS OF THE PRIMITIVE CHURCH.—

Apostolic Church—Its Agents and Success. The laborers of the first century were of an extraordinary character. They were fitted for a great work.—The church was filled with an unusual variety of officers, of the highest spiritual attainments. The apostles, prophets, teachers, inworkers of powers, helpers, directors, linguists, and interpreters.—These were all ministers extraordinary. The apostles were educated in the school of CHRIST. By him they were commissioned and sent forth. They were commanded to tarry in Jerusalem until they received divine power. On the day of Pentecost that power descended, and they were filled with the Holy Spirit. They were clad in complete armor of God—about their loins "the girdle of truth; having on the breast-plate of righteousness; their feet shod with the preparation of the gospel of peace; the shield of faith; the helmet of salvation; and the sword of the Spirit—the word of God." In addition to these qualifications, it is said that the Lord worked with them. They were furnished with all the necessary requisites to insure the speedy completion of their great work.

2. *Their Success.*—On the first day of their labors, three thousand are converted. By PETE's resurrection sermon, five thousand men are obedient to the faith. Though cast in prison, no iron bars, nor chains, could long confine them. The hundred and twenty disciples soon became a "multitude." The third noted victory gained by the new laborers, was over SAUL, who had "made havoc of the church, entering into every house, and hauling men and women, committed them to prison."—Scattered, and persecuted, "they went every where preaching the word." The Holy Spirit first fell upon the Jewish converts. It afterwards came also upon the Gentiles. The apostles having power to work all miracles, imparted this divine energy to others. A large company of priests were converted. Churches sprung up throughout western Asia. So rapid was the spread of the gospel, that PAUL declared, that it "was preached to every creature under heaven." But, had they accomplished their work? Was the world converted? Was the reign of peace introduced? Had the nations, converting their swords into plowshares, and their spears into pruning-hooks, resolved to learn war no more?—Was the earth full of the knowledge of the Lord? What had they gained? What progress towards the world's subjugation? With all their inspired efforts, no entire community had submitted to the gospel. Persecutions attended the apostles every where. They all suffered and fell by the hand of violence. PAUL declares his trials in these words:—"In labors more abundant, in stripes above measure, in prisons more frequent, in deaths often.—From the Jews five times I received forty stripes save one. Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of waters, perils of robbers, perils by my own countrymen, perils by the heathen, perils in the city, perils in the wilderness, perils in the sea, perils among false brethren; in weariness and painfulness, in watching often, in hunger and thirst, in fastings often, in cold and nakedness."—2 Cor. 11: 23-28.

The apostolic church experienced the force of CHRIST's saying, "In the world ye shall have tribulation." It had taken from the world a small company, while the mass were still idolaters. What legacy was bequeathed to the church at the death of the apostles? The hatred of an empire. After the labors of fourteen centuries, what progress had the church made in the arduous work—the world's conversion? What strongholds had she taken? What advantages had she won from the enemy? Not one. She had gained nothing, but had lost the entire fruits of the apostolic victories. Scattered and persecuted, she sowed in tears her seed—the blood of her children. At the end of fourteen hundred years, having suffered every torture which fends could invent, and saturated every land with the blood of her martyrs, she arrives, at length—not at the end of her labor—the world's subjugation, but at her precarious retreat, in the lonely caverns of the Cottian Alps.

If the apostles and early Christians utterly failed to accomplish the world's conversion, what result may be anticipated from the efforts of the present age? If the giant spirits of the first century proved inadequate to the task, shall the pygmies of the 19th century presume upon their ability?

Let us examine the elements of that modern church, which proposes to herself this herculean labor.

1. *Her Ministry.*—The church now claims a learned ministry. Her theological seminaries are

numerous. These institutions afford great facilities. Extensive fields of knowledge are thrown open, where the inquiring mind may feed upon the green pastures of human thought. The amount of pure Bible knowledge obtained from these schools of theology, is comparatively small. Three fourths of their time is taken up in acquiring merely human learning. These schools, in which our learned ministry receive their education, will bear no comparison with the school of CHRIST, in which the apostles were instructed. Much time is now consumed in learning the languages; the early Christians were instructed in the various languages by the Holy Spirit. They could therefore spend their whole time in proclaiming the word. Our clergy are learned in science, literature, and in the languages; but when this is said, all is said. The unaided human intellect cannot grasp all knowledge, and many pious preachers are in some measure untaught in the Scriptures. It is said of the Waldenses, that the mass of their members could repeat the entire New Testament. They talked and lived the Scriptures.—Widely different is it in these days. Few of the learned seem familiar with the Bible. The "sword of the Spirit" is seldom handled with skill. When some do grasp it, they as often seize the blade as the hilt. Having but little knowledge of the sword exercise, much efficiency cannot be anticipated. The learned clergy are, by no means, mighty in the Scriptures. As a body of Biblical teachers, they fall infinitely below the primitive Christian pastors. Were they inferior in knowledge alone, there would still be more grounds to hope for ultimate success in converting the world. There is no bond of unity, no system of universal co-operation. Much of their strength is wasted upon each other. They have no extraordinary aid of the Holy Spirit. They stand alone to fight the world. They are clad in an inferior armor.

2. *Her Membership.*—The membership of the modern church, though vast in numbers, is inefficient. The Christian population may be estimated at three hundred millions. Out of this number may be selected seven million, and that number decimated, would include all the efficiency of the modern church. The power of the Christian church is comparatively small. Her members are not consecrated to the work. Let us examine the hosts which are marshalling for the world's conversion. 1. One hundred and eighty millions of Roman Catholics—clad in heathen armor—struggling to evangelize the world!! using three fourths of their time, talents, and means, to convert Protestants. 2. One hundred and twenty millions of Protestants, expending half their efforts to convert each other; one fourth, to bring the Romanists to a knowledge of the truth; and the smallest fraction on the heathen world. And yet these are the forces which are soon to convert the world!! The standard of piety now existing in the church, shows its total inefficiency to accomplish any great work. This we shall prove from their own writings, and from their public acts.

RICHARD MARKS, minister of the English Church, thus remarks:—"Long have we, as a nation, mocked God with a form of religion, while destitute, and hating the power of it." Speaking of Puseyism, he adds, "Should this downward movement go on but a few years longer, as it has progressed through the last seven, then 'Ichabod' will be written upon our church doors; for she will not only fail to answer her intended purpose of evangelizing the nations, but she will bring Popish abominations over it, and a darkness, a spiritual darkness that may be felt. On the late secession from the Church of Scotland, Dr. CHALMERS stated, that they realized the likelihood that the persecuting arm which drives them forth out of the establishment, would still pursue them. Nay, they did not hesitate to express a fear, that until a better dispensation dawns, the persecution which has commenced will not cease. Jesus himself only will bring it to an end at his coming."

HARRIS, in his book on "Mammon," says— "The great majority of Christian professors may be seen, from age to age, pursuing their own ends as eagerly, and wasting their substance as selfishly, as the world around them. They seek their worldly prosperity. They know nothing equal to that. Every thing is made to give way to that. The cause of CHRIST itself must wait for that, and is only secondary to it. What! neglect any thing that tends to increase their gains? They would deem themselves mad to think of it; even though the salvation of a soul had to wait in consequence. And thus while God has to complain of them as slothful in his service, Mammon can boast of them among his most devoted servants."

Dr. CHANNING has said:—"The saddest aspect of the present age, is the absorption of the multitude of men in outward material interests. It is the selfish prudence which is never tired of the labor of accumulation, and which keeps men steady, regular, respectable drudges from morning to night. The cases of a few murders, great crimes, lead multitudes to exclaim, 'How wicked this age!' But the worst sign is, the chaining down of almost all the minds of a community to low, perishable interests. It is a sad thought, that the infinite energies of the soul have no higher end than to cover the back, and fill the belly, and to keep caste in society. A few nerves, hardly visible on the surface of the tongue, create most of the endless stir around us. Undoubtedly, eating and drinking, house-building, and caste-keeping, are matters not to be despised—most of them essential."

Does the example of the great mass of Christian professors tend towards the world's conversion?—Does it leave a moral impression? What are the legitimate fruits of the following:—

1. *Meeting of the General Assembly of the Church of Scotland, May 21st, 1842.*—About 12 o'clock proceeded to the high church in the following order of procession. Detachment of dragoons. Magistrates of Canongate in their robes. Town Councillors of the city in their robes. The Magistrates and Treasurer of the city in their robes. Carriage with city Mace and Sword. The Right Honorable the Lord Provost in his robes. Band of the 53d Regiment. Enniskillen Dragoons. A part of the city Police, in full dress. Six Trumpeters in state dress. Carriage and pair with Ushers. His Grace's State Carriage, drawn by four horses, with Pages and Mace-bearer. Yeomen of the Scottish Guard. Enniskillen Dragoons. His Grace the Lord High Commissioner, attended by his Purse-bearer and Chaplain, in the Royal carriage, drawn by six horses. Yeomen of the Scottish Guard. Party of the City Police. Enniskillen Dragoons. His Grace's Private Carriage. Then followed the carriages of the nobility and gentry, with several carriages of private gentlemen, amounting, in all, to between forty and fifty. A detachment of dragoons lined the High-street, from whence, as far as High School, the road was kept by the 53d regiment. The whole line of procession was crowded—in some parts to excess—for surpassing the attendance on any former occasion. The Rev. Dr. GORDON, Moderator of last General Assembly, preached a suitable discourse from Matt. 5: 13—"Ye are the salt of the earth"—to a numerous and attentive audience. Divine service having been concluded, his Grace the Commissioner proceeded to his State Carriage, up the High-street, down Bank-street, the Mound, up South Hanover-street to St. Andrew's church, which has been given again for the accommodation of the Assembly. The Assembly being convened and constituted by a solemnizing prayer from Dr. GORDON, the Clerk called over the roll of the members."—*Edinburgh Witness.*

2. *Festival of the Annunciation at Rome, under the auspices of the Head of the Roman Catholic World.*

"The Pope went in state from the Vatican to the church of Santa Maria Sopra Minerva, the Pope's state church. As we approached the street at the location of the church, the immense crowd, the gorged equipages, and the soldiers stationed everywhere, gave notice that His Holiness was within.—The church was decorated with hangings of crimson and gold. The Pope was presiding at high mass. He was clothed with robes of white satin, richly embroidered with gold, and the mitre and front of the dress glistened with gems. The cardinals acted as his aids, taking off and putting on his mitre and gloves, as often as the Gloria Patri occurs in the mass. A little white cap covered his shorn head, or what anti-Papists call 'the mark of the beast.' Two files of Swiss guards extended the whole length of the chapel, holding long pikes in their hands. Mass being ended, these soldiers formed a semi-circle from the high altar to a side chapel, from which came a procession of nuns, robed in white, with veils and crowns of flowers and tinsel, each holding a taper lighted, gliding slowly along the church to the Pope, before whom they knelt and kissed his feet. The Pope was now lifted into his crimson velvet chair, which is richly gilded, and has the arms, mitre, and keys embroidered in gold on the back. Two large fans of ostrich feathers, with the eyes of peacocks' feathers on the ends of each, and ten feet long, were placed like a covering over his head; and he was borne by twelve men, in liveries of crimson embossed velvet, blessing the people, and devoutly closing his eyes while making the sign of the cross. The procession formed and proceeded from the church. The bells of the city were all ringing, and there was a continued roar of cannon. A military band passed by, loudly playing, then an officer on horseback, with his head uncovered, then a body of cavalry, and another hand, followed by the Pope's guard, composed entirely of nobles. Next came a horseman in red embossed velvet, with his head uncovered, bearing the insignia of religion! Suddenly every hat in the assembly disappeared. Plumes were seen nodding on the heads of six superb black horses, with scarlet and gold trappings, guided by two postilions, also in red velvet liveries. These drew the state coach. It was of ponderous dimensions, and entirely gilded, wheels, body, and all, except the top, which was covered with scarlet velvet. The mitre and keys were on the back in bold relief. Inside, reclining in the chair in which he was borne from the church, wrapped in a scarlet cloak and broad-brimmed scarlet hat, sat the self-styled representative of the Prince of Peace on earth. He raised his two fingers, on each of which sparkled a superb diamond ring. Two cardinals in purple sat opposite him. Next came the

state coaches of the cardinals, no less gorgeous than the Pope's, except that in theirs the scarlet predominated over the gold. Many had four and six horses, and eight or twelve servants. Then followed equipages less gaudy, and more beautiful. The music, ringing of bells, and din of cannon, continued until the Pope entered the Vatican."

Compare God's Vicar with God on earth! What a contrast! Mark the SAVIOUR's triumphant ride into Jerusalem.—Matt. 21:1-14. Compare, 1st, their persons: 2d, dress; 3d, equipages; 4th, attendants; 5th, services. Let the first and nineteenth centuries be compared. Place these two processions side by side.

Hear the language of a noted man, John Adams, in a letter to Dr. Bancroft, on receiving a copy of his sermons:—

"In later times I have lived with atheists, deists, sceptics; with cardinals, archbishops, monks, friars, of the Roman Catholic persuasion; with archbishops, deans, and priests of the Church of England; with Farmer, Price, Priestly, Kipps, Rees, Lindsey, Dinsay, and Job; with English and Scottish clergy in Holland, and especially with Dr. MacLean at the Hague. I have conversed freely with most of the sects in America. The most afflictive circumstances that I have witnessed in the lot of humanity, are the narrow views, the unscriptural humors, the fastidious scorn, and repulsive temper of all denominations, excepting one. I cannot conclude this letter without adding an anecdote. One of the zealous mendicants for the contributions to the funds of missionary societies called on a gentleman in Haverhill, and requested his charity. The gentleman declined subscribing, but added, that there are in and about the town of — nine clergymen, ministers of nine congregations, not one of whom lives on terms of civility with any other,—will admit of none other into his pulpit, now, if permitted to go into the pulpit of any other. Now, if you will raise a fund to convert these nine clergymen to Christianity, I will contribute as much as any other man."

Much has been said of the progress of missions, and the certainty of their final success. The efforts of missionaries have been untiring. They will not lose their reward. Many men have acted a noble part, yet we hesitate not to say, that the intercourse of Christian nations with the heathen has ruined more than it has saved. In proof of this, we subjoin the following testimony.

1. One ship that carried twelve missionaries to a foreign land, took also five thousand gallons of rum.

2. In relation to the opium trade with China, Rev. Mr. Medhurst says:—

"We despair of the conversion of an opium smoker. When urged to believe in Christ, a native says, 'Why do you Christians bring us opium? and bring it directly in defiance of our laws? That vile drug has poisoned my son, has ruined my brother, and well nigh led me to beggar my wife and children. Surely those who import such deleterious substance, and injure me for the sake of gain, cannot wish me well, or be in possession of a religion better than my own. Go, first, and persuade your own countrymen to relinquish their nefarious traffic, and give a prescription to correct this vile habit; and then I will listen to your exhortations on Christianity.'

"The Chinese regard us," says Mr. Say, "as gain-seeking, with little or no moral sense, and very few of the civilities of life about us; an opinion too well founded in past experience, and still continued by that infernal engine of cruelty and mischief, the opium traffic." A war resulted from the trade, most awful and unjust.

The influence of the church on the world is clearly set forth by Dr. Harris, in his work on "Mammon":

"What reason has the Church, as a church, yet given to the world, that she herself believes the gospel! Here and there an individual acts out his principles, and the world admits his sincerity; and however it may dislike his holiness, is almost as ready to admire his consistency and exemplariness, as the church itself. But what reason has the church generally given the world to believe it sincere? For fifteen hundred years the wealth of the world was passing through it; did it employ that mighty talent for the world's conversion? The world itself was at its feet; did it do much better than trample on it?—Again the world, in a nobler sense, is at our feet, asking us, if not in anguish of soul, at least with marks of visible concern, what it must do to be saved. Providence is urging us to answer the question. Christ is saying, 'Go and proclaim the cross to every creature; and we ourselves, professing to believe that we hold in our hands the means of success—professing to exult that the gospel is the power of God unto salvation—cannot hardly bring ourselves to tell one in a thousand that there is any salvation, and, professing to believe that Christ has an absolute claim on all we have, can hardly bring ourselves to surrender sufficient to tell one in a thousand. O, if our Lord had forbade self-denial,—if he were now to repeat the law of self-consecration, and to enact a law of self-indulgence,—would not the great majority of his people be found in a state of perfect bondage? If living to themselves would convert the world, how long since would it have been saved!"

In conclusion, we ask, How can the world be renovated through such instrumentalities! A second advent of the Holy Spirit has never been promised. Its agency has been in manner and in power all that it ever will be. The fault is not there. It is because the professor does not actively co-operate.

Correspondence.

"THE MORNING COMETH."

Isa. 20:12.

The morning cometh! sweet the word
Proclaimed on watch-tower's height,
The cheering accent glad is heard,
Soon ends this dreary night.

For thee, O saint, the sound is given,
To chase thy fears away,
And soon thine eyes shall view that heaven,
Where reigns eternal day.

The morning cometh! echo far
The welcome tidings, free!

Though night may boast full many a star,
The sun must rise for thee.

The morning cometh! joyful note,
How glorious is the sound,
On fragrant breezes may it float
This groaning earth around.

Let every captive led an ear,
Who groans beneath his load;
Let every soul the message hear,
And choose the heavenly road.

As oft our highest joys we gain,
Through grief and bitter tears,
So dreary night on earth must reign,
Before the morn appears.

But sin has reigned a tyrant long,
And we have felt its power,
Its gloomy bands, though forged and strong,
Must vanish in an hour.

How great the change when day shall gleam
Perpetual, glorious, bright;
An emblem fair each ray will seem,
Of beauty and delight.

Thy warfare, Christian, soon will end,
Thy race will soon be o'er;
God will thy constant peace defend,
Where toil shall come no fee.

Thy sufferings, then, like dew shall flee
Before the rising day;
Thy troubles, doubts, and fears shall be
No more thy grief alway.

The morning cometh! saints, rejoice!
The "dead in Christ" shall rise,
And welcome with angelic voice
Their Conqueror in the skies.

Redeem'd from all that can destroy
Their holy, heavenly peace,
God's praises shall their tongues employ,
Their transport never cease.

Haste, Lord! that promised glorious morn,
Attend thy children's cry!
And let resplendent glory dawn
Across the eastern sky.

Confirm our hopes, entrance each eye,
With but a glimpse of Thee!
Then would our ransomed bodies fly,
When we thy face should see.

Embraced with thy presence, Lord,
We at thy feet would fall,
And feast delighted on each word,
And claim thee "all in all."

But patiently we still would wait,
Till thy own time shall come,
Then through thy mercy, free and great,
Our victory will be won.

LETTER FROM J. D. BOYER.

DEAR BRO. HIMES:—On my way to and from the New York conference, I visited and held meetings in Shiremanstown, Harrisburg, Springville, Lancaster city, Maytown, Bro. Shelley's, on the island opposite Middletown, and New Cumberland. At Shiremanstown, things remain as usual, with but very little change. There are some worthy members there.

At Harrisburg, I held meeting once, in the Bethel church, owned by the "Church of God," so called, and was kindly entertained by Bro. Wm. Boyer, mother, and sister, whose house and hearts are open to receive and entertain all consistent, orderly Adventists.

At Springfield, I preached four times to the largest and most attentive audiences I ever had in that place. In Lancaster city, I held meeting in Bro. Campbell's house. The little company present seemed much comforted and cheered.

At Maytown, I commenced a meeting in the schoolhouse on Saturday; on the Sabbath the German Reformed brethren kindly offered me the use of their church, where I preached in the afternoon and evening to a large audience. The prospect for good being taxed was very flattering, but on account of being attacked with hemorrhage from the lungs, I had to close up my labors there with preaching once more on Tuesday evening, at Bro. Miller's. I was kindly entertained by Bro. Ingle, Peck, and Miller, who are subscribers for the "Herald," and approve very much of the course you have pursued. I shall not forget Bro. Peck's kindness and liberality towards me very soon. Bro. P. stands identified with the River brethren, and is a preacher among them; he is, nevertheless, a true yoke-fellow in the great proclamation that we are engaged in sounding, and is not one of those who can see his brother have need, and shut up his bowls of compassion from him.

Bro. Peck and his wife accompanied me to Bro. Shelley's, on the island, where we held meeting on Saturday evening and the Sabbath. During the day

the congregations were large and attentive. After the forenoon services, Bro. Shelley invited all to remain and partake of some refreshments; over fifty accepted the invitation, and remained for the further services of the day.

I spent the following Saturday evening and Sabbath morning and afternoon at New Cumberland, after which the broken-down situation of my constitution, and the impaired state of my health, admonished me of the necessity of ceasing my labors, at least for a season; consequently, I went to Shiremanstown, and prevailed on Bro. Adams to accompany me to Centre county, which is about one hundred miles from that place. Since that time, we have spent two Sabbaths in Centre county, and one in Elk county, besides having meeting nearly every evening in the week. Bro. Adams is an efficient minister of the gospel, sound in faith, and whole-hearted with us.—The people we have visited are highly gratified, and are unanimous in their request for him to remove his family here, and continue to labor for them in connection with myself.

My health varies: some days I feel pretty well, other days not so well. I have only preached three times since I left Cumberland. Yours, waiting for redemption.

Milesburg (Pa.), June 30th, 1849.

LETTER FROM J. C. BYWATER.

DEAR BRO. HIMES:—Our tent meeting at Oswego Sunday evening, June 17th, after continuing eleven days, increased in interest from the commencement to its close. This meeting will be among the things that never will be forgotten. I have not heard so much interest to near on this glorious subject since '44. A number declared their belief in the truth of Christ's speedy coming, six were baptized, and more will probably go forward soon. Our brethren in Oswego have passed through many severe trials and discouragements, but the Lord has greatly comforted and strengthened them, and is better to them than their fears led them to hope. They had many misgivings about the meeting, both as regarded the opposition they might meet with, and the expense they would have to incur; but they were happily disappointed in both cases; the expense was nearly met by the collections, so that the burden on the brethren was light. On the whole, I may say, that this meeting exceeded any that we have yet held in the tent. There was great anxiety manifested by many to have us stay longer, but if we could not now, to come back again, and they would pay our expense.

Brother, we still have encouragement to labor, if possible, to wake up men to this blessed truth. Let us keep about our work, and not turn aside to jangling. May the Lord keep us unto his heavenly kingdom.

LETTER FROM H. MUNGER.

BRO. HIMES:—I wish to be heard for the good of the cause concerning camp-meetings. It has of late become a fashion for any little company to appoint a camp-meeting without consulting advising, or even regarding the interest of the cause. There are now three appointed to be held this season, one at Square Pond, and one at Brimfield, both of which places have had a camp-meeting two or three years. Our people from the west part of the State think it too far to go twenty or thirty miles, at least, three years in succession. I find, on returning home, that they are anxious to have one in Westfield, which will make three meetings, when one wisely located, would answer every purpose, and save expense; besides, it would open a new field, where more good might be done. It seems to me, to have a general meeting in the town of Wilbraham, on the Western rail-road, will be the best spot; this is about twenty miles east of Westfield, and will accommodate the brethren at the other appointed places east, and also those west, as far as the State line. The brethren in Connecticut, as far as Hartford, will be better accommodated here than at either point before proposed, and those living north think Wilbraham will accommodate them. I have proposed this arrangement to some of the camp-meeting committee, and other experienced brethren, and they all agree to have a meeting at the place I have named, even if some of the appointments for the other meetings were not withdrawn. But I hope the brethren will see the reasonableness of this proposed meeting, and heartily acquiesce in it. The camp-ground is already selected, and the lease will be taken next week, when notice will be given when it will be held. It is thought that it will commence on the 20th of August. We wish this to be placed before the brethren as soon as possible, that they may see what is being done about a general meeting, in a central location, and get settled in their minds, and act for the good of the many, instead of having so many small meetings, but half sustained, which give occasion for much complaint from those who have the bills to foot.

Chicopee Falls (Mass.), July 3d, 1849.

We annex the following letter on the same subject, from Bro. I. Adrian:—

I have consulted some of our most prominent brethren in this vicinity about our camp-meetings. It is thought best to have one general meeting in some central place, instead of three, as has been contemplated. Wilbraham has been suggested as a good place for the meeting, as the rail-road runs near there good locations for such a meeting. One good camp-meeting, well sustained, will be of more advantage to the cause than three small ones, besides being less expensive. The brethren at Three Rivers, Chicopee Falls, Cabotville, Springfield, and we doubt not those down the Connecticut river, are in favor of this location. This meeting will not be a party one, nor for strife and contention, but for the glory of God, and for the spread of his truth.

I. ADRIAN.

DESULTORY THOUGHTS.

THE VINE.—Its tendrils reach out for something to which to cling; and if they find a firm tree, it supports them. But if they entwine themselves around weeds, or frail shrubs, how soon the drought, or storm, or autumn, may tear them all away, and leave them without a prop. So with the soul. Let your affections cleave to the Lord, and eternal vigor will be yours.

CONFIDENCE IN GOD.—I will trust in God, he would like to. But if I do thus trust in him, he may keep me in the furnace of affliction for many years. Amen. He is worthy of all confidence. No man can accomplish any good to himself "on his own hook."

PERSECUTION—ITS REWARD.—"Blessed are they that are persecuted for righteousness' sake." If we suffer for what we believe to be truth, though it turn out that we were in error, our reward will not be lost; for God will reward us according to our intentions, and not according to the results.

ZEAL FOR OUR OWN TRUTH.—We should not have so much care to honor that truth which we especially hold, or to adorn the cause which we feel it to be our duty especially to promote, as to keep for our only object, in all things, the honoring of God, and the adorning of His cause. The command does not read, "Whatsoever you do, do all to the glory of your peculiar truth, or party;" but, "do all to the glory of God."

"Then he [the unclean spirit] saith, I will return unto my house from whence I came out."—Matt. 12:44. How careful should Christians be when they have put away their sinful disposition and habits, not to let them return again. I was sitting once with another person in a house, when a large and poisonous serpent came out from a part of the room where it had been unobserved, and was making its way across the floor. How could it have got into the house? The floor and walls were tight;—it must have entered at some time by an open door, when no one saw it. So may some evil thing enter our hearts, if we be not always on the watch.

A. MERRILL.

Extracts from Letters.

From Jamestown (N. Y.), June 22d, 1842.

DEAR BRO. HIMES.—The cause of our blessed Lord is still progressing in this vicinity. The conference recently held here has done good. Many were constrained to acknowledge, that we appear to have the Bible to sustain us. This shows that conviction is increasing. When people shall be convinced that the Bible is with us, we shall have a moral power over their minds, from which, by the blessing of God, we may reasonably hope for good results.

The calls for preaching in this region are so numerous and pressing, that I have been out every Sabbath, except the first after the conference. Our meetings are well attended, and we have had good attention.

On the 16th and 17th inst., Bro. Charles Crawford and myself held a conference with the church in Napoli. It was a time of interest. On the Sabbath we preached and administered both ordinances, and a blessed season we had. After the brethren and sisters had enjoyed the privilege of an expression of their views and feelings, we reluctantly brought the exercises to a close. Yours in the blessed hope,

L. P. JUNIOR.

Miscellaneous.

A FASHIONABLE CHURCH.

Park Benjamin has been showing up some of the phases of "Modern Society," in a poem delivered before the Newark Library Association. Among other hits, he made the following capital one at a "fashionable church" in New York, which we copy from the Newark "Daily Advertiser."

From views by night, with all their glittering glare,
Turn we awhile to those in sunshine bare.
Observe the pageant, as it sweeps along,
Where Broadway pours a never-ceasing throng—
Not on a week-day, with its noise and crash,
Where row and rumpus follow dirt and dash,
But Sunday morning, when o'er all the town
Silence, like snow-fall, settles softly down.
Look on this edifice, of marble made—
How fair its walls! too beautiful to fade.
See what fine people in its portals crowd,
Smiling and greeting, talking, laughing loud!
What is it? Surely not a gay Exchange,
Where Wit and Beauty social joys arrange!
Not a grand shop, where fair Parisian styles
Attract rich buyers from a thousand miles!
But step within, no need of further search,
Behold, admire, a fashionable church!
Look, how its oriel window glits and gleams,
What tinted light magnificently streams
On the proud pulpit, carved with quaint device,
Where velvet cushions, exquisitely nice,
Pressed by the polished preacher's dainty hands,
Hold a huge volume clasped with golden bands.
No finger's soil its satin leaves display—
"Tis never used on any other day:
It never suffers "apostolic knocks,"
The sexton keeps it in a rosewood box.
Its perfect texts are read with mincing tongue,
Lisp'd, drawled, and mumbled, spoken half, half sung,
While all around the congregation close
Their gentle eyes in elegant repose.
A moral ossy, common-place and calm,
Succeeds the thunder of a full-choired psalm;
For what the sermon lacks, the singing lends,
Great noise for dullness ever makes amends.
"But then the music's splendid!" Grant it so—
The Doctor's practiced, and he ought to know.

When last to France he voyaged—for his health—He heard the Opera now and then by stealth; His choir are *artistes*, and they ought to be—They sing at theatres two nights out of three. The *prima donna* no one could persuade In any other church to give her aid; Her vocal beauty, her bewitching air, Fill the pews here, and cramp the boxes there. When from her lips the thrilling solo flows, Dandies and damsels cease awhile to dose; And when she quavers to her usual pause, A something hums like ill-suppressed applause; While the plump parson placidly surveys His people's backs all turned to meet his gaze. He ne'er rebukes—no he—the careless crowd, And hardly would were they to chat aloud; But reads the service quickly as he can—Mild, easy, pleasant, soft, considerate man. Full fifteen minutes by the clocks he does His drowsy doxines to somniferous souls, Who, well contented, when the blessing's o'er, Stroll to slow music through the gorgeous door, And in the street their smiles and dress display, As if God's Sabbath were a gala day!

VOLTAIRE AND HALIBURTON.

I will contrast the feelings of the prince of infidelity with those of an humble, yet learned and pious servant of God.

Voltaire said: "Who can, without horror, consider the whole world as the empire of destruction? It abounds with wonders; it abounds also with victims. It is a vast field of carnage and contagion—Every species is, without pity, pursued and torn to pieces through the air, and earth, and water. In man there is more wretchedness than in all other animals put together. He loves life, and yet he knows he must die. If he enjoys a transient good, he suffers various evils, and is at last devoured by worms. This knowledge is his fatal prerogative. Other animals have it not. He spends the transient moments of his existence in diffusing the miseries which he suffers; in cutting the throats of his fellow-creatures for pay; in cheating, and being cheated; robbing, and being robbed; in serving, that he might command; and in repenting all he does. The bulk of mankind are nothing more than a crowd of wretches, equally criminal and unfortunate; and the globe contains rather carcasses than men. I tremble at the review of this dreadful picture, and find that it contains a complaint against Providence itself. *I wish I had never been born!*"

This is the testimony of him whom kings courted, and nations flattered. This is the sum of all to him, "I wish I had never been born."

Turn we now to Haliburton, a good man, who loved his Maker, and his Maker's word. In the midst of pain, he said:—

"I shall shortly get a very different sight of God from what I have ever had, and shall be made meet to praise him forever and ever. O, the thoughts of an incarnate Deity are sweet and ravishing! O, how I wonder at myself that I do not adore him more!—What a wonder that I enjoy such composure under all my bodily pains, and in view of death itself!—What mercy, that, having the use of reason, I can declare his goodness to my soul! I long for his salvation. I bless his name that I have found him, and I die rejoicing in him. O, blessed be God that I was born! O that I was where he is! I have a father and mother, and ten brothers and sisters, in heaven, and I shall be the eleventh. O, there is a telling in this providence, and I shall be telling it forever. If there be such a glory in his conduct towards me now, what will it be to see the Lamb in the midst of the throne! Blessed be God that I was born!"

Here is a contrast indeed—a contrast in which the blind themselves may discern between the righteous and the wicked, between the man that loves, and the man that hates the word of God.—Rev. Dr. Plumer.

PERPETUAL MOTION.

Will it ever be discovered? This question has occupied the world for at least five hundred years.—Here is a legend which may throw some light upon the subject.

About fifty years ago, an announcement was made in a town of Germany that an obscure mechanic had discovered the secret of "perpetual motion." In a little time his room was crowded with professors of science, rich burghers, and curious people, of all sorts and classes, from a circle of one hundred miles. On a table, in the centre of the room, appeared the "perpetual motion," in the shape of a wheel, which, without visible agency, went round and round all day long. Everybody was astonished; the professors put on their spectacles; the burghers looked about them with eyes like saucers; and the curious folks swore incessantly in high German, that the like of this had never been heard of before—no, never! Not even from the time of Apollonius of Tyana down to Cornelius Agrippa. But all the while the wheel stood on the table—stood alone—and continued to go around in spite of professors' spectacles and burghers' oaths. The great secret was discovered. The world had advanced at least an hundred years. The self-moving power which propelled the solitary wheel could be applied to all forms of machinery. Hereafter, paper mills, saw mills, (not mentioning cotton mills,) would go, not by water, or by steam, but by perpetual motion. Such at least was the impression of the crowd, until a little incident put an entire new face on the matter.

One of the burghers, a little more curious than the rest, noticed a square pillar which stood about four feet from the table. He tapped it with his stick; it returned a hollow sound. He tore one of its boards away, and discovered that these boards concealed a rope, which passed under the floor, and up one of the legs of the table, into the machinery of the wheel.

The rope turned the wheel. That was certain. But what was at the other end of the rope? This soon became a question. While the inventor manifested the greatest agitation, a search was made, the rope was followed to its "other end." And that end was discovered in an obscure garret, where, amid rags and straw, was stretched an emaciated form, whose skeleton hands were occupied in turning a crank, which set the rope in motion, and with the rope the wheel. This living skeleton was the brother of the inventor. He had been, in fact, buried alive, in order that his brother might reap the reward of his great discovery, from his very misery.

Of course "perpetual motion" was at once explained, and the inventor was sent to prison, while his sick brother was put to bed and fed on nutritious food.

Such is the story. Let us take a peep at its moral. How many "perpetual motions" in this world depend upon the bony hands of some living skeleton, who turns the crank in an obscure garret, while the successful speculator reaps his money and his honors in proud day?

Perpetual motion! You will find it everywhere. It builds houses, charters banks, rears churches, grades railroads, makes shirts, boots and shoes, plants cities, tills farms, prints books, overspreads the desert with the living harvest, and from the dark caverns of the mine brings coal, which lights the fires of a million homes. Yes, you will find it everywhere, this "perpetual motion." But who turns the crank? It is the capitalist's "sick brother," confined in the caverns of society, and working away in darkness with bony hands, while his "rich brother" reaps the fruit of his labor, above the ground, and in the sunny air!

Here is a rich publisher. How well he dresses, how glibly his carriage wheels go round, how copiously the dollars twinkle in his well-filled till! But who turns the crank? Oh, there is yonder, in some obscure garret, an author, working away with tremulous hands, and eyes fired with fever. He turns the crank. He writes books at midnight, which the publisher turns into gold by day. Gold for the publisher's pocket, of course.

Here is a window along Chestnut-street adorned with the most exquisite needle-work. Vests, cravats, shirts, shirt-bosoms, and collars—all elegantly done, and worth a store of dollars to the storekeeper. But who turns the crank? Some poor woman, in a basement story—away out in the suburbs—who works for 12-1 cents per day, in order that her employer may "realize" 100 per cent. on her labor. She turns the crank. This time it is not the capitalist's "sick brother"—only his "sick sister."

THE VATICAN.

The Vatican, which crowns one of the seven hills of Rome, is an assemblage or group of buildings, covering a space of 1200 feet in length, and 1000 feet in breadth. It is built upon the spot which was occupied by the gardens of Nero. It owes its origin to the bishops of Rome, who erected an humble residence on its site, in the early part of the sixth century. Pope Eugenius III. re-built it on a magnificent scale, about the year 1150. A few years afterwards, Innocent II. gave it up as a lodging to Peter II., king of Aragon. In 1305, Clement V., at the instigation of the king of France, removed the Papal See from Rome to Avignon, when the Vatican remained in a condition of obscurity and neglect for more than seventy years. But soon after the return of the Pontifical court at Rome, an event which had been so earnestly prayed for by the poor Patriarch, and which finally took place in 1376, the Vatican was put in a state of repair, again enlarged, and thenceforward considered as the regular palace and residence of the Popes, who, one after the other, added fresh buildings to it, and gradually enriched it with antiquities, statues, pictures, and books, until it became the richest repository in the world.

Its library was commenced fourteen hundred years ago. It contains 40,000 manuscripts, among which are some by Pliny, St. Thomas, St. Charles Borromeo, and many Hebrew, Syriac, Arabian, and Armenian Bibles. The whole of the immense buildings composing the Vatican, are filled with statues, found beneath the ruins of ancient Rome, with paintings, by the masters, and with curious medals, and antiquities of almost every description. When it is known that there have been exhumed more than 70,000 statues from the ruined temples and palaces of Rome, the reader can form some idea of the riches of the Vatican.

The Vatican will ever be held in veneration by the student, the artist, and the scholar. Raffael and Michael Angelo are enthroned there, and their thrones will be as durable as the love of beauty and genius in the hearts of their worshippers.

THE RUSSIAN CLERGY.

All the writers, of every nation and creed, with whom we are acquainted, are unanimous on this point: all declare, *una voce*, that to appreciate, or even to imagine, the moral or social degradation of the Russian clergy, it is necessary to have resided amongst them. The very proverbs which are current in Russian society, of every class, and which are heard in Russia alone, reveal their true character.—"Son of a priest," is the last insult to which a man has recourse in reviling an enemy. "Am I a pope, that I should can twice?" is the disdainful allusion to the habits of the half-famished clergy. "Like pastor like flock," is the comment upon the irregularities of laymen. And these are only specimens. Like the fallen priesthood of Syria and Armenia, the chief characteristics of the Russian clergy appear to be habitual drunkenness, profound ignorance, and the lowest habits of a sordid and animal existence. "The vice of drunkenness is so common amongst them,"

says Theiner, "that it excites no observation." In the ships of this navy, where they always receive an increase of salary, "the commanders usually place the chaplain under arrest twenty-four hours before divine service, to make sure that he will not present himself drunk at the altar." Their general character may be gathered from the official and annual reports of the "Holy Synod" itself. In the report for 1836, it appears that during that single year, one in fifty of the whole Russian clergy was under condemnation by the public sentence of the various tribunals. Since that period, the moral state of the clergy, if we may believe the reluctant testimony of the Synod, has steadily deteriorated. Thus, in 1837, comparing the number of condemnations with the total number of the clergy, it appears that these amounted, for the whole empire, to one in twenty-four: in 1838, to one in twenty-three; and in 1839, to one in twenty. In the four years, from 1836 to 1839, the Synod reports that 15,443, or one-sixth of the 102,356 ecclesiastics, of every rank and grade, were under judgment, and that as the supreme procurator himself declares, "for infamous crimes."

RULES FOR TRAVELLERS AND VISITORS.

If Residing in the Country.

1. Never neglect your accustomed private duties of reading, meditation, self-examination, and prayer.
2. Never fail to attend some place of worship on the Lord's-day, unless prevented by such circumstances as you are sure will excuse you in the sight of God.
3. Never entertain invited company on the Lord's-day, and pay no visits, unless to the sick and needy, as acts of benevolence.
4. Never engage in anything, either on the Lord's-day or on any secular day, which will compromise your Christian consistency.
5. Seek to do good to the souls of your family, and all others within your reach.
6. Always remember, that you are to "stand before the judgment-seat of Christ."

In Travelling.

1. Never, on any plea whatever, travel on the Lord's-day.
2. Make your arrangements to stop, if possible, in some place where you can enjoy suitable religious privileges.
3. Every day find, or make time for your private duties of reading, meditation, self-examination, and prayer.
4. Carry tracts and good books with you to read, distribute, or lend, according to circumstances.
5. Seek for opportunities to do good to the souls of those into whose society you may fall.
6. Never, by deed or conversation, appear to be ashamed of your religious profession.
7. Remember you are to "stand before the judgment-seat of Christ."—Dr. Bedell.

EVIL CONSEQUENCES OF SMOKING.

The wide-spread habit of smoking has not yet had due medical attention paid to it and its consequences. It is only by two or three years' observation, that Dr. Laycock has become fully aware of the great changes induced in the system by the use of tobacco, and of the varied and obscure forms of disease to which especially excessive smoking gave origin. He proceeded to state of them as they were met with in the pharyngeal mucous membrane, the stomach, the lungs, the heart, the brain, and the nervous system.

The tobacco consumed by habitual smokers, varies from half an ounce to twelve ounces per week; the usual quantity from two to three ounces. Invertebrate cigar smokers will consume from four to five dozen per week. The first morbid result is an inflammatory condition of the mucous membrane, of the lips and tongue, then the tonsils and pharynx suffer, the mucous membrane becoming dry and congested. If the thorax be well examined, it will be found slightly swollen, with congested veins meandering over the surface, and here and there a streak of mucous. The action of tobacco smoking on the heart is depressing, and some individuals, who feel it in their organ more than others, complain of an uneasiness sensation about the left nipple, a distressed feeling, not amounting to faintness, but allied to it. The action of the heart is observed to be feeble and irregular. An uneasy feeling is also experienced in or beneath the pectoral muscles, and oftener on the right side than the left. On the brain, the use of tobacco appears to diminish the rapidity of cerebral action, and check the flow of ideas through the mind. It differs from opium and henbane, and rather excites to wakefulness, like green tea, than compels to sleep: induces a dreaminess, which leaves no impression on the memory, leaving a great susceptibility, indicated by a trembling of the hands and irritability of temper. Such are secondary results of smoking. So are blackness of teeth and gum-holes. There is also a sallow paleness of the complexion, an irresoluteness of disposition, a want of life and energy, and in constant smokers who do not drink, a tendency to pulmonary phthisis. Dr. Wright, of Birmingham, in a communication to the author, fully corroborates his opinions; and both agree that smoking produces gastric disorders, cough, inflammatory affections of the heart, lowness of the spirits, and, in short, is very injurious to the respiratory, alimentary, and nervous system.—*English Literary Gazette.*

A RECOMMENDATION.

At a season when the providence of God has manifested itself in the visitation of a fearful pestilence, which is spreading its ravages throughout the land, it is fitting that a people, whose reliance has ever been on his protection, should humble themselves before his throne; and while acknowledging past transgressions, ask a continuance of divine mercy.

It is, therefore, earnestly recommended that the first Friday in August be observed throughout the United States as a day of fasting, humiliation, and prayer. All business will be suspended in the various branches of the public service on that day; and it is recommended to persons of all religious denominations to abstain, as far as practicable, from secular occupations, and to assemble in their respective places of public worship, to acknowledge the infinite goodness which has watched over our existence as a nation, and so long crowned us with manifold blessings; and to implore the Almighty, in his own good time, to stay the destroying hand which is now lifted up against us.

Z. TAYLOR.

Washington, July 3d, 1849.

RESIGNATION.

"Amid the various scenes of ill,
Each stroke some kind design fulfills;
And shall I murmur at my God,
When sovereign love directs the rod?"

Resignation is an exalted Christian virtue. It is a plant that grows not up from nature's soil. It is a grace that must be cultivated like the rose tree, that it may flourish and shed forth its sweet fragrance amid the passing scenes of life. To possess resignation, calm and settled, under all circumstances, is a high attainment. Yet it is attainable; and blessed are those who live under its benign influences. It will shed a holy balm o'er the mortal waste of life, and cheer us amid the darkest hours of our pilgrimage.

Life has its cares and its afflictions, its crosses and its conflicts, its disappointments and its sacrifices.—But in every scene of earth, resignation, like the strong and faithful anchor that holds the ship in safety till the storm is past, secures its possessor peace and quietness, till the darkness and danger of the tempest are over, and the sunshine of tranquillity and joy again beams upon it. Nothing is ever lost to the just by the exercise of this virtue; but it will secure to the anxious, the impotent, and heavy laden, much joy, blessedness, and consolation. It will render our afflictions, blessings; and crosses, pleasures; our disappointments, unexpected good; and our sacrifices, acceptable oblations to God. Then,

"Though heaven afflict, I'll not repine;
Each heart-felt comfort still is mine—
Comforts that shall o'er death prevail,
And journey with me through the vale."

LAST MOMENTS OF GREAT MEN.

Sir T. Moore remarked to the executioner by whose hand he was to perish, that the scaffold was extremely weak. "I pray you, friends, see me up safe," said he, "and for coming down, let me shift for myself."

Chaucer breathed his last while composing a ballad. His last production is called, "A ballad made by Geoffrey Chaucer on his death-bed, lying in great pain."

"I could wish this tragic scene was over," said Quin, the actor; "but I hope to go through it with becoming dignity."

Petrarch was found dead in his library, leaning over a book.

Pope tells us, he found Sir Godfrey Kneller (when he visited him a few days prior to his end) sitting up, and forming plans for his monument. His vanity was conspicuous even in death.

Warren has remarked, that Chesterfield's good breeding only left him with death. "Give Drysdale a chair," said he to his valet, when that person was announced.

Bayle, when dying, pointed to the place where his proof-sheet was deposited.

Clarendon's pen dropped from his hand when he was seized with palsy, which put an end to his existence.

Roscommon, when expiring, quoted from his own translation of "Dies Irae."

Haller, feeling his pulse, said, "The artery ceases to beat!" and immediately died.

WONDERFUL ESCAPE OF A SLAVE.

A few weeks ago, a slave in a Southern city managed to open a correspondence with a gentleman in Philadelphia, with a view of effecting his escape from bondage. Having arranged the preliminaries, he paid somebody \$40 to box him up, and mark on the box "This side up with care," and take him to the express office, consigned to his friend at the North. On the passage, being on board of a steamboat, he was accidentally turned head downwards, and almost died from the rush of blood to his head. At the next change of transportation, however, he was turned right side up again, and after twenty-six hours' confinement, arrived safely at his destination. On receiving the box, the gentleman had doubts whether he should find a corpse or a free man. He tapped on the box, saying, "All right!" and was delighted to hear the response, "All right, sir." The poor fellow was immediately liberated from his place of living burial, and was soon on his way to warm-hearted friends in New England. This individual, who is known as Henry Box Brown, is now engaged in travelling through the towns in New England, under the auspices of the Anti-Slavery Society, relating the narrative of his wonderful escape from bondage. When did Spartan intrepidity show a greater firmness and fortitude under bodily suffering, than did this poor slave, when animated by the inspiring hope of freedom?

GIVING A HINT.

The Rev. Mr. — had travelled far to preach to a congregation at —. After the sermon he waited

ADVENT



HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DESIGNED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY....WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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Guardian Spirits.

BY MATILDA F. DANA.

"The angel of the Lord encampeth round about them that fear him, and delivereth them."—Psa. 34:7.

Can it be that angel-forms

Visit our earth no more?

Or are they hovering round it still,

As in the days of yore?

Do they still minister to man,

In dark temptation's hour;

Strengthening his soul with might divine,

Against the tempter's power?

And with us, whereso'er we walk,

Do angel footsteps tread,

And guardian spirits, while we sleep,

Keep watch around our bed?

Man needeth not their footsteps now,

Man needeth not their watch now,

He walks forth to meditate,

At parting day's decline.

No heaven-sent vision passeth now

Before the dreamer's eye,

Or hosts of bright-winged seraphim,

Within the opening sky.

Not now, when sons and daughters press

Around the patriarch's boud,

There sitteth, as familiar guest,

The angel of the Lord.

Yet, though such visitations are now

Unseen by mortal eye;

The heart, with mingled trust and awe,

Would deem them always nigh.

And, as in Jesus' trial-hour,

Within the garden shade,

There stood the angel, who came down

With succor while he prayed,—

So, when before the mercy-seat

The heart pours forth its prayers;

Still may the white-winged spirits bring

Strength for salvation's heirs! *Orphans' Advocate.*

Chronology.

FROM THE PITTSBURGH "CHRISTIAN ADVOCATE."

(Continued from our last.)

(2.) The next error that we observe in the Septuagint is the introduction of Cainan into the genealogy, between Arphaxad and Salah. By this unwarrantable insertion, the length of time from the flood to the birth of Abraham is increased one hundred and thirty years.

It is, however, agreed that St. Luke has given his sanction to the Septuagint in this particular. In the third chapter and thirty-sixth verse of his Gospel, he mentions Cainan by name, and in the same connection that he is mentioned by the Septuagint. Learned biblical critics have said that the name of Cainan was not found in some of the earlier copies of Luke's Gospel; but transcribers, seeing it in the Septuagint, took the liberty of inserting it upon their own responsibility. In Griesbach's edition of the New Testament in Greek, it is marked as omitted by some, though Griesbach himself retains it.

In the insertion of Cainan, the Septuagint is not supported by Josephus, Africanus, and the Samaritan Pentateuch, as may be seen by referring to Josephus, b. 1, c. 6, s. 5, and to Eusebius' "Chronicle," p. 9. Cainan is even omitted in the table made out from the Septuagint by Eusebius. (See "Chronicle," p. 9.)

The last argument that we shall mention on this point is, that the Septuagint is not consistent with itself. In 1 Chron. 1:24, Cainan is omitted. Between this chapter and the genealogies in Genesis, the Hebrew preserves consistency.

From these facts we see that there are strong reasons why Cainan should be omitted. We must subtract, then, one hundred and thirty years from the Septuagint chronology between the flood and the birth of Abraham.

The next circumstance that detracts from our faith in the Septuagint is, that it adds idle legends to the inspired word of God. For proof, the writer would merely refer to the last chapters of Esther and Job; to both of which

many verses are added. To the book of Psalms there has also been added a boastful piece, professing to have been written by David, after he had slain Goliath. In the book of Proverbs, the thirtieth chapter is altogether omitted, together with the first nine verses of the thirty-first. In the first chapter of the first book of Chronicles, in some editions, there is an omission of all the verses from the eleventh to the twenty-fourth. These additions and omissions have been noticed by a mere cursory glance; many others might be found by a more careful examination.

It has been said by those who are able to judge, that the Septuagint is the most incorrect of all the versions of the Scriptures. It is evident, from the place assigned to it in the "Hexapla," that Origen did not esteem it so correct as some others. "The Psalms and prophets," says Horne, "were translated by men every way unequal to the task: Jeremiah is the best executed among the prophets; and next to this the books of Amos and Ezekiel are placed: the important prophecies of Isaiah were translated, according to Bishop Louth, upwards of one hundred years after the Pentateuch, and by a person by no means adequate to the undertaking; there being hardly any book of the Old Testament so ill-rendered in the Septuagint as this of Isaiah, which (together with other parts of the Greek version) has come down to us in a bad condition—incorrect, and with frequent omissions and interpolations; and so very erroneous was the version of Daniel, that it was totally rejected by the ancient church, and Theodotion's translation was substituted for it."

These remarks may seem at variance with a very general opinion, that the Septuagint version is sanctioned by apostolical authority. It is affirmed by the author of the "Patriarchal Age," and many others, that the quotations in the New Testament, made from the Old, are principally taken from the Septuagint, with which they are said to have a closer agreement than with the original Hebrew. This statement requires limitation. In the first volume of Horne's "Introduction," from the two hundred and third to the three hundred and tenth page, may be found a list of one hundred and eighty-one quotations. Of these quotations sixty-two agree exactly with the Hebrew: sixty-two nearly agree with it: twenty-three agree in sense, but not in words: eight give the general sense, but abridge or add to it: seven are taken from several passages of Scripture: six differ from the Hebrew, but agree with the Septuagint. Of the quotations made from the Septuagint, seventy-five agree exactly with it: forty-seven are taken from it, with some variation: thirty-one agree with it in sense, but not in words: eleven differ from it, but agree exactly, or nearly, with the Hebrew: and nineteen differ both from the Septuagint and from the Hebrew, and are probably taken from some other translation, or paraphrase, or were so rendered by the sacred writers themselves."

From an examination, then, of the quotations given by Mr. Horne, it will appear that the number of those that agree word for word with the Old Testament Scriptures is in favor of the Septuagint, but that the majority of the whole is in favor of the Hebrew. This is a rather remarkable circumstance, seeing the apostles wrote in Greek, and the Septuagint was considered in general correct.

Many of the charges brought against the Hebrew Bible, have proceeded from ignorance. A few taken from the "Patriarchal Age" will suffice to show how carelessly the author has examined the original Hebrew. He does not, indeed, seem to have examined for himself at all, but to have followed the authority of Dr.

Owen. The first charge of corruption which he specifically mentions, is preferred against Isa. 69:6, which is quoted Acts 13:47. He observes: "The point was this: when the Jews opposed the doctrines of St. Paul, and he plainly told them that he would therefore turn to the Gentiles; not out of any resentment for the ill usage he had received from them, but in obedience to Christ's command, and for the accomplishment of the prophecy, 'I will set thee for a light to the Gentiles, that thou mayest be for salvation unto the ends of the earth.' The Greek words in the Acts agree with the Septuagint; but the later Jews omitted the *kaph* *l* at the end of the first word, and added a *jot* ' to the end of the other, and thereby formed the present reading, which, literally translated, means, 'that my salvation may be *extended* to the ends of the earth'; that is, as they interpret the words, that the Jewish dispensation, often called 'the salvation of God,' may spread far and wide, and that proselytes may be gathered to it out of every nation and kingdom of the world; an interpretation suitable, indeed, to the notions of the Jews, but quite contrary to the doctrine of the apostle, and to the purpose for which he quoted the text. The Septuagint still retains the passage in precise agreement with the apostle's quotation."—*Pat. Age*, pp. 29, 30.

Dr. Owen has miserably garbled the passage, leaving out what is necessary to give the complete sense. The whole verse, literally rendered, reads thus: "And he said, it is a light thing for thee to be my servant to raise up the tribes of Jacob, and to cause to return the preserved of Israel: I have also appointed thee for a light to the Gentiles, and to be my salvation to the end of the earth." In what does this differ from the Septuagint? Only in the use of the possessive pronoun *my*. Could not God, when speaking of Christ, call him, emphatically, "my salvation?" The whole of the passage quoted by the "Patriarchal Age" from Dr. Owen is artfully designed to convey a false impression. The verb *hayal*, *to be*, is rendered, "to be *extended*," and "my salvation" is made its subject, whereas it is the predicate instead of the subject. It reads, "I have appointed thee to be my salvation;" not, "I have appointed my salvation to be extended."

The next passage is Amos 9:11, 12, quoted Acts 15:16, 17: "After this I will return, and will build up again the tabernacle of David, which is fallen down; yea, I will build again the ruins thereof, and I will set it up: that the residue of men may seek after the Lord; even all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." Mr. Smith says: "The original [he means, in the 15th chapter of Acts] has precisely the same terms as the Septuagint." By comparing the two passages in the original, a great difference in phraseology will be observed: Paul omits some words, and adds others. Candor requires us to acknowledge, however, that the quotation agrees more nearly with the Septuagint than with the Hebrew. But Mr. Smith shows inexcusable ignorance in saying that it "has precisely the same terms."

(3.) The alleged corruption is directly opposed to the principles of the Jewish nation. We have before alluded to the superstitious reverence entertained by the Jews for their sacred Scriptures. At present it is only necessary to quote a passage from Josephus' *Contra Apion* in proof of the high regard in which these writings were held. "It is true," he says, "our history hath been written since Ar-

esteem'd of the like authority with the former of our forefathers, because there has not been an exact succession of prophets since that time; and how firmly we have given credit to these books of our own nation, is evident by what we do; for during so many ages as have already passed, no one has been so bold as either to add anything to them, to take anything from them, or to make any change in them; but it is become natural to all Jews, immediately and from their very birth, to esteem those books to contain divine doctrines, and to persist in them, and if occasion be, willingly to die for them. For it is no new thing for our captives, many of them in number, and frequently in time, to be seen to endure racks and deaths of all kinds upon the theatres, that they may not be obliged, to say one word against our laws and the records that contain them."

—*Josephus Contra Apion*, b. 1, s. 8. The two preceding sections may also be consulted.

(4.) There is a strong moral probability against such a corruption.

It pre-supposes the connivance of the Masorite schools at both Tiberias and Babylon, and of the whole Jewish nation scattered throughout the world. Those who advocate the chronology of the Septuagint think that the Masorites had nearly all the copies of the Hebrew Scriptures in their hands. But they give only assertion, without proof. The great majority of the natives of Judea doubtless continued the use of the Hebrew Scriptures. In the 22d chapter of the Acts of the Apostles we find Paul addressing the multitude in the Hebrew tongue, on which account "they kept the more silence." The *holy tongue* had a sanctity in the eyes of the Jewish people which would prevent the disuse of the original Scriptures. Even at the present day they are used in the synagogues, though many have but an imperfect understanding of them. It is not to be presumed, then, that the Masorites had all the copies of the Hebrew Scriptures in their hands, to treat them according to their pleasure. Would there not, then, be almost a moral impossibility of corrupting these Scriptures without detection? Was there no conscientious Jew in the nation? Not one among the Masorites themselves? Besides, were there no Christian Jews, who had access to the Hebrew Scriptures? None converted from Judaism to Christianity, who could detect the corruption and fraud? That a whole nation should connive at and succeed in concealing such dishonesty, is incredible.—*To be continued.*

Abram's Survey of the Promised Land.

BY REV. CHARLES BECHER.

Abram knew whatever was handed down by incorrupt tradition to Moses. It must have passed through his hand. A moment's reflection will satisfy us that knowledge must have been considerable. If a thousand years later, Hesiod could sing of a golden generation of primeval purity and bliss, much more may Abram be supposed to understand the Eden picture-garden.

He knew that a *SEED* should spring to being, who should crush the serpent's head, and restore all things into the state whereof Eden was the symbol-microcosm. Abram had heard what Enoch said: "The Lord cometh with his holy myriads." Hence there were in Abram's mind facts and ideas enough to build upon. It was easy for him to identify the seed of the Eden-legend with the seed now promised to him, in whom all nations should be blest. It was easy for him to understand that that future Redeemer should, in some sort, be intimately connected with the land he was now called to survey.

With such ideas, he might inspire and persuade his family to accompany him. Without such ideas, it is difficult to conceive how he could induce them to forsake idolatry, and incur the ridicule of the polished Chaldeans. The world then, as now, would regard with derision the conduct of any who should act as if they believed what they could not see, on the bare testimony of God. To believe God's testimony is quite excusable, provided one does not act accordingly. But to reduce belief to practice—this is mere fanaticism. Hence as Abram, Terah, and Lot, with a slender caravan, wended southward in Mesopotamia to the great Euphrates, doubtless the city of the Fire-worshippers was convulsed with laughter. We however can appreciate a sublime, and not altogether obscure faith, as lying at the bottom of this seeming inexplicable exile.

Without accompanying their journey, or pausing in Haran, where aged Terah is consigned to dust, let us pass at once to the heart of the land of promise, and anticipate their arrival. Coming from Gilead, they cross the Jordan, and pitch tent in a fat vale between two steep mountains. Thus the first encampment is in a vicinity afterwards the scene of many a wondrous incident. Those steep mountains shall by-and-by be known as Ebal and Gerizim; that fat valley shall have Jacob's well—shall be the portion of Joseph, and Joseph's tomb be there. And on that well-side that promised Seed shall sit. Little does Abram dream, however, of all this, as he looks forth from his lowly encampment upon the swarthy sons of Canaan, of whom he has heard it said, "Cursed be Canaan, a servant of servants shall he be to his brethren!" Lo! now these sons of bondage he beholds masters of the promised heritage of God! For Moses seems to imply that Abram knew that before this, even as far back as when "the Most High divided to the nations their inheritance, and separated the sons of Adam," that he "set the bounds of the people according to the number of the children of Israel." Now, however, the children of the curse carry it over the children of the covenant. The seed of the serpent are in the ascendant, while the Church wanders despised in tents, disinherited in her own inheritance. The sons of the stranger look down on her in pride. Here are their cities, their kings, their groves, their altars, and their images. Here already, more gross than the apostate family of Shem, they are worshipping the dead, and multiplying demon mediators between God and man. Yes! That mystery of iniquity is already ripe, which shall appear in the temples of Babylon, Athens, Rome, and of apostate Christendom.

How little do they imagine these pilgrims, heirs by eternal covenant to every foot of the soil they are profaning! With what wonder would they listen to such an intimation from this Chaldean adventurer! And indeed, how strange must seem that claim to the adventurer himself as confronted by tangible realities! How strong the faith to say, with aught like sense of reality, "This land is mine! I shall hereafter possess it!" How much more consonant with natural instinct to say, "I am too late. There is no probability I or mine will ever wrest this territory from the grasp of these usurpers." If any such misgivings arose, they were presently dispelled. He who should after sit on Jacob's well, now comes to Jacob's forefather's side. Christ, who bade him seek these plains, now meets him here. The darkness of the night again throws light about him, and the joyful pilgrim recognizes the same form of divine beauty whose words so thrilled his heart before.

With a smile of heavenly friendship, that Redeemer speaks: "Unto thy seed will I give this land." And he vanishes. And in these simple words faith finds a mighty consolation.

Seven years pass by. The Patriarch completes one tour of survey. He abides some time in Egypt. He sojourns in Gerar. He returns to the highlands of Bethel.

These seven years, however, have materially changed the outward aspect of the pilgrim band. From his princely friends, Abram has received presents of retainers, flocks, herds, camels, asses, silver and gold. His servants are married in families around him, and the servants of Lot likewise. Thus a little tribe is formed, very like the tribes of pastoral people that now exist in oriental countries. Abram sustains the rank of Chief, or Emir. He is both king and priest. So greatly increased are they, that we find them compelled to divide. Lot, with one party, goes east, into the fertile vales of Sodom, which were like the

garden of the Lord. Abram, at the head of the other division, proceeds north.

As, then, the Patriarch wears in years, we may well imagine the constant trial of his faith. His nephew Lot, his vassals, even the bondsmen that obey his will, are blessed with offspring, and children of different ages are rising round him to call him Leader and Lord. Yet there is none that breathes to call him father. Here again, he beholds the towns and villages of the Perizite filling the land. True, he is enriched and strengthened, and himself enabled to march with these petty princes of the soil. But can this satisfy him? Does he begin to think he is possessing what was promised? Here he is undisturbed in his easy progress up and down, at liberty to choose the choicest spots, the fairest pastures, the richest fruits of that garden soil; is not this inheritance enough? What had Solomon in all his glory really better? True, Abram lives not in palaces of cedar, but in tents. But that was one charm of their free and easy style of pastoral life; even so do nomad tribes at this day possess their inheritances; why not Abram in like manner, regard himself in possession? Or was there something in possession, as he understood it, incompatible with mortality? What can a man be said to possess who knows that at any moment he may die? Can he truly be said to possess that soil, whose clods may to-morrow cover his decaying form? And even while living, what sort of possession of the soil is that whereof Gravity is the fee-simple, binding down the possessor by a weight of hundreds of pounds of gross matter? Does the captive possess his chain and his cell, or they him? And may no such reasoning have ever found its way through the Patriarch's mind? Hears he not the Eden-word of woe: "Dust unto dust? Cursed is the ground for thy sake?" Conceives he of no species of Possession involving the absolute liberation of the possessor from thralldom to the thing possessed? Methinks he were an unhappy heir of a territory whose limits he might never once cross! And he a sorry "heir of the world," (Rom. 4: 13,) above whose dust he might never for an instant soar.

Methinks I see the Patriarch, after he has just been calling on the Lord in the midst of his assembled retainers about the altar, as he now retires to a neighboring elevation, to survey the entire encampment. His eyes rest on the white tents; on the herds, and flocks, and camels, spread far and wide over the sunset plains: on the retainers hieing to and fro in their evening toil; and on his ear comes the mingled hum of rural life. And he thinks, "Soon I must leave all this! I shall not attain to the days of the years of the pilgrimage of the venerable Shem who yet survives to tell us of the mighty past. No, my short course is almost run. A few more years, and these palms will wave for me no more: these skies no longer form for me a temple; this promised soil no longer feel my failing footstep. And these limbs, this frame, so active once and vigorous, must moulder back to dust! Ah then, what are worth all these flocks and herds, these tents, these vassals, this treasure, all I have or can have, seeing I must leave it, decay, and be forgotten? Ah, where then is the PROMISE? Where the Seed, the Redeemer, through whom I and mine must expect to be rescued from Death's dominion, in such sort as that we may possess without being ourselves possessed and held in bonds of corruption?"

As these thoughts pass through his mind, lo! again he finds himself no longer alone, but in the presence of that Friend, whose form of unfading lustre speaks of a life over which Death exerts no control—a form which sheds its own inherent illumination forth on every object, transfiguring it in splendor.

"Lift up now thine eyes," exclaims the form, "and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered! Arise! walk through the land, in the length of it, and in the breadth of it, for I will give it THEE!"

What comfort to the mortal hearer, thus admitted to behold immortality! To perceive, by actual sensation, that there is a style of existence, of life, far different from that of flesh and blood. On that glorious brow time writes no wrinkle. There is a life of liberty superior to the elements. And so the great idea of Immortality finds entrance to his soul. It becomes to him a nearer, more tangible reality

perchance than it is to us, whose subtler minds have refined and defined until we have sometimes cold abstractions in the place of warm and glowing realities.

And hence, when he hears this Immortal promise to him the Mortal, that solid soil on which he treads; how does the mighty argument get hold upon his soul, that there shall be for him a time when this mortal shall put on immortality, this corruptible, incorruption, so that he shall inherit, without being chained upon, the soil where now he is a stranger and a pilgrim!

How does he perceive afar off this celestial inheritance; become persuaded of it, and embrace it, and confess that he is a pilgrim seeking a heavenly country!—*Chris. Par. Mag.*

Ishmael.

One of the most demonstrative evidences of the truth of prophecy is the history of Ishmael. It is foretold of him, "that he shall be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren."

At this time of the deliverance of this prophecy, a state of things existed, which, to human conceptions, would have been deemed adverse to its fulfilment. The son of Hagar was not the regular heir of Abraham, but was considered only as an off-shoot of his family, and, as such, an intruder there, who deserved and received perpetual banishment from its circle. Being thus cast out, unprotected, into the wilderness, it was natural to suppose he would utterly have perished; but He who had made the prediction, watched over him, and "he grew, and became an archer," dwelling in the wilderness. It was foretold of him, "that he should beget twelve princes," and be multiplied exceedingly, and of him "should be made a great nation."

All these prophecies, respecting the posterity of Ishmael, have been remarkably verified. It is related by ancient historians, "that twelve sons of Abraham, departing into Arabia, divided the region between them, becoming the first kings thereof; and for a long time the Arabians continued to have twelve kings of the same names as the first ones." And ever since, the people have been governed by petty chieftains, and lived in tribes.

"I will make him a great nation."—This is again and again repeated. The Saracens, his descendants, made rapid advances and extensive conquests, and erected one of the most powerful empires the world ever saw. "And he will be a wild man." It is said of Ishmael that he dwelt in the wilderness, and his sons dwell in the same wilderness, and most of them neither sow nor plant.

He was to be "an archer."—Such the Arabs have been, and continue to this day. Ishmael lived by prey and rapine in the wilderness; and his posterity have long infested Arabia and the adjoining countries with their incursions. They live in a state of continual war with the rest of the world, and are robbers by land, and pirates by sea. They have been enemies to the rest of mankind, and have received universal enmity in return—while several abortive attempts have been made to subdue and extirpate them. Even now, as well as formerly, travelers are forced to go with arms, and in caravans or large companies, to defend themselves against their assaults, as they wander about attacking and robbing all whom they think they are able to vanquish or subdue by any means. These robberies they attempt to justify by "alleging the hard usage of Ishmael, their father, who, being cast off by Abraham, had the plains and solitary wilderness given him by God for his patrimony, with the permission of taking whatever he could find here." And, on this account, they think they are entitled to indemnify themselves as well as they can, not only on the children of Isaac, but on all others.

"And he shall dwell in the presence of all his brethren."—It appears they dwelt in tents as long ago as the time of Isaiah and Jeremiah, and they continue so to do at the present time. And although they have always occupied a hostile attitude towards all other people, they have invariably maintained their position and independence. They have always dwelt in the presence of these brethren; and while most of the members of the original family have been scattered, or have lost their identity, they continue the same people, and occupy precisely the same country as that of their ancestors, and are still in possession of the patrimony of their progenitors, notwithstanding the most powerful efforts to dispossess them. They have never been subjected by any nation. The

Egyptians, Assyrians, Persians, Macedonians, and Romans all tried it successively; none of which, however, were able to accomplish their purpose, or make any lasting impression on them.

It is said by Herodotus, that although the Persians conquered innumerable nations, they were never able to subdue the Arabians, whom they considered friends, procuring by them a passage into Egypt, while, without their assistance and permission, their plans, with respect to that country, would have been utterly impracticable. It is also said, that while Phoenicia, Palestine, Syria, and the neighboring countries, were taxed, the Arabian territories were free from tribute. Alexander the Great was cut off at the time he was planning different expeditions against several countries, among which was Arabia; and his successors, not being able to stand where he could proceed almost unmolested, were never able to make any impression upon them worthy of notice; although they led great forces against them, they were never able to accomplish their attempts. The Romans finally invaded the east, and subdued most of the countries adjoining, but were never able to reduce Arabia into a Roman province. Pompey, although he triumphed over three parts of the world, could not conquer Arabia. Gallus, Trajan, and Severus successively penetrated the country, as did some of the emperors subsequently, but were never able to prevail against them. The Arabs, in the meantime, continued their depredations upon Syria, and other Roman provinces, with perfect impunity.

Such was the state of the descendants of Ishmael at the time Mohammed proclaimed his false mission, and laid the foundation of a powerful empire. After this, they were better known by the name of Saracens—among the European nations for several centuries, the Araceni of Pliny, and the Hagarines of Scripture. Their conquests were amazingly rapid.

"The Koran, or the sword—God wills it," was their watchword; and in a few years they had overrun more countries, and subdued more people, than the Romans did in several centuries. They were not only independent themselves, but were masters of a considerable part of the world. After their empire was dissolved, and they reduced within the limits of their own country, they maintained their independence against the Tartars, Mamelukes, Turks, and all enemies whatever; the same characteristics clinging to them which were portrayed by inspiration thousands of years before.

Thus has this people subsisted, the enemy of the world, for nearly four thousand years, maintaining their independence, while all the great empires which surrounded them have passed away for ever. Where now is the Assyrian, Persian, Grecian, Macedonian, and Roman empires, each of whose fame blazes forth with such effulgence in the page of history? In vain we look for them; they have for ever disappeared, their places occupied by others. But how is it with the sons of Ishmael? Strong and unconquered, they exist as a memento of Almighty prescience, and a corroboration of the truth of inspiration, in so exactly foretelling their destiny.—*W. C. Ade.*

Samuel and Saul.

BY J. T. HEADLEY.

One evening, just as the sun was setting over the hills of Palestine, a host was seen encamped in a beautiful valley, through which wandered a clear stream, and over whose green surface, woods, and fields, and herds, were scattered in endless variety and profusion. The white tents dotted the landscape far and wide, standing against the green background distinct as a fleet of snowy sail against a storm-cloud on the sea; while long rows of chariots glittered between, and gay standards floated above, and groups of officers and ranks of soldiers moved about, giving animation and life to the scene. At intervals came triumphant bursts of music; and the thrilling strains of the trumpet arose and fell over the plain, till the echoes were lost in the woods beyond. And the evening sun was shining on all this, tipping the tens of thousands of lance-points with silver, and flashing back from burnished armor, till the eye became dazzled with the splendor.

On a gentle eminence that overlooked this glittering plain, was spread the tent of the king. Of ample dimensions, and decorated with gorgeous hangings and costly ornaments, it looked like a fairy palace there upon the swelling hill-top. Underneath its spreading

canopy sat the monarch himself, looking thoughtfully on the prospect below him. It was a scene to stir a warrior's heart, for every one of those countless tents that stood bathed in the sunlight, contained soldiers true and tried; and all the vast host at his feet was but a single instrument in his hand. At the blast of his trumpet, that plain would tremble under the tread of armed men, twice ten thousand lances shake in the departing sunbeams, and, at his command, rank upon rank would rush all steadily upon a stand of levelled spears. They had often crowded after him to battle, had stood a wall of iron about him in the hour of peril: he had heard their shout of defiance ring over the clash of arms and tumult of the fray—aye, and their shout of victory, too, louder than all, as they drove the broken and shattered forces of the enemy before them. Well, then, might the sight of that tented host send the flush of pride to the monarch's brow, and fill his heart with exultant feelings.

But, alas, no color came to that marble face: pale and anxious the chieftain sat and gazed, his brow knit in gloomy thought, and care resting like a cloud upon his countenance. No food had passed his lips all day, yet something more than fasting had wrought that haggard look, and bowed that regal head. The white tents sprinkling the field, the chariots beside them, the shining ranks of warriors, the triumphant strains of music, the glorious landscape smiling in the setting sun, the hum of the mighty host, were all unheeded. He saw them not, he heard them not; his troubled soul was busy amid other scenes, struggling with far other thoughts. The past and the future shut out the present. Another army arose before him—a host of sins in ghostly array, in whose dread aspect no relenting could be seen. And worse than all, the oracles of God were dumb; to his earnest questioning no response had been given; the Urim and Thummim ceased to be irradiated at his call; and silence and darkness rested on the ark of God. And now, as he thought of his crimes, and the silence of God, and of the battle on the morrow,

"Coming events cast their shadows before," and he saw his army routed and slain, and himself and his throne trampled under foot.—No wonder the waving banners below him brought no glow to his wan and wasted features.

As the last light of day disappeared, and the fires began to be kindled in the broad encampment, he entered his tent, and, putting on a disguise, stole forth, and, as a last resort, turned his steps towards the house of a sorceress, and asked that Samuel might be raised from the dead.

Scarcely had his request been made, when a steadily form arose before him, clad in a dark mantle, his long, gray locks and beard falling upon his breast and shoulders. It was Samuel—the same Samuel who had anointed him king over Israel, and for so long a time been the pillar of his throne; the dread and fearless prophet who so often had withstood him to his face, and hurled the malediction of heaven upon him, whose last curse, backed with the startling declaration, "The Strength of Israel will not lie or repent," still rang in his ears. The frightened monarch stood dumb and powerless before the dread spirit he had evoked from the land of shadows, when the deep, sepulchral tones of the prophet broke the silence: "Why hast thou disquieted me, to bring me up?"

"I am sore distressed," murmured the king, "for the Philistines make war upon me, and God is departed from me, and answereth me no more, neither by prophets nor dreams;—therefore have I called thee, that thou mayest tell me what I shall do."

"Wherefore," answered the spirit, "dost thou ask me, seeing the Lord has departed from thee, and is become thine enemy?" He would only repeat over again the curse of former days, and his words fell like a funeral knell on the ears of the monarch: "The Lord hath rent the kingdom out of thy hand, and given it to thy neighbor David." Not only has the throne gone, but the dynasty closes with thee, and thy family is disinherited forever for thy sins. Nor is this all: the battle tomorrow shall go against thee, for "the Lord will deliver Israel, with thee, into the hands of the Philistines; and"—the prophet's voice here made the heart of the listener stand still in his bosom—"and, to-morrow shalt thou and thy sons be with me." The thunderbolt had fallen, and the utter silence that followed was broken only by the shock of the king's body, as he fell lifeless and headlong upon the earth.

No shriek, no groan told when and how deep the blow struck; that heavy fall was more startling than language.

The fearful apparition sunk away, and Saul was left alone with the night.

The next morning found the king in his tent, nerved for the worst; and to those who saw him, as his servants buckled on his armor, he appeared the same as ever, save that a deeper pallor was on his cheek than thought can ever give—the pallor of despair. Nevertheless, the trumpets were ordered to sound, and soon the plain shook with the preparation of arms.—Chieftains, each with his retainers behind him, marched forth, prancing steeds and chariots of war followed, banners, and lances, and helmets fluttered and flashed in the morning sunlight, and all was hope and confidence in the army. As the troops defiled before the royal tent, shouts of "Long live the king!" rent the air. Ah, with what a sudden death-chill those shouts fell upon his heart; that host was going forth to be slaughtered, and that bright sun in its course was to witness the loss of his army, his throne, his sons, and his life. Perhaps he cheered his desponding spirit with the vain hope that God might yet be appeased, or that Samuel had spoken falsely; at all events, he was determined to battle nobly for his crown. As his guard closed sternly around him, the determination written on his brow betokened a bloody day, and a fierce struggle, even with fate itself.

The hostile armies met, and rank after rank, troop after troop, rushed to the onset. The Hebrew sword drank blood; and the shout of Israel went up as thrilling and strong as it ever rose from Mount Zion itself. And never before did their monarch lead them so steadily and fiercely on; or give his royal person so freely to the foe. But courage, and heroism, and desperate daring were alike unavailing; the sentence was writ on high, and Israel was scattered before her foes. Vainly did their leaders rally them again and again to the charge. Vainly did the three princes, the sons of Saul, call on their followers to emulate their example, as they threw themselves on the foe. Vainly did the king himself lead on his troops, while the blood from his wounded side trickled over his armor. God was against them all; and discomfited and scattered they fled on every side. The three sons of the king fell one after another, bravely battling for their father's throne and Israel's honor, till at last Jonathan, the bravest and noblest of them all, fell, lifeless, on the hill-side. The wounded monarch, hard hit by the archers, at last turned and fled for his life, but finding no way of escape, he stopped, and commanded his armor-bearer to stab him to the heart, "Lest," said the dying man, "these uncircumcised come, and thrust me through, and abuse me." His armor-bearer refusing to commit the horrid deed, he placed the hilt of his own sword upon the ground, and fell upon it. His faithful armor-bearer followed his example, and he, and the king, and his three sons, lay corpses together on the mountain of Gilboa.

The prophecy was fulfilled, the curse had fallen, and morning once more broke on the land of Israel.—N. Y. Obs.

The Morning Star

"To him that overcometh will I give power over the nations; and I will give unto him the morning star."

There are a variety of explanations which may be given to this sentence, and all of them so beautiful and expressive, that it matters little which is most preferred. It is a rabbinical method of expression, and derived directly from the Hebrew. The great meaning of the promise is—I will give him the light of glory, and the clearest vision of God in all the splendors of his majesty: for when the morning star is used, it denotes an extraordinary effulgence of glory; inasmuch as the morning star shines brightly and clearly, even when the approach of the sun has caused the more distant stars to glimmer but feebly the azure canopy. Another opinion is that of Zegezus, an old writer on the apocalypse—"I will give him an angel, or an arch-angel, for a friend and guardian." Another is—"I will give the full, and clear, and intimate perception and enjoyment of myself;" for you will remark, my brethren, that our Lord Jesus Christ distinctly spoke of himself as the morning star. "I am the root and the offspring of David, and the bright and morning star." And what promise more exalted—"I will give him all that I can give myself. As he is mine, so I will be his, and he shall not only with me have power

over the nations, and bruise my enemies with a rod of iron, but I will give him the full enjoyment of my presence. I will introduce him into the full fruition of an eternal day, as the bright sun of the morning dispels the darkness, and heralds the orb which is to fill the world by the brightness of his beams." O what a glorious morn will that be, when the conquering Christian shall receive the morning star; when his present obscurity shall be changed into light, and his darkness become as the promise, and while heaven and earth shall fail, this shall stand fast forever.

Never can a higher, a holier, a more sanctified ambition dwell within the bosom of a mortal, than that of reigning with Christ, and enjoying the full fruition of his celestial presence. Toward the judgment seat of Christ let your eyes be directed, for there will be the scene of the Christian's final triumph. Oh, who among us shall share the honors of the Saviour? To whom shall be imparted the felicity which is his alone to give? Tremble, sinners, at the awful close which awaits you in that hour of most tremendous visitation. Then shall the Judge rise up in all the terrors of his majesty, and break his foes as the vessels of a potter are broken in pieces. But in that day of darkness and of doom let the righteous lift up their heads, for the day of their complete redemption hastens on. Many days of comparative darkness have they passed on earth, but theirs will then be the brightness of the morning star; and in the mansion of their Father and their God there is no night, and not one intervening cloud. The Lord himself is the light thereof, and the glory of the Lamb doth shine upon it.

Oh, brethren, how low and groveling must our conceptions be, when visions of glory such as these can make no permanent impression on our souls? Our thoughts, instead of being directed to those bright realms, are fixed upon the gloom and the darkness which are underneath.

And yet whose shall be the clear shining of the morning-star? Not the slotful, nor the lukewarm, nor the sinner. It is to the conqueror, or that the promise is confined, and he alone shall inherit glory. At the throne of judgment, then, will the public recognition of the conquering Christian's claims, and before the assembled universe of men and of angels shall he be declared a partaker of the triumphs which his Saviour's grace hath achieved. Then, when the wicked are severed from the just, and they enter upon the darkness of that night, on whose bosom no morning star will ever shine, then shall the righteous, in the train of the King of kings, go to Zion, with songs of everlasting joy, and as they come to the gates of the city, the shout of triumph will arise—"Lift up your heads, O ye gates, and be ye lifted up ye everlasting doors, and the King of glory, will come in."

He claims these mansions, not for himself alone. It was not for himself alone that the King of Glory, the Lord of Hosts, strong and mighty, fought the battle and won the victory. It was to impart it to his friends, and through death to make them conquerors over all his foes. Ay, that they might have dominion in the morning, and dwell forever beneath the brightness of his shining. Would to God that I could stimulate you to the struggle against all the enemies and the hinderances of your salvation. Would to God that for one brief moment I could picture to you the happiness belonging to those who keep to the end the word of Christ. Would to God that for one brief moment I could draw the curtain from the bosom of nature's night, and show you the splendor of His presence who calls himself the Morning Star. But no; such wishes were presumptuous, and such wishes vain; for as if ye believe not Moses and the prophets, neither would ye be persuaded though one rose from the dead; so if ye heed not the voice of God, as he says—"hear what the spirit saith unto the churches," neither would ye be persuaded even if the azure canopy were rent, and unborn ages were to crowd their vision on your souls. Nature's night—nature's night must first be dispelled from your hearts, and ere that will come, you must be convinced of your need of spiritual illumination, and your yet sightless eyes must be turned to heaven, and the warm prayer be uttered—"Lord that I may receive my sight."

Yes, yes—

"Tis darkness with your soul 'till be Bright morning star bid darkness flee."

Yes, and when that morning star hath lighted up the darkness which now rests on your hearts, he will light the path of your

pilgrimage, the valley of the shadow of death, and the realms of immortality.—Dr. Bedell.

O, for a Closer Walk with God.

A closer walk with God! Is not the wish presumptuous? May man, finite man, innocently indulge such an aspiration? May sinful man presume to walk with God—with the infinite, the holy God? May he hold familiar intercourse with the Father of his spirit, enjoy the friendship of Jehovah? Can it be, that rebels against the authority of God, contemners of his holy will, and despisers of his goodness and grace, may be restored to the friendship of their offended sovereign? Have any of our fallen race been admitted to this high privilege? Wonder of wonders! This is not the dream of an enthusiast—it is not the wild ravings of a fanatic.

"To this godlike height some men have soared."

Men have walked with God. Enoch did it; for centuries, here upon this same earth, and in the midst of abounding wickedness, he walked with God. Noah, too, walked with God, when the wickedness of man was so great as to provoke the flood. Abraham, too, was called "the friend of God," and Moses talked with God, as a friend talketh with friend. Nor has it been vouchsafed to these alone. In later times, John says, in behalf of all who believe: "Truly, our fellowship is with the Father, and with his Son Jesus Christ."—It is the privilege of every believer, then, to walk with God. Nay, more—every son and daughter of Adam is invited to draw nigh to God, with the blessed assurance that He will draw nigh to them. All then may—you and I may—walk with God! Were but one favored individual of our race admitted to this high calling,

"How

Would others envy! how would thrones adore! Because 'tis common, is the blessing lost?"

To walk with God! "O, vain, vain, vain, all else"—all other honors, all other privileges. And yet, amazing stupidity! how indifferent are men to this high privilege! How few covet fellowship with God!

"O, for a closer walk with God." How often we have sung this—but do we really desire it? Is it the wish of our souls? If so, then what hinders? God is willing—nay, more than willing, he is anxious to welcome us to this fellowship. Then why are we sighing and longing still? Why are we not rather rejoicing with joy unspeakable, in the full fruition of this high privilege? Why are we not upon the mount with God?—Herald of the Prairies.

What Difference will it Make?

Reader, what difference will it make with you in a few days, whether you are rich or poor? You are now struggling for money; perhaps not to get rich immediately, but to get more than you now have. Your thoughts are now principally occupied with that subject. When you arise in the morning and enter upon your duties, you begin to think how you can get money; and as you toil on through the labor of the day, you are much of the time thinking how you can get money; and when you lie down upon your bed at night, you fall asleep thinking how you can get money; you sleep and dream how you can get money; you wake and behold it is a dream. Well suppose you do not, what difference will it make? It will be but very little that you will need. A small piece of ground, half as big as the bed you sleep on, will be all you will occupy. A small house will be sufficiently large for your accommodations; and a single garment will be all the clothing you will need; and you will not need to purchase food, for you will then yourself become food for corruption. What difference will it make with you then, whether you are rich or poor? Still you are intent on getting money. Then let us change the question. Will it not make a great difference whether you have a treasure in heaven, and none on earth; or a treasure on earth, and none in heaven? If you have a treasure in heaven, you will then go to possess it, and to enjoy it forever—but if your treasure is upon earth, you will then go and leave it, and return to it no more.

There was once a very rich man; how he came by his wealth is, perhaps, not quite certain—perhaps by years of industry and economy—but he was proud of his riches, and withal very haughty; he lived in a splendid mansion, dressed very elegantly, and despised the cries of the poor; but he died, and was buried, and probably had a splendid funeral, and a costly

monument erected upon his grave; but he lifted up his eyes in hell, being in torments.

There was also a very poor man who lived at the same time. He also died; and whether he was buried or not we cannot tell, but he was carried by the angels to Abraham's bosom. How great the difference! The difference was, that one had treasures on earth, the other in heaven.

This reader, will make the difference with you. Which do you possess? and for which are you laboring? Just think.—*Zion's Adv.*



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!"

BOSTON, SATURDAY, JULY 21, 1849.

Interpretation of Symbols, Figures, &c.

(Continued from our last.)

THE FOURTH TRUMPET.—(Continued.)

"Extinction of the western empire, A. D. 476 to A. D. 479. Royalty was familiar to the barbarians, and the submissive people of Italy were prepared to obey without a murmur the authority which he should descend to exercise as the vicegerent of the emperor of the West. But ODOACER resolved to abolish that useless and expensive office; and such is the weight of antique prejudice, that it required some boldness and penetration to discover the extreme facility of the enterprise. The unfortunate AUGUSTUS was made the instrument of his own disgrace; and he signified his resignation to the senate; and that assembly, in their last act of obedience to a Roman prince, still affected the spirit of freedom and the forms of the constitution. An epistle was addressed, by their unanimous decree, to the emperor ZENO, the son-in-law and successor of Leo, who had lately been restored, after a short rebellion, to the Byzantine throne. They solemnly disclaim the necessity, or even the wish of continuing any longer the imperial succession in Italy: since in their opinion the majesty of a sole monarch is sufficient to pervade and to protect, at the same time, both the East and the West. In their own name, and in the name of the people, they consent that the seat of universal empire shall be transferred from Rome to Constantinople; and they basely renounce the right of choosing their master, the only vestige which yet remained of the only authority which had given laws to the world."

"The power and the glory of Rome, as bearing rule over any nation, became extinct. The name alone remained to the queen of nations. Every token of royalty disappeared from the imperial city. She who had ruled over the nations sat in the dust, like a second Babylon, and there was no throne, where the Caesars had reigned. The last act of obedience to a Roman prince, which that once august assembly performed, was the acceptance of the resignation of the last emperor of the West, and the abolition of the imperial succession in Italy. The sun of Rome was smitten. But though Rome itself, as an imperial city, ceased to exercise a sovereignty over any nation, yet the imperial ensigns, with the sacred ornament of the throne and palace, were transferred to Constantinople, where ZENO reigned, under the title of sole emperor. The military acclamations of the confederates of Italy saluted ODOACER with the title of king.

"A new conqueror arose, who unscrupulously assumed the purple, and reigned by the right of conquest. The royalty of THEODORIC was proclaimed by the Goths, (March 5th, A. D. 493,) with the tardy, reluctant, ambiguous consent of the emperor of the East. The imperial Roman power, of which either Rome or Constantinople had been jointly or singly the seat, whether in the West or the East, was no longer recognised in Italy, and the third part of the sun was smitten, till it emitted no longer the faintest rays. The power of the Caesars was unknown in Italy; and a Gothic king reigned over Rome.

"But though the third part of the sun was smitten, and the Roman imperial power was at an end in the city of the Caesars, yet the moon and the stars still shone, or glimmered, for a little longer in the western hemisphere, even in the midst of Gothic

darkness. The consulship and the senate were not abolished by THEODORIC. A Gothic historian applauds the consulship of THEODORIC as the height of all temporal power and greatness;—as the moon reigns by night, after the setting of the sun. And, instead of abolishing that office, THEODORIC himself congratulates those annual favorites of fortune, who, without the cares, enjoyed the splendor of the throne."

"But in their prophetic order, the consulship and the senate of Rome met their fate, though they fell not by the hands of Vandals or of Goths. The next revolution in Italy was its subjection to BELISARIUS, the general of JUSTINIAN, emperor of the East. He did not spare what barbarians had allowed. The Roman consulship extinguished by JUSTINIAN, A. D. 541, is the title of the last paragraph of the fortieth chapter of GIBSON's History of the Decline and Fall of Rome. The succession of consuls finally ceased in the thirteenth year of JUSTINIAN, whose despotic temper might be gratified by the silent extinction of a title which admonished the Romans of their ancient freedom. The third part of the sun was smitten, and the third part of the moon, and the third part of the stars. In the political firmament of the ancient world, while under the reign of imperial Rome, the emperorship, the consulate, and the senate, shone like the sun, the moon, and the stars. The history of their decline and fall is brought down till the two former were 'extinguished,' in reference to Rome and Italy, which so long had ranked as the first of cities and of countries; and finally, as the fourth trumpet closes, we see the 'extinction of that illustrious assembly,' the Roman senate. The city that had ruled the world, as if in mockery of human greatness, was conquered by the eunuch NARSES, the successor of BELISARIUS. He defeated the Goths, (A. D. 552,) achieved 'the conquest of Rome,' and the fate of the senate was sealed.

"The calamities of imperial Rome, in its downfall, were told to the very last of them, till Rome was without an emperor, a consul, or a senate. Under the exarchs of Ravenna, Rome was degraded to the second rank. The third part of the sun was smitten, and the third part of the moon, and the third part of the stars. The race of the Caesars was not extinct with the emperors of the West. Rome before its fall possessed but a portion of the imperial power. Constantinople divided with it the empire of the world. And neither Goths nor Vandals lorded over that still imperial city, the emperor of which, after the first transference of the seat of empire by CONSTANTINE, often held the emperor of Rome as his nominee and vicegerent. And the fate of Constantinople was reserved till other ages, and was announced by other trumpets. Of the sun, the moon, and the stars, as yet but the third part was smitten.

"The concluding words of the fourth trumpet imply the future restoration of the Western empire. 'The day shone not for a third part of it, and the night likewise.' In respect to civil authority, Rome became subject to Ravenna, and Italy was a conquered province of the Eastern empire. But, as more appropriately pertaining to other prophecies, the defence of the worship of images first brought the spiritual and temporal powers of the pope and of the emperor into violent collision; and, by conferring on the pope all authority over the churches, JUSTINIAN laid his helping hand to the promotion of the papal supremacy, which afterwards assumed the power of creating monarchs. In the year of our Lord 800, the pope conferred on CHARLEMAGNE the title of emperor of the Romans. The title was again transferred from the king of France to the emperor of Germany. By the latter it was formally renounced, within the memory of the existing generation. In our own days the iron crown of Italy was on the head of another 'emperor.' And the sun, as in the sequel we will see, is afterwards spoken of in the book of Revelation."

THE FIFTH TRUMPET, OR FIRST WOE.

"And the fifth angel sounded, and I saw a star, which had fallen from heaven to the earth: and to him was given the key of the pit of the abyss. And he opened the pit of the abyss: and a smoke arose out of the pit, like the smoke of a great furnace; and the sun and the air were darkened by the smoke of the pit. And locusts came out of the smoke into the earth: and power was given to them, as the scorpions of the earth have power. And it was said to them that they should not injure the herbage of the earth, nor any green thing, nor any tree; but only those men, who have not the seal of God on their foreheads. And they were not allowed to kill them, but to torment them five months: and their torment

was like the torment of a scorpion, when he striketh a man. And in those days men will seek death, and will not find it; and will desire to die, and death will flee from them. And the shapes of the locusts were like horses prepared for battle; and on their heads were as it were crowns like gold, and their faces were like the faces of men. And they had hair like the hair of women, and their teeth were like those of lions. And they had breast-plates, like breast-plates of iron; and the sound of their wings was like the sound of chariots with many horses rushing into battle. And they had tails like scorpions, and there were stings in their tails: and their power was to injure men five months. They had a king over them, the messenger of the abyss, whose name in Hebrew is Abaddon, but in the Greek tongue he hath the name Apollyon. One woe is past away; and behold, there come yet two woes hereafter."—Rev. 9: 1-12.

A star, we have before seen, is a symbol of an angel, or messenger—most commentators say, MOHAMMED. The locusts, it is admitted by Mr. MILLER, Mr. LORD, and others, symbolized the mounted warriors, who constituted the army of MOHAMMED, in his conquests. But MOHAMMED and his army are of a similar order, while the star and locusts are of different orders. While his army are symbolized by the latter, if MOHAMMED in person was to be individualized by a symbol, we should suppose he would be by a like symbol, or a crowned locust. We read that "they had a king over them," &c.; but this king was the angel of the abyss. We therefore incline to the opinion that this star symbolized Satan, an apostate angel, and his being fallen from heaven, his having been cast out from thence. The SAVIOUR testifies (Luke 10:18) that he "beheld Satan fall as lightning from heaven." His name, one peculiar to Satan, Destroyer, (Abaddon in the Hebrew, and Apollyon in the Greek,) favors this supposition. If references were made to MOHAMMED and his successors, it would be in the plural.

To this fallen star was given the key of the abyss. It was not his by right, or by possession. The SAVIOUR had the keys of death and of hades; but they were given to the fallen angel for a specific purpose—to open the pit, and permit the smoke to escape.

The smoke ascended as the smoke of a great furnace. Smoke and darkness are appropriate symbols of error. The sun and air darkened by this smoke must symbolize agencies which would be darkened by the errors of Mohammedanism. The Scriptures are the only sun thus darkened—and piety, "the Christian's vital breath," the only atmosphere which would be obscured by it. Mohammedanism darkened these.

Out of the smoke came locusts: they did not produce the smoke, but were generated in it: its appearance preceded theirs. The Saracen warriors were the result of the system of false doctrine called Mohammedanism.

The locusts were symbols having life, and were appropriate ones of the hordes of Saracens who deluged the Eastern Roman Empire. Mr. LORD makes "their crowns, their faces, their hair, their teeth, their breast-plates," symbolic "of their dispositions, or the characteristic of their agency"—denoting "traits by which the Saracens were most conspicuously marked, a daring pretense to right, cunning, effeminateness, voracity, and insensibility to the miseries of their victims!"—P. 214.

There is also a wonderful resemblance between them and the outward appearance of those desolators. Their shapes were like horses prepared for battle. The Saracens were an army of horsemen mounted on horses famous for their swiftness, and ever ready for battle. On their heads they wore turbans, like to coronets, their ornament and boast. Their demeanor was grave and firm, like men; while their hair was suffered to grow uncut. They used the cuirass, or breast-plate; and in rushing to battle they made a sound like that of chariots and many horses.

The grass and green things, with the trees, they were not to hurt, are evidently Christians, as they are distinguished from those men who had not the seal of God in their foreheads, whom they had permission to hurt, but not to kill. In the circular letter which AUBREY sent to the Arabian tribes, in A. D. 633, he said to them:—

"Remember that you are always in the presence of God, on the verge of death, in the assurance of judgment, and the hope of Paradise: avoid injustice and oppression; consult with your brethren, and study to preserve the love and confidence of your troops. When you fight the battles of the Lord, acquit yourselves like men, without turning your backs; but let not your victory be stained with the blood of women and children. Destroy no palm-trees, nor burn any fields of corn. Cut down no fruit-trees, nor do any mischief to cattle, only such as you kill to eat. When you make any covenant, or article, stand to it, and be as good as your word. As you go on, you will find some religious persons who live retired in monasteries, and propose to themselves to serve God that way; let them alone, and neither kill them nor destroy their monasteries; and you will find another sort of people that belong to the synagogue of Satan, who have shaven crowns; be sure you cleave their skulls, and give them no quarter till they either turn Mohammedans, or pay tribute."

"It is not said in prophecy or in history that the more humane injunctions were as scrupulously obeyed as the ferocious mandate. But it was so commanded them. And the preceding are the only instructions recorded by GIBSON, as given by AUBREY to the chiefs whose duty it was to issue the commands to all the Saracen hosts. The commands are alike discriminating with the prediction; as if the caliph himself had been acting in known as well as direct obedience to a higher mandate than that of mortal man; and in the very act of going forth to fight against the religion of JESUS, and to propagate Mohammedanism in its stead, he repeated the words which it was foretold in the Revelation of JESUS CHRIST, that he would say.

"Their constant incursions into the Roman territory, and frequent assaults on Constantinople itself, were an unceasing torment throughout the empire, which yet they were not able effectually to subdue, notwithstanding the long period, afterwards more directly alluded to, during which they continued, by unremitting attacks, grievously to afflict an idolatrous church, of which the Pope was the head. Their charge was to torment, and then to hurt, but not to kill, or utterly destroy. The marvel was that they did not. To repeat the words of GIBSON—"The calm historian of the present hour must study to explain by what means the church and state were saved from this impending, and, as it should seem, from this inevitable danger. In this inquiry I shall unfold the events that rescued our ancestors of Britain, and our neighbors of Gaul, from the civil and religious yoke of the Koran; that protected the majesty of Rome, and delayed the servitude of Constantinople; that invigorated the defence of the Christians, and scattered among their enemies the seeds of division and decay." Ninety pages of illustration follow, to which we refer the readers of GIBSON.

"Men were weary of life, when life was spared only for a renewal of woe, and when all that they accounted sacred was violated, and all that they held dear constantly endangered; and when the savage Saracens domineered over them, or left them only to a momentary repose, ever liable to be suddenly or violently interrupted, as if by the sting of a scorpion. They who tormented men, were commanded not to kill them. And death might thus have been sought even where it was not found. 'Whosoever falls in battle,' says MOHAMMED, 'his sins are forgiven at the day of judgment: at the day of judgment his wounds shall be resplendent as vermillion, and odoriferous as musk, and the loss of his limbs shall be supplied by the wings of angels and cherubim.' The intrepid souls of the Arabs were fired with enthusiasm: the picture of the invisible world was strongly painted on their imagination; and the death which they always despised, became an object of hope and desire.

"The charge of the Arabs was not like that of the Greeks and Romans, the efforts of a firm and compact infantry: their military force was chiefly formed of cavalry and archers; and the engagement was often interrupted, and often renewed by single combats and flying skirmishes, &c. The periods of the battle of Cadesia were distinguished by their peculiar appellations. The first, from the well-timed appearance of six thousand of the Syrian brethren, was denominated the day of succor. The day of concussion might express the disorder of one, or perhaps of both the contending armies. The third, a nocturnal tumult, received the whimsical name of the night of barking, from the discordant clamors, which were compared to the inarticulate sounds of the fierce animals. The morning of the succeeding day determined the fate of Persia. With a touch of the hand, the Arab horses dart away with the swiftness of the wind. The sound of their wings was as the sound of chariots of many horses running to battle. Their conquests were marvellous, both in rapidity and extent, and their attack was instantaneous. Nor was it less successful against the Romans than the Persians. 'A religion of peace was incapable of withstanding the fanatic cry of, "Fight! fight!"

Paradise! paradise!" that re-echoed in the ranks of the Saracens."

For five prophetic months, or one hundred and fifty years from 1399, the Saracens continued their attacks on the Greek empire, without being able to reduce it to subjection. Thus passed the first woe, leaving two more to follow.—(To be continued.)

Editorial Correspondence.

A MODEL CAMP-MEETING.—Our late meeting at Champlain was, in many respects, a model for such meetings. In the first place, the location was central, so that many could attend all the meetings, and return to their houses for the night. Others, who remained on the ground, had quiet and rest for the night, the meetings closing at sunset. The brethren provided for themselves, and others who needed. There were no provision, or beer-shops, of any kind, on the ground. The meetings were as quiet and orderly, from beginning to end, as in a chapel. We had, even on the Sabbath, with a large concourse of people, the strictest order, with one exception, which passed off without any interruption. While Bro. H. was speaking of the improbability of the Pope's restoration to Rome, with his temporal power, an Irish Catholic cried out, at the top of his voice, "By Jesus, we will!" *Nous verrons*. There was great unity in labor for the furtherance of the cause; a fervency in prayer, and earnestness in exhortation, that might be imitated by others, with the best results. And finally, there was a personal effort made to bring sinners to Christ, which was not in vain.

July 3d.—We arrived at Malone, with Bro. GEARS, in season for the evening service, but were so much fatigued, that we retired from the camp-ground to Bro. SPENCER's, for the night.

July 4th.—This is the birth-day of American independence. The nation has been professedly free for upwards of seventy years. But are we a better people now than then? What must be the doom of a nation that holds 3,000,000 of fellow-beings in servitude, in the light of the Bible and democratic institutions? May God lead the nation to repentance, and give deliverance to the captives, ere the Master comes.

But God's people are yet in captivity. The Gentiles still rule the world, and will, till he whose right it is to reign shall come, when God will give it him. Then shall the Son of DAVID reign over the house of JACOB forever, and of his kingdom there shall be no end. Then comes our independence. The Lord has ten "independence-day's!"

On visiting the camp this morning, we find six tents, and everything in order, under the direction of Bro. BUCKLEY. We had a good attendance. Bro. GEARS gave an interesting sermon from Rom. 8:24. In the p. m. Bro. H. gave a discourse in defense of the Advent faith, and exhorted to a girding of loins to the faith of the advent near, and the performance of all the duties of this time. Some resolved to begin anew in the cause, and came out boldly for the truth. Prayer and conference meeting in the evening.

July 5th.—A blessed and heavenly prayer and conference meeting this morning. Bro. GEARS spoke from 2 Pet. 1:12. The subject was, "present truth." He showed that every age had its appropriate truth, and that alone could bless the church and world in its time. Other things had been introduced, but they had been attended with evil results. But the Advent message had united us, and it would keep us in union so long as we made it what God had made the message for the last time. Other things, whether true or false, had made distraction. He thought they ought not to be made prominent, so as to divide and distract the best of causes. If men have other messages and causes to serve, let them go and serve them in their own way; we will not molest them. He exhorted to faithfulness and perseverance in the work of the Advent message.

In the afternoon Bro. H. gave a discourse on the great Sabbath. He spoke of the nature of the rest: it was a cessation from labor. Hence the Millennium could not be a period of probation, either for Jews or Gentiles. In the type, God created all things in six days, and on the seventh he rested. As M'KNIGHT renders it, "God did completely rest on the seventh day from all his works."—Heb. 4:4. The conversion of souls in the Millennium would be a work. Hence, if we are to follow the type, we must abandon the idea of labor, either for God, or his people, in the Sabbath of rest. Probation closes with the sixth day of creation week. What we do, therefore, must be done before the Sabbath. Some eradicating expositors of late had placed the thousand years, or Sabbath, in the past. They had only made a slight mistake: they had arranged for the seventh day to

come between the fifth and sixth. That is all. Still, to us the promise is good—for the future rest. Yes,

"The time of rest, the promised Sabbath comes. Six thousand years of sorrow have well nigh Fulfilled their toils and disastrous course Over a sinful world."

Our company was increased this evening by the arrival of friends from Champlain and Massena.—Prayer meeting was attended with a rich blessing.

July 6th.—Morning meetings increase in interest. Bro. GEARS gave an appropriate discourse on the last warning for the church and the world. He made a very faithful and close application to the professing people of God, who are looking for the Advent, showing that if they were not faithful, and faithful to the end, they would be found without a wedding garment, and would be cast out. In the afternoon Bro. H. expounded the 20th chapter of Revelation. He said those who had "part in the first resurrection," (v. 6) were the same as the "children of God, being the children of the resurrection."—Luke 20:36. If there was not a specific resurrection, called the first in the order of time, in which the righteous only have part, then it would follow that all who are raised from the dead, "being children of the resurrection, will be made equal to the angels." With this view, Universalism is unavoidable. But on the ground of the first resurrection of the "blessed and holy," at the second advent, all is plain; and the resurrection of the "rest of the dead," the wicked, at the end of the thousand years, harmonize the Scriptural relations to the resurrection of the "just and the unjust."

Evening service was spiritual, and the addressees and prayers edifying.

July 7th.—Meetings this morning were attended by the Divine presence. A heavenly, melting season. Some resolved to become Christians. Bro. G. expounded Isa. 33:16, 17. He described the character of those who should be privileged to see the King in his beauty. He dwelt on the characteristics of Christian character, as given in the 15th Psalm. The blessedness of the privilege of seeing the King in his beauty was dwelt upon at length, and with much interest. Bro. H. in the afternoon gave a discourse on the times of the Gentiles.—Luke 21:24. He showed that Gentile domination, which began by NEBUCHADNEZZAR, in the subversion of the throne of DAVID, was nearly ended. The seven times of Lev. 26th were about run out, and the present state of Rome and the ten kingdoms, with that of the Ottoman power, all indicate the speedy restoration of the throne of DAVID.

Conference and prayer was attended with increasing interest.

Sabbath, July 8th.—A beautiful day, and a large audience to hear the word. Bro. H. spoke on the "resurrection of all things." He was heard for two hours, with marked attention. In the afternoon Bro. G. spoke from Mark 13:37. He remarked that the connection showed that we were to watch for the coming of the Son of man. The signs that were to appear were not signs of natural death—the death of individuals—but of the second advent of CHRIST. The signs having nearly all appeared, we were now to look for the "shaking of the heavens," and the speedy, personal coming of the Lord. For this we were to watch, in readiness, and so much the more as we are not able to determine the exact time. We must wait, and watch. At 6, p. m., Bro. BUCKLEY gave a discourse from Mal. 3:16-18. He compared the times of JOHN the Baptist, and his work, with the present time, and the work of Adventists. He urged upon Christians the duty of walking in the light, in all faithfulness and boldness, and upon sinners to repent, and prepare for the kingdom. The crowd listened through the day with much apparent candor and interest. All was quiet and orderly. A new interest has been waked up in this whole region on the Advent question. Brethren have returned to their homes encouraged, to enter the field anew, and toil on, till the Master comes. Bro. BUCKLEY, GHOSLIN, GEARS, and others, have rendered efficient aid in the meeting. Bro. BUCKLEY divides his labors between Malone and Massena, and is doing well in this portion of the field. Bro. GHOSLIN devotes his labors to the cause in Bangor and Dickinson, and is useful. The harvest is plenteous in all this region, but the laborers are few. In former times the labors of Father Miller, Bro. Hutchinson, C. B. Turner, J. Adrian, L. Dudley, and others, are spoken of with much interest. They would be welcomed on a visit among them. They would, however, have occasion to weep over many, who have fallen away. But few of the vast numbers that were so much interested in '42 and '43 remain steadfast. But there is an effort made open to hear.

Bro. STEPHEN GEARS, who has been with us the last two weeks, is a colored brother, a native of Providence, R. I. He entered the ministry about one year since. He has labored in Canada East, and in New Hampshire and Vermont, and northern New York, with acceptance. He is a devout Christian, and, for his youth, an acceptable minister of Christ. His labors prove a blessing to those he visits. He seeks the peace and prosperity of the cause, and has nothing to do with distracting speculations, that divide, but cleaves to the truths that unite us, and endeavors to save sinners. We need not say more to commend him to Adventists. He has no family, but his personal expenses and a beloved sister looking to him for aid, will be considered.

July 9th.—We parted with Bro. G., who went to Dickinson, to labor a week with Bro. GHOSLIN, to help the cause there. We took carriage, with Bro. BUCKLEY, for Massena, to aid him in his work there.

We have suffered in health during this tour, but have, by the favor of God, been able to fulfil our engagements.

Chardon Street Lectures. No. 4.

BY J. P. WEETHEE.

RELIGIOUS ASPECT OF THE EUROPEAN REVOLUTIONS—SCRIPTURE TESTIMONY.

Does the Bible encourage the popular hope—the world's conversion? A brief notice of some of the prominent proof passages will form the subject of our present discourse.

Psa. 2:8, 9—"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Popular view—Christ has asked of the Father the heathen, and God will grant them by conversion; therefore, the conversion of the world is sure. Answer (v. 9)—"Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." The figure proves their destruction, and not their conversion. Three other passages agree with the opinion,

1. "And out of his mouth there goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God."—Rev. 19:15. This is at the marriage supper of the Lamb, when his enemies are slain,—a mark of great wrath, and not peaceable conversion.

2. "And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father."—Rev. 2:27. Here the second Psalm is quoted, and its meaning clearly shown to be a violent destruction.

3. "Thou sawest till that a stone was cut out of the mountain without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth. . . . And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—Dan. 2:34, 35, 44. The Psalmist, DANIEL, and JOHN seem to agree, that when the day of grace is ended, the nations will be violently overthrown.

Psa. 72: 7, 8—"In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth." We are now in the days, or "times" of the Gentiles, and will be until CHRIST comes to begin his reign, and he shall continue forever, or as long as the moon endureth, which is not a thousand years, but forever.

Isa. 2:4—"And he shall judge among the nations: and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Mic. 4: 1-6.—The Messiah is here presented as a judge, which he is not until he leaves the mediatorial seat, and comes to judgment. This, then, is after probation ends. The figures represent the perfect peace of heaven better than any condition on probationary time. Were all the world now in the various churches, would there be such peace as is here described?

Isa. 11: 6-10—"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." It is admitted that this language is highly figurative. We are inclined to the same opinion, as the mountain here mentioned is the eternal kingdom of the Messiah. The question to be decided is, whether the state of perfect peace above described is before or after the first resurrection? That it is after the resurrection, we believe can be clearly proved.

1. The mountain is CHRIST's eternal kingdom. 2. Death is swallowed up in victory in that mountain. 3. This is not done till after the resurrection. This mountain is CHRIST's eternal kingdom; for it is not set up until after the destruction of the image, or all Gentile anti-Christian governments. See Dan. 2: 35, 44. These events bring us to the time spoken of in Luke 19:12—"A certain nobleman went into a far country, to receive for himself a kingdom and to return. And it came to pass, that when he was returned, having received the kingdom," &c.; and Dan. 7: 13, 14—"I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Death is here, in this mountain kingdom, swallowed up in victory.

Isa. 25:6-9—"And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering east over all people, and the vail that is spread over all nations. He will swallow up death in victory: and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth, for the Lord hath spoken it." These events take place at the marriage supper of the Lamb, as will clearly appear by reference to 1 Cor. 15:51-55: "Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." Where is that saying? In Isa. 25:8 alone. Where do those events transpire? In the mountain (Christ's kingdom). When do they take place? After the resurrection takes place.—1 Cor. 15:51-55. We come, then, to these conclusions: 1. Christ's eternal kingdom is the mountain which fills the new earth, after probation ends. 2. Death is there and then swallowed up in victory. 3. That this is not done, according to PAUL, until after the resurrection. Therefore, when it is said, "They shall not hurt nor destroy in all my holy mountain," it describes the peace of the Redeemer's kingdom, beyond the resurrection of the righteous.

Ezek. and Isa. 35:10—"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." These words are descriptive of the inhabitants of the New Jerusalem. "And God shall wipe away all tears from their eyes: and there shall be no death, neither sorrow, nor crying, neither shall there be any more pain."—Rev. 21:4.

Isa. 54:11-15—"O, thou afflicted, tossed by tempest and not comforted. Behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shall thou be established: thou shalt be far from oppression, for thou shalt not fear: and from terror, for it shall not come near thee." The same is quoted in Heb. 8:11, and refers to the glorious state before described and brought to view in Rev. 21, 22.

Rev. 11: 15-19—"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever. And the four and twenty elders which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth." From this we conclude that an eternal state is here presented. 1. The reign is eternal. 2. Last plagues are presented: the nations are angry. 3. This is the resurrection and judgment-trumpet. The dead are judged. It is the last of the only series in the Bible; and is, therefore, the same trumpet as in Matt. 24:3—"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from one end of heaven to the other." The same trumpet spoken of in 1 Thess. 4:16: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God, and the dead in Christ shall rise first." The same as in 1 Cor. 1:51, 52: "Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Can there be a last without a first? and as there is but one series of trumpets, the last and seventh trumpets are the same. But the last trumpet is the judgment trumpet; therefore, the seventh is the resurrection and judgment trumpet. This is clearly seen by an examination of Rev. 11:15-19.

Rev. 20:1-7—"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled: and after that he must be loosed for a season. And I saw thrones, and they sat upon them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God, and of Christ, and shall reign with him a thousand years."

The resurrection spoken of must be spiritual, or

literal. If the theory of a spiritual reign be true, this death and resurrection are both spiritual. This idea will lead to the following absurdities, viz.: 1. The spiritually dead being divided into two classes—the first class is converted during the millennium. 2. The second class was converted before the millennium, ("lived not again") apostatized during that period, is converted after the thousand years; Satan comes up at their head, encompasses the camp of the first class, when fire comes down and consumes them. Make this resurrection literal, and the millennium is after the resurrection. I have now examined the passages usually quoted to prove a spiritual millennial reign of a thousand years previous to the second advent. How far they go to prove the doctrine, let every person judge.

GENERAL OBJECTIONS TO THE POPULAR VIEW.

No Wicked.—It is the opinion of many, that there will be wicked on the earth during the millennium, but as scarce as Christians are at present, and that they will be under subjection. We are inclined to the belief that there will be no wicked, and for the following reasons, viz.: "They shall not hurt nor destroy in all my holy mountain."—Isa. 11:9. While there is one sinner on the earth, this cannot be true, for "one sinner destroyeth much good."—Eccles. 9:18. The tares and the wheat "grow together until the harvest," which "is the end of the world."—Matt. 13:30, 39. 2. Again it is said: "Thy people also shall be all righteous."—Isa. 60:20, 3. The stone fills the earth, or, Christ's kingdom is as extensive as the Gentile kingdoms. "The stone that smote the image became a great mountain, and filled the whole earth." "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—Dan. 2:35, 44. All persons then living on the earth must belong to the kingdom of our Lord. 4. We are commanded to pray, "Thy kingdom come; thy will be done on earth as it is done in heaven."—Matt. 6:10. God's will is done perfectly in heaven; and, consequently, if so done on earth, there can be no wicked. 5. Again it is said: "Blessed and holy is he that hath part in the first resurrection."—Rev. 20:6. Now, if this be a new birth, and refers to the millennium, and that the rest of the spiritually dead have no life, we conclude that they must all be converted, for we cannot say blessed and holy to a sinner.

Probation.—Probation, we believe, ends with death, or with the coming of the Lord. Such a millennium as is generally held, would put an end to this state: for it is declared of those who have part in the first resurrection, or millennium—"On such the second death hath no power."—Rev. 20:6. They then live in a state of confirmation. But the Bible says: "Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10. Again it is said: "Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day: and not to me only, but unto all them also that love his appearing."—2 Tim. 4:8. "And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. 5:4.

Bible Useless.—The Bible, in this life, is our only rule of faith and practice. It is declared that, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16. Such a view of the millennium would render these truths of no value for faith and practice. A few examples for illustration. Lord's prayer. Christ's sermon on the mount. "In the world ye shall have tribulation, but be of good cheer: I have overcome the world."—John 16:13. Armor of the gospel.—Eph. 6:10-18. Chastening.—Heb. 12:5-12. "Resist the devil, and he will flee from you." James 4:7. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."—1 John 2:15. But if this world become Christ's kingdom, we must love it, or hate the Saviour. Hence we conclude, that in such a state the Scriptures would be useless. Not so in probation.

Martyrs no Representatives.—Some persons are of the opinion, that the resurrection in Rev. 20:6 means that, during the millennium, there will be many Christians who shall have the spirit and power of the martyrs, and, therefore, figuratively, they are said to rise from the dead. But during that state of blessed peace, there can be no martyr spirits, as there will be no circumstances to develop such a character.

Every age has developed its peculiar characters. The French Revolution gave birth to a Bonaparte. The American Revolution, a Washington. Persecutions unto death produce martyr spirits. But peace cannot be said to give birth to the same characters.

Satan's Army Apostates.—"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints, and the beloved city: and fire came down from God out of heaven, and devoured them."—Rev. 20: 7-10. Satan's army is of the living, or of the literally dead. If of the living, whence so great a multitude so soon after the millennium? Are they the millennial saints? If so, they are apostates, and the second death hath power over them, which is contrary to Rev. 20:6. Are they the children of millennial parents? Then the parents have not trained up their children in the way they should go, (Prov. 22:6,) and, consequently, have neglected their duty, and therefore could not be performing the will of God as in heaven. And also there must have been wicked youth during the latter part of the millennium. Another absurdity is, that during the little season after the millennium, men should become worse than before the flood, as they neglect greater light. Are these the fruits of a glorious millennial reign?

Signs not After the Thousand Years.—There are many signs that are to precede the personal advent of the Saviour. These signs must take place before, or after the millennium. If they take place before the millennium, then they would be signs of it, and not of Christ's advent. The truth is, the signs have now been fulfilled, and the millennium has not yet commenced, and, consequently, if Christ does not come till after the thousand years, there can be no signs of that event, which is contrary to the express word of God. Likewise, the signs will not then apply, for the Christians are in a camp, and not scattered over the world, as they will be when the Saviour comes.

Wheat and Tares (Matt. 13).—"The field is the world: the good seed are the children of the kingdom, but the tares are the children of the wicked one." Matt. 13:38. "Let both grow together until the harvest."—v. 30. "The harvest is the end of the world"—aor. age.—v. 39. Good and bad men are to grow together until the end of the age. There are, strictly, but two ages, a time age, and an eternity age. Good and bad are yet growing together, and the declaration of the word is, they shall continue thus until the end of the age, which ceases when Christ comes. Can they be separated more than a thousand years before Christ's advent?

Soils (Matt. 13:4-9, 18-24).—Many believe that the gospel is finally to conquer the whole world. That in the last days the Holy Spirit will come down in such power, that all the human family will own its sway. The parable of the tares contradicts this view. There are four kinds of soil, and but one production. This shows the influence of the word on the hearts of men. That one out of four would yield to the influence of religion. Such has been the matter of fact so far in the history of the world. And Christ has given us clear indications that such will continue to be its influence to the end of time. Has he ever said that this parable would in the last days be reversed? or that his disciples would be more successful than himself? "If they have called the master of the house Beelzebub, how much more shall they call them of his household."—Matt. 10:25. "If the world hate you, ye know that it hated me before it hated you. Remember the word that I said unto you, the servant is not greater than his lord: if they have persecuted me, they will also persecute you."—John 15:20. And yet this theory puts an end to persecutions more than a thousand years before the coming of the Saviour. Christ taught the same truth in the following language: "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way which leadeth unto life: and few there be that find that."—Matt. 7:13, 14. "Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able."—Luke 13:23, 24.

Seventh Trumpet a Woe.—"And the seventh angel sounded; and there were great voices in heaven saying, The kingdoms of this world are become the kingdom of our Lord, and of his Christ: and he shall reign for ever and ever. And the nations were

angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, to the saints, and them that fear thy name, small and great; and shouldest destroy them that destroy the earth."—Rev. 11: 15-18. This is called the millennial trumpet. Now, if the millennium is to be introduced by a woe, how can some say that it will be introduced by the peaceable spread of the gospel? The fifth trumpet was a woe to its close, continuing five months, or one hundred and fifty years. The sixth trumpet was the second woe; more severe, and longer, continuing three hundred and ninety-one years and fifteen days. Now, the seventh trumpet is the third and last woe. Are we, then, to expect under this trumpet the gradual introduction of a glorious reign of peace? and that, too, by the peaceable spread of the gospel? The other woes were introduced by the rise of anti-Christian powers; and shall Christianity introduce this severest of all woes? But the nations are angry. What! at conversion! The dead are judged, and rewards given; but these are the rewards bestowed at the judgment day. Have we not, then, a woe before us?

Much has been written on the nature of the seventh trumpet, and on the time of its sounding. In addition to what we have already stated on the sounding of the seventh trumpet, we subjoin the following chain of proof, being fully persuaded, that if each successive degree of evidence is sustained, the nature of that trumpet will be clearly established. We

would state, that nearly all expositors agree, that six of the seven trumpets have sounded, and that the seventh is about to sound. We differ, therefore, not in the time, but in the nature of the events.

All will agree that those trumpets, which include the same leading events, are one. We proceed, therefore, to prove, that the *Elect* trumpet, (Matt. 24:31), the *Advent* trumpet, (1 Thess. 4: 16, 17), the *Last* trumpet, (1 Cor. 15: 51, 52), and the *Seventh* trumpet, (Rev. 11: 15, 18,) include the same leading events, and are, therefore, identical.

1. The Elect Trumpet.—"They shall see the Son of man coming in the clouds of heaven, with power and great glory. And he will send his angels with a great sound of a trumpet, and they will gather his elect from the four winds, from one end of heaven to the other."—Matt. 24:31. What events take place? When do they occur?

a. The Events.—Two events are clearly defined, others are implied. Christ comes in the clouds,—the elect are gathered—the whole body of saints form the elect. Multitudes of that class now sleep. This gathering, therefore, must include the first resurrection, which takes place at the coming of Christ. The series includes the advent, the first resurrection, and the gathering of the saints.

b. The Time of the Series.—When does this chain of events begin to transpire? Understanding this prediction to be a plain, historical narrative, the appearing of the Son of man in the clouds is his second personal advent.

2. The Advent Trumpet.—"The Lord himself will descend from heaven with a shout, with the voice of an archangel, and with the trump of God: and the dead in Christ shall rise first: then we who are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."—1 Thess. 4: 11, 17.

a. The Events.—Are, 1st, the appearing of Christ; 2d, the sounding of the trump of God by an archangel; 3d, the first resurrection; 4th, the gathering of the elect.

b. The Time.—It commences with the second personal appearing of our Saviour. The first resurrection, which is an implied event of the elect trumpet, is here distinctly stated. The elect and advent trumpets, including the same series of events, and commencing at the same time, are identical.

3. The Last Trumpet.—"We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall be raised, incorruptible, and we shall be changed."—1 Cor. 15: 51, 52.

a. The Events.—The events which are represented are, 1st, the sounding of the last trumpet; 2d, the first resurrection; 3d, the change to immortality. The events implied are, 1st, the second advent of Christ; 2d, the gathering of the elect; for when the first resurrection takes place, according to 1 Thess. 4:16, Christ appears, and the elect are gathered.

b. The Time.—At the second coming of our Lord. This is clear from the fact, that the dead are raised to immortality at the sounding of this trumpet. The elect, the advent, and the last trumpets, including the

same events, and beginning to sound at the same time, are one.

4. The Seventh Trumpet.—"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord, and of his Christ; and he will reign for ever and ever. . . . and the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, to the saints, and them that fear thy name, small and great; and shouldest destroy them that destroy the earth."—Rev. 11: 15, 18.

a. The Events.—The events of the series expressed are, 1st, the judgment of the dead; 2d, the saints rewarded; 3d, the destruction of the destroyers. Those implied are, 1st, the appearing of Christ; 2d, the first resurrection; 3d, the gathering of the elect; for Paul, in his charge to Timothy, declares that the dead are judged at Christ's appearing and his kingdom (2 Tim. 4:1); and in his letter to the Thessalonian church, that the dead in Christ are raised and gathered at his appearing. The dead are, therefore, judged at his appearing. But the dead are judged under the seventh trumpet; consequently, the appearing of Christ takes place under the sounding of the seventh trumpet. The righteous receive their reward when they are crowned, which, according to 2 Tim. 5:8, takes place on the day of Christ's appearing.

b. The Time.—The time of the sounding of the seventh trumpet is clearly fixed, by the events themselves, at the second advent of our Saviour. The seventh trumpet is a woe trumpet. It can be shown that the seventh is the last trumpet. There being but one series of trumpets in the Bible, and seven in that series, the seventh and last are one. The Elect, the Advent, the Last, and the Seventh trumpets, including the same events, and commencing at the same time, are identical.

Will the reader ponder this testimony! This series of events, by the united voice of nearly all expositors, is about to commence. What are these events! Decide speedily. A few moments are all you can now claim. On those fleeting hours hang your future destiny. Cast thy anchor within the veil. No longer rob the resurrection age of its precious promises.

Correspondence.

THE PENITENT'S PRAYER.

Give ear to me, O Israel's God,
From folly set me free;
Lo, humbled in the dust, I cry,
Be merciful to me.

My Saviour, Lord, to thee I come,
My hopes on thee depend;
Remove this veil that shrouds my soul,
And all my doubts will end.

Send down thy quickening Spirit, Lord,
And fill me with thy love;
That I may share with all thy saints,
The smiles of heaven above.

Thou knowest all my weakness, Lord,
How oft from thee I stray;
O, turn my wandering feet, lest I
Should perish by the way.

O, for that hour, that joyous hour!
When man no more can be
A stumbling-block to those who would,
Dear Jesus, follow thee.

Then smile, dear Saviour, ere I find
The day of grace is o'er;
Then as I've lived, so must remain
In darkness evermore.

Prevent it, dear redeeming Lamb,
My sins, though many, hide;
And when for thee I am despised,
Do thou for me provide.

Saviour of sinners, hear my prayer,
O, ease my trembling mind;
Though rest of earthly joys, may I
Eternal riches find.

Resigned to bear life's troubled ills,
I'll kiss thy chastening rod;
And while I agonize in prayer,
Give ear, O Israel's God.

MARY W. BRYANT.

LETTER FROM J. ADAMS.

DEAR BRO. HIMES.—When Bro. Boyer came to Shiremanstown, on his return from the New York conference, his health was so much broken down, that I concluded to accompany him to his field of labor, and spend a few weeks in his assistance. On the 4th of June, I committed my little family to the care of a kind Providence for a season, and proceeded, with Bro. B., to Centre county, where we arrived (at Bro. Shearer's) on the 7th, where we held meeting that evening. There are a few there looking for and hastening unto the coming of the Lord.

On Saturday evening, the 9th, and the morning of the 10th, we had meeting in Milesburg, and in the

evening at Mash Creek. We spent the week principally in visiting, we trust to profit.

On the following Saturday evening we had meeting at Wallace Run; Sabbath morning at Union Village, and evening at Milesburg; Monday evening at Holt's school-house; Tuesday evening at Mash Creek. On Wednesday morning we started for Elk county, and on our way stopped at Carthage, Clearfield county, and held meeting on Wednesday evening. On Thursday we reached Sinnamahoning, in Elk county, (which is about sixty miles from this place,) and held meetings there on Friday, Saturday, Sabbath, during the day, and on Monday, and started for this place on Tuesday, preaching at Carthage, Snow-shoe, and Mash Creek, on our way. We arrived at Milesburg on Friday, where we found two letters from Clearfield, pleading with us to preach for them there, stating that the court-house would be open for our use. Accordingly, we sent them appointments, commencing on Saturday next, to continue until toward the middle of the following week. Last Saturday and Sabbath we had meeting at Union Village and Milesburg. To-morrow (July 4th) we shall have a meeting at Mash Creek, next evening at Wallace Run. The Saturday and Sunday following our Clearfield meeting, we shall hold a meeting at Union Village and Milesburg, after which I purpose returning home.

As it regards the state of the cause in all those places, one description answers for all, or nearly so.

Our audiences have been large; in many instances, our places of meeting have been crowded to overflowing, and the anxiety to hear so great, that in many instances much impatience was manifested for the hour to arrive when the services would commence. During the discourse every eye was fixed; it was soul-cheering and reviving to see the sparkling eyes, and witness the large tears of joy roll down the cheeks of those who had lately been brought to see the truth, and to feel its sanctifying effects upon their hearts. In conversation with them, it is pleasing to hear them tell how their time was spent only a few months ago, in attending balls, and frolicking, and contrast their present life with their former one. The contrast is so great, that the wicked are constrained to acknowledge the power of truth in producing such a wonderful change; and some stand in awe of them, feeling themselves unworthy associates of such a people, whose motives are so pure, whose object so high, whose hope so sublime, whose heirship so exalted, and whose destiny is so certain, while they feel they have no claim with them to that heavenly inheritance. At the same time, however, there are others disposed to treat those little ones with all possible kindness, and lend a helping hand wherever they can do it, having a regard for the truth, but who do not seem to feel the effects of it like the class before described. Our prayer is, that they all may be prepared for the coming and kingdom of our dear Redeemer.

The effect of our labors is not for me to speak of, further than to say, that it has been cheering to myself. There is no disposition throughout this whole region to push the burden from their own shoulders on to those of others, but every one seems anxious to excel in good works. They appear to regard it as a privilege to wait on the servants and children of God; and truly it is an honor that shall last when the heavens and earth shall pass away, and the new heavens succeed them, whilst the honored of this world will have to suffer shame and everlasting contempt, from the presence of the Lord, and from the glory of his power.

Bro. Boyer has been able to preach only three times since we left Shiremanstown; he labors under a general debility, and when he undertakes to sing, or speak much, he breaks right down, and remains in a prostrate condition for some time. Pray for him, that he may be restored to health and usefulness.

The prospects for the coming camp-meeting, which will commence Aug. 23d, on the old ground, are flattering. The thought of seeing Bro. Litch, Odger seems to put new life into many of the brethren.

Yours, waiting for the blessed hope.

Milesburg (Pa.), July 3d, 1849.

LETTER FROM L. D. MANSFIELD.

It is well known that the brethren in Syracuse, N. Y., have been for a long time without public meetings. Spiritualism blighted the hopes of the friends there, and left but a feeble remnant who held to the personal advent of the Saviour, who have been too much disheartened to attempt anything like energetic public effort for the spread of the truth. Bro. Gross spent one winter here, and held meetings; but failing to secure Bro. Himes' services for a conference, by which he hoped a general interest might be awakened, he thought it expedient to bestow his labors in other fields. Now the brethren have hired a good hall for their Sabbath meetings, and the interest manifested is greater than was expected. Very good audiences were out two Sabbaths, and the anxious countenances and close attention to the word spoken, is indicative of the best results. The brethren in S., though not numerous, are disposed to do what they can to sustain the preaching of God's word among them, a part of the time, at least, and desired me to stop with them for the present. In this growing city, where there are many persons who are not wedded to any church, there is much reason to hope for good to be done. O, the blighting influence of unbelief! Has not Christ said, "Lo, I am with you (in making Christians of all nations) until the end of the world?" Yes! yes! May God help the brethren in Syracuse, and everywhere else, to become "strong in faith, giving glory to God," and never yield for one moment to the unscriptural idea, that nothing can be done.

The tent meeting recently held at Oswego by Bro. Bywater and Burnham, was the occasion of awakinging a great deal of interest. Some were converted

to the truth; and could the brethren there have some eligible place for their public meetings, and a faithful herald of the coming kingdom, and some other difficulties obviated, they would see the work of God prosper, and those who have been aroused, would become settled and grounded in the truth. At Oswego, they have labored under the same embarrassments which have existed at Syracuse, by the introduction of spiritualism, and the shut-door monstrosities in general; but if those who have seen their errors, which caused so much distraction, would frankly admit their fault, and not palliate and cover it up, and join heartily with those who have maintained the truth during all their defections; then might we expect the cause of God to flourish again, as in days of old, and some more precious souls might be saved. It is much to be regretted, that those who have errred so widely as to that disastrous heresy of the "shut door," should now, when they see and admit that their views were wrong—that the door was not shut—still throw the blame of the division among the Advent people on this question, upon those who firmly and perseveringly maintained the truth against the overwhelming tide of mesmerism, presumption, self-confidence, and scripture perversions, which rolled in upon the Advent ranks, and threatened a total demolition of "the pillar and ground of the truth."—Can God prosper those who throw upon others that censure which ought to be bestowed upon themselves? I know not. May the Lord incline those who have done wrong to confess it, rather than implicate others in it who did all they could to prevent it. There are some excellent brethren and sisters in Oswego with whom I have deep and heart-felt sympathy; I pray that God will direct all things for their good, and the salvation of souls. They have a comfortable little hall for their meetings, but not adapted to get out an audience of those who are not believers, though it is possible, by a little effort, the place might be filled. I preached four times there, but the number out was not large.

By letters recently received from Bro. Ryan and Martin of Antigua, and also from Sister Mary Lorring, of Montserrat, W. I., we have heard from the Advent cause there. Through various causes, the general interest has much abated; but some of the brethren remain firm and unshaken in the blessed hope. They have succeeded in getting some articles on the Advent question into the weekly paper there, which has served to keep alive the influence of this great truth, to some extent. The truth has met with many obstacles there, and none more formidable than from the ministry. May the Lord sustain the truth. I should rejoice to visit these beloved friends again, and break to them the bread of life; but it is doubtful if I shall see them again in the flesh. May God's grace rest abundantly upon them, is my prayer continually. They will hear from me soon; but I would say to Bro. Ryan and Martin, that only their letter has yet come to hand; when the arrangement of which they speak is made, I will attend to their order with pleasure.

Oswego (N. Y.), July, 1849.

Extracts from Letters.

From Adams (Mass.), July 9th, 1849.

DEAR BRO. HIMES.—Our tent meeting at Shrewsbury was among the best I have ever attended. The brethren, with those who came in from the adjoining towns, were ready to co-operate with us in our work. The attendance was large, especially on the Sabbath, and it was evident that many were convinced that the judgment, with all its tremendous consequences, is soon to be unfolded to their view. On Sabbath morning, I immersed two willing souls in the name of the Father, Son, and Holy Ghost.

I wish to correct a remark found in my last letter published in the "Herald," relative to Bro. A. Brown. I stated that I was somewhat interested in him, though I was satisfied that he had not the whole truth. I referred to the state of the dead, and not of the wicked. He is a worthy brother, and a bold defender of the truth that Jesus is soon to come and bring about the promised restitution. Yours in hope of immortality and eternal life at the appearing of Christ.

R. V. LYON.

A brother writes.

BRO. HIMES.—In the main, I like the "Herald" very well, although its views, in some respects, differ from my own. Yet this is a privilege I am not disposed to cavil against. When I sit down to a table spread with a rich variety of viands, or luxuries, on which I am at liberty to satisfy the cravings of appetite, but which I cannot digest, or my appetite does not crave all, or I happen to dislike some particular dish, I do not feel that I should condemn the whole repast as unsavory; this would be unjust; and I hope we may all feel to exercise due charity, that love may abound, and good works manifest that we are what we profess to be, followers and imitators of those whose names are left us as examples of faith, patience, and good works.

From New York, July 7th, 1849.

BRO. HIMES.—I have attended some very interesting meetings since I left for this tour; especially the meeting at West Troy last Lord's-day. There were quite a goodly number of the brethren and sisters present, some of whom I baptized in Baltimore several years ago, and who are now useful members of the Advent cause. Bro. H. Smith has resolved to attend. Here I met Bro. C. Ireland, in whose church at Watervliet I had given a course of lectures six years ago. He has built a commodious church, free for Advent ministers; and his house is a home for all the ambassadors of God. Bro. I. took me to his house, where I spoke on Sabbath evening to a deeply interested assembly. On Monday he carried me to Ballston, and left me, thus helping me on after a

godly sort. At Burnt Hills I had but one meeting, but made several pleasant visits. I returned to Albany, where I expect to spend two Sabbaths, and then shall supply Bro. Robinson's place for two or three Sabbaths, while he goes West.

I. R. GATES.

Miscellaneous.

A HURRICANE IN FRANCE.

It is a singular historical fact, that on July 13th, in the year 1788, the year previous to the convening of the States General in France, that country was visited by a tempest, that caused a destruction of grain and all kinds of vegetation, which produced a state of things approaching to a famine throughout the land. This dreadful hurricane is thus described by a writer who flourished at the time:—

"On Sunday, the 13th of July," says Dr. Nicholson, "about nine in the morning, without any eclipse, a dreadful darkness suddenly overspread all parts of France. It was the prelude of such a tempest as is unexampled in the temperate climates of Europe. Wind, rain, hail, and thunder, seemed to contend in impetuosity; but the hail was the great instrument of ruin. Instead of the rich prospects of an early autumn, the face of nature, in the space of an hour, presented the dreary aspect of universal winter. The soil was converted into a morass, the standing corn beaten into the quagmire, the vines broken to pieces, the fruit trees demolished, and unmeasured hail lying in heaps like solid ice. Even the robust forest trees were unable to withstand the fury of the tempest.—The country people, beaten down in the fields on their way to church, amid this concussion of the elements, concluded that the last day was arrived: and, scarcely attempting to extricate themselves, lay despairing and half suffocated amidst the water and the mud, expecting the immediate dissolution of all things.—The Isle of France, being the district in which Paris is situated, and the Orneanais, upon which have suffered most; the damage there, upon a moderate estimate, amounted to over \$17,000,000! Such a calamity must, at any period, have been severely felt; but occurring on the eve of a great political revolution, and amidst a general scarcity throughout Europe, it was peculiarly unfortunate, and gave more embarrassment to the Government than perhaps any other event whatever. Added to the public discontent and political dissensions, it produced such an effect upon the people in general, that the nation seemed to have changed its character; and, instead of that levity, by which it had ever been distinguished, a settled gloom appeared to be fixed upon every countenance."

CHOLERA.

As the epidemic is now established, it is well to be aware of some of its dangers.

1. It is dangerous to be too brave. A wise man remarked not long since, that he never heard a man make a rough, profane speech about the cholera, who did not die with it. The observation of many in our city will confirm the idea that profane bravery, in thought or deed, is dangerous. For this there may be two reasons: one is, that the cholera is the scourge of God; and the other, that the greater boaster, is always a coward when danger comes.

2. It is dangerous to be a coward—fear makes cholera. Persons who have been scared to death in any way, probably die from some one of the congections which destroy life in cholera; that is, from a setting of the blood upon the heart, the lungs, or the brain. The cholera demands a quiet mind. He who has a confiding trust in God, a living Christian faith, has the best antidote, because he has no fear. Faith is the gift of God: if you have it not, or if you have it in a measure too feeble, ask him for it—"Ask, and ye shall receive." Do now in health what you expect to do when you come to die, and you will have no fear. The cholera allows no time for repentence when it comes!

3. It is dangerous to tamper with medicines. An innocent dose of oil has been fatal in almost every case where it has been taken. So patent cholera medicines are dangerous things, unless you have an experienced physician to tell when and how to take them. They may be good if used in the right way; but it is safest to trust to a good physician.—*St. Louis Herald.*

LAND WATERSPOUTS.

During the late heavy weather the neighboring counties were visited by several of these phenomena, attended in some instances with very serious damage to property. One which visited the city of Wells, in Somersetshire, is thus described:—

Between one and two o'clock P. M., the people of Wells were not a little alarmed by a mass of water flowing through the streets, and inundating itself into their dwellings. An immense body of water (fourteen and fifteen inches in depth) flowed down the lanes and avenues leading from Mendip, and all this time without apparent cause for such a flood—there had certainly been a smart shower, but not at all sufficient to produce it. After the water had somewhat subsided, another body deluged the streets, but at length it passed off, and the people began to inquire what injury had been done, and how the phenomenon was caused!

On the road leading to Bristol the roads, stones, sand, and rubbish were piled up knee deep: immense rats were ploughed, and it was with difficulty that horses and vehicles could pass. In the lowlands several lambs were drowned, and at the sides of the hills, whole gardens, with potatoes and other vegetables, were washed away. It appears that the overflow was caused by a waterspout, which was seen by some farm-laborers to descend first on Pew hill, and traverse the Mendip district for some miles. The appearance was a dense, black cloud,

which suddenly descended and formed a circular column, whirling round with immense rapidity. The water had a disagreeable, brackish taste. About the same time a waterspout fell on Breeden hill, (Worcestershire,) and rushed down upon Kemerton. Half the houses in the village of Kemerton were flooded, and all the stone walls in its course from the hill were carried away. By marks on the trees it appears that the torrent must have been sixteen feet deep. The railway in the neighborhood was so deeply flooded as to delay the express train, by extinguishing the fire of the engine.—*Cheltenham (Eng.) Examiner.*

SUFFERING FOR CONSCIENCE SAKE.

A faithful adherent of the Free Church, in respectable, but far from affluent circumstances, was, a few months ago, suddenly called upon to attend the death-bed of a wealthy uncle, whose nearest relative he was. This uncle had been distinguished for the malignity with which he persecuted those who were attached to the principles which his nephew held, and to his latest hour he continued to manifest the same disposition. On reaching the dying man's bedside, he was shown two deeds, one containing a bequest establishing him as sole heir of money and property to the amount of many thousand pounds, upon condition of renouncing his Free Church principles, and joining the Establishment: the other, failing his agreement, bequeathing the whole to a more distant relation. Upon the expiry of the few hours given for consideration, the nephew nobly refused to accept of the legacy under such restrictions, choosing rather to be "poor in this world, but rich in faith," inclining "rather to suffer affliction with the people of God," than enjoy such pleasures at such a sacrifice. The words he uttered on the occasion show the strength and fervor of his faith; he said, "God had hitherto provided for him and his family, and though he was poor, as regarded the things of this world, trusting in the promises of his heavenly Father, they would never be brought to disgrace." He allowed the deed in his favor to be destroyed, and submitted to see a rival occupy the position of power and influence which had been placed within his reach. Such conduct will not fail of its due reward. It will call down honor from on high, and wherever the spirit of true Christianity prevails, the remembrance of it will be cherished.—*Scotch paper.*

A WILD BOY.

We take the following strange story of a wild boy of the woods, lately found on the island of Jamaica, from the "Journal" of the 15th ult. —

Early on Wednesday morning last, the 13th inst., a black boy, of an insane and wild appearance, was discovered in one of the cane fields of Molynes' estate, St. Andrew's. He was taken to the overseer's house, where every means was used to get him to give an account of himself, but all proved fruitless, he either being dumb, or incapable of giving utterance to words. When found he was in a complete state of nudity, having every appearance of a wild boy of the woods, who had been nearly all his life vegetating on whatever first came to hand; his chest, arms, and legs being covered with a sort of white substance proceeding from the cane trash, which he must have long used for bed and seerrey.

"He ate some bread, and drank two large calabashes of water, but refused the boiled victuals given to him when he was found by the watchman on the property. The overseer sent him to Dr. Downer, who also tried every means to discover if he was dumb or insane, by showing him a piece of money, and frightening him with a whip, but these had no effect upon him. The doctor then sent him to the public hospital in this city, where, having been admitted, he was spoken to, but he seemed not to understand, and appeared incapable of replying to anything said to him. He is some ten or eleven years of age, of rather emaciated appearance, and perfectly wild."

WINTER IN SPITZENBERGEN.

The single night of this dreadful country begins about the 30th of October, the sun then sets, and never appears till about the 10th of February. A glimmering indeed continues some weeks after the setting of the sun; then succeed clouds and thick darkness, broken by the light of the moon, which is as luminous as in England, and during this long night shines with unfading lustre. The cold strengthens with the new year, and the sun is ushered in with an unusual severity of frost. By the middle of March the cheerful light grows strong, Arctic foxes leave their holes, and the sea-fowl resort in great numbers to their breeding places. The sun sets no more after the 14th of May; the distinction of day and night is then lost. In the height of summer, the sun is hot enough to melt the tar on the decks of the ships; but from August its power declines—it sets fast. After the middle of September, day is hardly distinguishable, and by the end of October takes a long farewell of this country; the earth becomes frozen, and winter reigns.—*Chris. Intel.*

SMOKING.

A remarkable and serious accident occurred near the Yellow Springs, in Chester County, on the 30th ultimo. A gentleman named William Miller, of National township, was driving a horse and vehicle, and was accompanied by two ladies, at the same time smoking a cigar. A spark from the cigar caught the dress of one of the ladies, and before it was observed, the fire had made such progress in the combustible substance, that she could not extinguish it. The vehicle was stopped, the lady leaped from the carriage, and the other, in rushing to her assistance, also had the flames communicated to her dress. Both females were now in a blaze, and being clad in

cotton apparel, had nearly their whole clothing destroyed, and their persons burned in a shocking manner. To complete the calamity, the vehicle took fire, and was burned up.—*Westchester (Pa.) Rec.*

Foreign News.

The British steamship *Niagara* arrived at New York on Saturday last. The news she brings is one week later than that contained in last week's paper. We copy from WILLMER & SMITH'S *European Times*.

"England.—In Parliament, the bill for the removal of the Jewish disabilities has been rejected in the upper house by a majority of twenty-five, ministers not venturing to call for the proxies. The rejection of this bill leads to an immediate election for the city of London, and Baron ROTHSCHILD has already accepted the Chilten Hundreds, and made an appeal to the electors. His election is considered certain.

"The SMITH O'BRIEN transportation bill is now an act of Parliament, but it is said to contain a fatal blunder, and it is supposed the approaching visit of her Majesty to Ireland will be signalized by extending her royal pardon to the Irish state prisoners.

"After a severe bombardment, three squadrons of the French army succeeded in establishing themselves within the outer walls of Rome early on the morning of June 23d. They have since been occupied with operations for acquiring possession of the inner bastion and defences; but they had not made much progress. Every inch of the ground was stoutly defended by GARIBOLDI, who still continues to animate his troops to resistance. The latest intelligence received by the Government from the expeditionary camp at Rome, states that General OUDINOT had so far succeeded in his operations upon the outworks, that the city was entirely at his mercy; to spare which, and the horrors of a frightful carnage, he has submitted fresh terms to the triumvirate through M. CORSEILLE, which, it is thought, would be accepted by the Romans.

"It is said that the English Government has presented a friendly remonstrance against the bombardment of Rome, and has urged on the French Government the necessity of coming to an accommodation with the Romans.

"The French Attorney General has prepared another requisition against seven members of the Mountain, implicated in the affair of the 13th of June. The greater part represents the department of the Lower Rhine."

"The London *Globe* of Friday, on information in which it places full credit, states, Schleswig affair draws rapidly to a conclusion, and that the final settlement may be expected in a fortnight. Hostilities, however, are still carried on between the beligerents, but without any important results.

"The Hungarians were partially defeated by the Austrian troops on the 21st, and were forced to retire beyond the Waag, where, from the nature of the country, they will be better able to repel the advance of the invading forces. It appears from letters in the Austrian and German journals, that engagements have recently taken place between the Austrians and Hungarians on Kapovar Szreel, and on points of the Waag, but while some ascribe the victory to the Austrians, others give it to the Hungarians. The German *Reform*, which hitherto has been favorable to the Austrians, says that they have sustained some severe checks. It is said that cholera, typhus fever, and other maladies, are raging in the camp, and that the Magyars display greater enthusiasm than ever. It was reported that the Austrians had taken Raab.

"KOSKUT has ordered the Austrian prisoners, several thousand in number, to be employed on the works of the Szolnok and Debreczyn railway. The Russian army, in four columns, marched from Galicia into Hungary on the 17th and 18th, under the command of Prince PASKEVITCH; their last head quarters was at Bartfeld.

"Advices from Italy to the 18th have been received, from which we learn that Ancona, after a destructive bombardment of two days, had surrendered to the Austrian General. The terms of the capitulation are a political amnesty to the inhabitants. The bombardment of Venice has been suspended, in consequence of proposals of capitulation having been made by the besieged.

"The accounts from Central Germany and Prussia are of a much more pacific character than heretofore.

"From China we learn that the Emperor had refused to carry out the stipulations of the two treaties which provided that Canton should be open to foreigners. In the communication of Ssu, the Governor of Canton, to Mr. BONHAM, he says the

Emperor had determined that as the people of Canton have refused to receive foreigners into the town, he could not force an opposite course to the people. From the nature of the proclamation, it is quite plain that the authorities were prepared to resist the entrance of the foreigners into the city, but undoubtedly a very great sacrifice of human blood has been averted by Lord PALMERSTON having given special directions that nothing more should be done than report the repudiation of the treaty to him. The large naval force which had assembled in the Canton River to protect the English interest had dispersed.

"Java.—From Vally the accounts announce a complete victory by the Dutch. The attack commenced on the 13th April, and after 13 hours hard fighting, all the fortifications were taken, and the Netherland flag was hoisted within the walls. The Billines, it is said, had 5000 killed, and the loss of the Dutch was about 250. It is assumed that the island will forthwith be annexed to the Dutch possessions."

To CORRESPONDENTS.—T. P. HEDRICK.—We do not exchange with that paper, and have not seen the article to which you refer.

H. JONES.—The Conference wish to be understood as meaning just what they expressed—nothing can be more plain; because some opposed and offered arguments against, and were voted down, does not affect the action of the majority. We hold that position, but cannot be turned out of our regular work for that, no more than for other questions we are interested in.

G. N.—We do not see how any co-operation or fellowship can be had with the one of whom you speak, while he refuses to withdraw his misstatements and false representations of his brethren. When any one refuses to hear the church, they are to be to us as heathen; we may labor for, but not with them. Without a frank confession, and satisfactory evidence of penitence, we do not see how any confidence can be placed in him, or he be recognized in any way as a fellow laborer. And farther, we see not how those, who are pronounced to be "fallen," "backslidden," and "unconverted," and have been virtually excommunicated on account of their faith, can put forth any united effort for the advancement of the cause, with the one who has thus reported and anathematized them, while his reports and anathemas stand unrecalled and unrefuted.

"RAILWAY GUIDE."—The *Path-Finder* replies to our notice of last week, and shows that the idea of such a publication originated with the Association of Railway Superintendents, and that its publication was given by them to the publishers of the *Path-Finder*. The other *Guide* being on a different plan, and got up to anticipate their plan. We like to see justice and fair play in all things.

Mrs. HAWK, of Masthope, Pa., was bitten by a rattlesnake on the 21st inst., under very singular circumstances. She went down cellar to the pork barrel to take out some pork for cooking, and had put her hand into the barrel, when a large rattlesnake seized it and inflicted its poisonous bite. As the barrel stood near the wall, it is supposed that the reptile had made its way into it by passing through some crevices in the stones. Mrs. H. endured the most intense agony from the bite; her hand and arm swelled to about three times its usual size. Various remedies were used, but the most efficacious were a plant, snake-weed, and indigo. At last accounts Mrs. H. was pronounced out of danger.—N. Y. Tribune.

WHITING'S TRANSLATION OF THE NEW TESTAMENT is out of press. Price, 75 cents single copy; 60 cents apiece by the dozen, or more; for 50 copies, or over, 50 cents per copy.

SUMMARY.

Up to the 15th inst., there had been thirty-three deaths from cholera in Boston, twenty-nine of which have taken place among the emigrant population, in the least salubrious localities, and nearly all have been aspernicated by palpable indiscretions in diet, or intemperance, and not even a case of premonitory symptoms have been either disregarded or the physician has not been called until his skill could be of no avail.

At Providence, a party of six men went down the bay in a small boat, last Sunday, and two of them were drowned. They were Englishmen, and the families of both are now on their way from England, and are in a state of alarm.

A garrison has recently arrived from the eastern shore of Martha's vineyard, to recruit the garrison with dead flesh, from the smallest to the largest size. The same phenomenon was observed during the existence of the cholera in 1832.

A domestic at the Penitentiary House, in this city, died on the evening of the 12th, of congestion of the brain, after an illness of six hours, produced by drinking too freely of ice water.

Fitz-Green Halleck, the poet, gives the following synopsis of the latest news from Europe:—

"Kingdoms to-day are up-side-down,

The cause of all is the town,

A monarch fears a prince's crown,

Give me, in preference to a crown,

Fiving shilling change."

Two men, one a German, employed in the sugar-house, and the other an Irishman, Mungahan, died at East Boston on Friday of last week, from drinking cold water.

A German woman, about 20 years of age, dropped insensible from the effects of heat, on the afternoon of the same day, on the Brookline road, and died soon after.

The same afternoon, an Irishman, in the employ of Mr. Winslow, at Brighton, died from drinking cold water.

Some day, at Newton Centre, a young man in the family of Dr. Siedel, while in a state of profuse perspiration, imprecisely poured a bucket of cold water over himself, from the effects of which he died.

The same evening, a man named McCollum died at his residence in Gooch-street, from the effects of heat.

The same evening, an Irishman died very suddenly at the Melrose depot. He had been running to reach the 7 o'clock train.

On Thursday night, the 12th, a widow named Bowman, living in May-street, while going to bed, accidentally let the lower part of her clothes come in contact with a lit lamp; they caught fire, and the flames instantly spread and burnt the front part of her body, so that she died in a agony.

The death, an Irishman at work for Mr. Copeland, in North Chelsea, died in the hay-field at work for Mr. Copeland, in North Chelsea, died in the hay-field at work for Mr. Copeland, in North

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ADVENT

HERALD



Luke 9:38-39.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY.... WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. Vol. III.

BOSTON, SATURDAY, JULY 26, 1840.

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Doubt Not.

When the day of life is dreary,
And when gloom thy course endurings—
When the steps are faint and weary,
And thy soul�there with clouds,
Sighs will fill thy voice with dirges—
Let thy soul forget the past—
Stand fast still the right pursuing,
Doubt not! joy shall come at last.

Striving still, and onward pressing,
Seek no future years to know;
But deserve the wished for blessing—
And thy soul will be at rest below;
Never tiring—upward gazing—
Let thy soul's eye be cast,
And thy trials tempting—braving,
Doubt not! joy shall come at last.

Keep not thou the regretting,
Seek the good—your evil's thrall,
Through thy soul thy pain's all;
Though each year but turns thee sadder,
And thy youth fleeting fast,
There'll be time enough for gladness—
Doubt not! joy will come at last.

His fond eye is watching o'er thee,
His strong arm thy guard—
But still lead to thy reward.
By these ill thy faith made stronger,
Would the future by the past—
Hope thou on a little longer!
Doubt not! joy shall come at last!

J. M. Knowlton.

Chronology.

FROM THE PITTSBURGH "CHRISTIAN ADVOCATE."

(Concluded.)

(5.) There is no positive proof of the alleged corruption.

S. Ephraim Syrus was the first that brought the charge against the Jews, but he never substantiated it by any proofs. The charge was frequently repeated by others, but it seems to have been made on the supposition that the Septuagint and Hebrew texts originally agreed, and that the former was correct.

The malignity that the Jews manifested against the Septuagint has been brought as a proof; but it has been shown that the effects of that malignity, in altering their Scriptures, would fall more heavily upon themselves than upon the Christians. At the time that this malignity had reached its highest point, Aquila undertook a version of the Hebrew Scriptures into Greek, for the use of the Jews. In this version, he was not charged with corruption. His main object was to make a more literal translation, by rendering every Hebrew word by its corresponding word in Greek.

Mr. Smith, author of the "Patriarchal Age," thinks that he has adduced evidence from Rabbinical authorities, that the sacred Scriptures were not held in an estimation so high as to secure them from corruption. He quotes from the Babylonian Talmud the following sentiment: "It is right and lawful to take away one letter from the law, that the name of God may be publicly sanctified, or may not be publicly profaned." From the "Cabbala" he gives us another quotation in testimony of the low esteem in which the Jews held their Scriptures. "The Mikdash [or Old Testament] is like water; the Mishna, like wine; and the Gemara [more plain and perfect], like hippocras," or the richest wines. It is a sufficient refutation to the argument founded on these quotations that our Saviour himself quotes some of their traditions, by which they made void the law; but he never accuses them of corrupting their Scriptures, nor even of carelessness in preserving them. In short, the voice of all Jewish history is opposed to the charge. From the earliest times to the pres-

ent day, the Jews have exercised a superstitious care over the sacred oracles.

We have now arrived at the third point of investigation, viz.: "Whether an examination of these systems, as to their agreement with the general order of nature, their internal evidence of truth or falsehood, and their accordance with the general evidence of tradition and history, will warrant strong confidence in the genuineness of any one of these systems of numbers."

This subject of inquiry, as stated, savors a little of Rationalism. The latter part, viz.: "The accordance of these systems of numbers with the general evidence of tradition and history," will be deferred for the present. It will form the subject of two or three chapters by itself. We will at present endeavor to show that "internal evidence of truth" is in favor of the Hebrew text, and against the Septuagint.

It has been contended by learned men, "that in the general course of nature, there is a relation between the time of production and the duration of life," and that this relation is better preserved in the Septuagint than in the Hebrew Bible. As we see, at present, "persons becoming parents at from twenty to twenty-five years of age, which is about the third part of the term of life," so, it is argued, "we might expect that persons living seven, eight, and nine hundred years, would be parents at about one hundred and eighty, two hundred, or two hundred and thirty years." What force there is in this argument, the writer is not prepared to say. It seems, at first sight, plausible.—We ought, however, to remember that we have not sufficient data to compare the state of society before the flood with our own artificial state of society. The sexes are generally inclined to form matrimonial alliances earlier than they do, but circumstances arising from the requirements of society interfere to prevent them. Whether these circumstances existed, in the infancy of the world, to the same extent that they do now, is a problem to be demonstrated.

The command, to "be fruitful and multiply," was given to our first parents immediately after they were created; and both they and their offspring were endowed with an instinct to obey this command as soon as it was proper and convenient. It may be remarked, however, that the Septuagint does not always preserve the relation which we at present observe between "the time of procreation and the duration of life." In the eleventh chapter of Genesis, in regard to some, it makes the time of procreation to commence at one hundred and thirty, and the whole term of life a little over three hundred years.

Some have noticed what they have called an "irregularity" in the Hebrew. It is said "that in the general course of nature it is not usual for a person to become a parent at a third of the age at which his father did; and, therefore, when we see sixty-five and one hundred and sixty-two, sixty-five and one hundred and eighty-seven, and twenty-nine and seventy, as the ages at which persons immediately succeeding each other had their first sons, we are warranted in saying that the appearance is suspicious." This objection proceeds on the assumption that the son mentioned was always the first-born. The object of the sacred writer was to trace the genealogy of Noah. To do this, it might not always be necessary to take the eldest. It would be a somewhat remarkable fact, if the first-born for ten generations was always a son. What if some of them had daughters before the son mentioned in the genealogy? In this view, the very irregularity mentioned strengthens the authority of the Hebrew, and weakens that of the Septuagint.

Let us now examine the internal evidence of

the original and its version, and see which has the strongest claims upon our confidence.

Mr. Gliddon, in his "Ancient Egypt," remarks: "We are told that Noah entered the ark at the six hundredth year of his age.

"It follows, then, that when Noah entered the ark, Methuselah was still alive; and as there is no mention of his having accompanied his grandson into the ark, Methuselah must have drowned in the universal flood.

"Let the defenders of the chronology of the Hebrew text explain this circumstance as well as they can, and reconcile it with the account which Moses thus gives in Genesis—Methuselah is thus drowned by act of Parliament! I am aware that this dilemma is supposed to be avoided by his conjectural decease in the last year before the flood."

Will Mr. Gliddon say that it would have been a miracle for a man to die a natural death in the year of the flood? Does not the very name, Methuselah, signify, he dies, a sending forth? Perhaps it may have been prophetic.

The Septuagint, however, makes Methuselah live fourteen years after the flood. Mr. Gliddon says he was not in the ark with Noah and so does the Bible. Where did he spend the year of the flood? The Hebrew is consistent, the Septuagint not.

The writer of the above next proceeded to the examination of the disagreement between Acts 3:20 and 1 Kings 6:1, (which is none the less in the Septuagint than in the Hebrew, and for an explanation of which see BLISS' "Chronology of Scripture,") and an objection of Dr. HALE, drawn from astronomy, which we omit—their discussion presenting nothing of peculiar value to our readers. The writer then closes this chapter with the following remarks:

We have briefly examined the respective claims of the Hebrew and Septuagint versions, and it now remains for our readers to judge between them. We have not the means of entering into similar examination in regard to the Samaritan Pentateuch, nor is it necessary, for its postdiluvian chronology resembles so nearly that of the Septuagint, that it stands or falls along with it. Josephus might merit some consideration, if he were consistent with himself; but following, as he does, sometimes the Hebrew, sometimes the Septuagint, and sometimes some other guide—probably his own memory—his claims to general accuracy in chronological statements cannot be strongly urged.

THE CHRONOLOGY OF THE BIBLE IS OF EQUAL AUTHORITY WITH ITS HISTORY.

Having in a preceding chapter endeavored to show that the sacred writers designed to give a chronology, we will, in the present, consider the authority of that chronology. The position that we assume is, that it has equal authority with the sacred history. In proof of this, we will adduce a single argument. The argument is, that it forms a part of the history, and must stand or fall with it.

When it is affirmed that Adam was a hundred and thirty years old at the birth of Seth, the statement is both of a historical and chronological character. If separated into its historical and chronological elements, the historical merely assigns the age of Adam at the birth of Seth; the chronological, in addition to this, refers us to the epoch from which it was reckoned. Now, the truth of the one depends upon the truth of the other: if the historical element is false, so is the chronological; if the chronological is false, so is the historical.

In the same way we might take up every chronological statement in the Bible, and show that in its truth is involved the truth of the sa-

cred history. But it is unnecessary, as the matter is so plain. We will merely give an illustration from profane history to show that the truth and falsehood of historical and chronological statements are so intimately connected, that the truth or falsehood of one involves the truth or falsehood of the other.

Let us take the history of Rome. That city is said to have been founded seven hundred and fifty-three years before the Christian era. Seven kings reigned successively about the space of two hundred and forty-three years. The accession, length of reign, and demise of each, are given. It is said that Romulus reigned thirty-seven years, and that after his death an interregnum of a year followed. Now all these items enter into the computation of Roman chronology, and they form, at the same time, important facts of Roman history. If they are false in history, the chronology must be false; and if they are false in chronology, the history is false.

This intimate connection between history and chronology, arises from the fact that time is measured by the succession of events. The events make history, and their succession chronology. So long, therefore, as events continue to occur, so long will there be history and chronology, and so long will their connection be inseparable.

We trust that it will now appear that Biblical chronology is entitled to some respect—that it has an authority of equal weight with that of the historical parts of Scripture.

But some are disposed to allow a very trifling authority to Scripture history. "Should we go so far," say they, "as to maintain that contemporary men had need of the Holy Spirit, for stating facts of which they themselves had been witnesses, or which they had heard others relate; to tell us, for example, of the humble marriage of Ruth in the village of Bethlehem, or the emotions of Esther in the palace of Shushan, or the catalogue of the kings of Israel and Judah—their reigns, their lives, their deaths, their genealogies?"

It is not our intention at present (besides, it would be irrelevant) to enter into the proof of the plenary inspiration of the Holy Scriptures—historical, as well as other parts. If any one wishes to have this subject placed in a clear light, let him consult "Gauss on Inspiration," from the 217th to the 236th page of the American edition. Prof. G.'s arguments are sufficient to convince the unprejudiced that "if we are permitted to put one book of God before another—if we must select in the firmament of the Scriptures the more glorious constellations and stars of the first magnitude, we should certainly give the preference to the historical books."

With this number the writer intends to bring these essays to a close for the present. He has been prevented from contributing weekly for about a month past; and for some time to come he expects to have his attention directed to other subjects. It was his intention to write three dissertations on Egyptian Antiquities, Ethnography, and Geology, as connected with the subject of Biblical chronology. But these subjects require extensive research—research beyond his means at present—and, therefore, he deems it best to postpone them.

In conclusion, he would acknowledge the kindness and courtesy of the learned editor of the "Christian Advocate," in introducing these imperfectly digested contributions into the columns of his widely circulated paper. He also thanks him for his suggestions in regard to the meaning and use of the Hebrew verb *yalad*. The writer has not investigated the matter since; but if he should do so, he will give the suggestions due consideration.

The Wise Determination.

"I will arise and go unto my father."—*Luke 15: 18.*

When a new year commences, how many prayers are offered for, how many addresses are delivered unto, and how much solicitude is felt on behalf of young people. And it seems to me that at these seasons a fresh and fervent appeal is made to them not only by man, but also by God. He graciously says, "It is time to seek the Lord." Alas, how few think so; the vast majority still go on in sin, and another year is spent in rebellion against God. Justice looks on frowningly, and says, "No fruit—cut it down, why cumbereth it the ground?" Mercy cries, "Let it alone this year also," and then turning to those whose cause she hath pleaded, says, "Wilt thou not from this time cry unto me, my father, thou art the guide of my youth?" What, my dear young reader (to whom these preceding remarks apply,) what do you mean to say now in answer to the invitation of mercy? Something you must say, something which God will hear, and record. Will you say, "Who is the Lord that I should serve him, and what profit should I have if I pray unto him; or will you say with the prodigal, "I will arise and go unto my father?" This is what I want you to say, and do. God grant that the opening year may find you a pilgrim to the shrine of mercy. You cannot want any thing more encouraging than this sweet parable.

Consider by whom these words were uttered. By one who had endeavored to act independently of God, who sought happiness in the ways of sin; but who had been bitterly disappointed in his expectations. The first grand mistake of the prodigal was that he thought he could be happy in independence of his father. This is the sinner's case, and herein the greatness of his folly, and the enormity of his guilt are manifested.

There is a relationship subsisting between God and all men. He is their Creator—Law-giver—Benefactor—and Judge—how few acknowledge him in these relationships, by submission to his authority, gratitude for his goodness, or reverence for his majesty. He might well say, "If then I be a Father, where is my honor, and if I be a Master where is my fear?" *Mal. 1: 6.* Those who live in sin, who live without prayer, who are strangers to adoring love, who think much of this world, and little of eternity, are without God, and, alas, there are many in this sad case.

Disappointment awaits them. All who leave God to seek happiness elsewhere, must sooner or later meet with a terrible disappointment. Thus it was with the prodigal. His portion was quickly spent, his pleasures were not lasting, his friends were not true-hearted, and soon his misery was complete. He looked around, all was barrenness, his paradise was changed into a desert, his feast into a famine, his songs into lamentations. He looked within, all was gloom, a wretched heart, an accusing conscience; a memory, filled with a dark record of sin and folly, met his eye. What could he do? there was only one way open, but that way seemed full of difficulties. His father still lived, the home of his childhood still was standing, but could he think of going there after all he had done. Pride said, you shall not, guilt said, you dare not, reason said, you must not; but necessity said, try; the kindlings of affection, and of a sense of duty, long dormant, said, try, and at length the wretched wanderer exclaimed, "I will arise and go to my father."

True and noble sentiments are sometimes found in connection with foul hearts, and false lips. Balaam prophesied, and Judas preached, but both were uninfluenced by what they said. Balaam said not now, and Judas said, not me; but the prodigal is different from both, with him it is "I and now." The reason why he differed from them was, that a change had taken place, "he came to himself," and when this was the case, he said, "I will arise and go unto my father." Here he tells what he would do. He would arise from his degradation; his language was, "delays are dangerous, despair is unreasonable, my situation is miserable and wretched; mercy is all suited and free, I will seek it at once." But where will he go? "To my father," to him of whom I would fain have been independent, to him on whom I turned my back, and whose love I forgot amidst the pleasures of sin. How beautiful and how encouraging is God's paternal character. Here we view him not merely as creator, benefactor, lawgiver, and judge; but as the God and Father of our Lord Jesus Christ. And who that contemplates God's character as revealed in him, listens to the kind invitations he

has addressed to the wanderer, and recalls to mind his treatment of returning penitents, but must acknowledge that his paternal character is full of attraction and encouragement. But the prodigal tells what he would say when he saw his father: "I have sinned against heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants;" as if he had said, "I can no longer live in sin, I cannot live without thy forgiveness, I want to be near to thee; my much wronged father, I wish to serve thee, however humble my situation." And how did his application succeed? Oh, this has already been proclaimed from age to age, in every land, and in every tongue, and made thousands of hearts to bound with rapture, and thousands of eyes to flow with tears of penitence and joy. The hosts of heaven have heard of the prodigal's reception, and the harps of eternity have sung the praise of the forgiving father. He succeeded completely, beyond its utmost hopes. His reception was most cordial, his restoration complete, and the songs of rejoicing which sounded through his father's house, were more joyous than on any former occasion. The welcome, the kiss, the robe, the ring, the fatted calf, the oblivion of the past, the prospects for the future, all attest the prodigal's success, all proclaim the triumphs of mercy, all say to the mourning sinner, "Take with your words, and turn unto the Lord; say unto him, take away all iniquity, and receive me graciously," return to the Lord, and he will abundantly pardon.

We are taught by this delightful parable what real religion is. Its rise, its growth, its success, and the happiness it produces, are here portrayed. We may trace it through its several steps, of thoughtfulness, penitence, confession, application, reception, happiness, and honor. Truly it is a beautiful parable, but its beauty can only be properly appreciated by those who feel its reality in their own heart and history. Alas! it is to be feared that many have admired the return of the prodigal, while they have still remained among earth's pleasures and pursuits, at a distance from God. Perhaps many a Sabbath School Teacher has on the Lord's day explained this parable to his little class, and then gone and acted the prodigal, not in returning to God, but in departing from him. Such know not what real religion is, and they have yet to learn the way to obtain it. There is a voice speaking to them from this parable: "This is the way, walk ye in it."

They are here taught the necessity of soul-decision in order to the enjoyment of real religion. "I will arise," "I will," and "I will not," are the hinges on which eternal salvation or eternal perdition turn. The sinner shall have his choice, whatever it is, and by his choice it is made manifest whether he is under the influence of the Holy Spirit, or whether the god of this world hath blinded his eyes. Let us trace both, and may grace guide many to choose the better part.

"I will seek the Lord! I will cast myself on his mercy, and devote my life to his glory!" Thus at length the soul resolves who has long halted between two opinions. Will you, says sin, look at my beauties; how can you forsake your darling pleasures which have yielded you so much delight? Will you, says Satan, how dare you, after having so long delayed, and trifled with truth and conscience so many times? Will you, say carnal relations, why act so foolishly, and bring strife and confusion into the family? Yes, says the soul, *I will!* I must, for I cannot, I dare not do otherwise. My soul is valuable. Eternity is a reality. Salvation is an infinite blessing; and it shall henceforth be the business of my life to secure it, enjoy it, and glorify God for it. Here is decision: God is its author, holiness is its result, and glory its reward.

But alas! many, who hear and tremble, do not thus act. Many say, "I will not." Heaven and hell, judgment and mercies, parents and preachers, have all pleaded; but still the soul says, *I will not* strive to enter in at the strait gate. Now watch such an one through life, and in death; follow him into eternity, and see him reaping the fruit of eternal misery from his own *I will not*. The echoes of these hell-inspired syllables haunt him on his dying bed, and make it a bed of anguish; they follow him into eternity, and deepen his sorrow there. Oh, this may be the case with many "a modest, sober, lovely youth," who was once "not far from the kingdom of God." This must be the case with all who never make religion their choice and business.

Dear young friends, must I leave you clasped.

ing to your bosom this murderous *I will not*? May God forbid; but if you will have it so, let me be clear of your blood: "Behold, I set before you death and life, and blessing and cursing, therefore choose life."

If you will not hear a mortal's voice, then hear him who, ere long, will occupy the great white throne: "Now, therefore, hearken unto me, O ye children, for blessed are they that keep my ways. Hear instruction and be wise, and refuse it not." Oh hear him, lest he record against your name the fearful sentence, "Ye would not come unto me that ye might have life." But let this fact be seriously pondered: it was not when the prodigal said I will arise, that his father met him, but when he did it. The repentant one began his journey, his father did not merely wait for him, but he ran to meet him; and thus will God deal with all who turn their backs on sin, and set their hearts on seeking holiness.—*Dr. John Cox.*

The Devil a Deceiver.

BY REV. J. M. SHERWOOD.

As God is the essence and embodiment of all truth, so the devil is the personification and mouth-piece of all falsehood. The first conception of sin in the towering mind of that fallen archangel, was a horrible, though yet unuttered falsehood; all the sin in the universe is but the growth and development of that original untruth. As he began his career of rebellion and abandonment in heaven, with a secretly cherished falsehood, so has it been the drift of all his plans and doings since, openly to defend and maintain that falsehood against God and the universe. His character is the essence and expression of all falsehood: his power to do evil is the power of falsehood: he rules in hell, and maintains himself on earth, by falsehood: his agency from first to last is one vast and diabolical system of deception and lying: all sin is the result of a lie—hell itself is the fruit of a lie.

The devil gained his entrance into this world by means of deception and falsehood. The part he acted in the garden was the part of subtlety and lying. "Ye shall not surely die," was the malicious and monstrous lie with which the "serpent" finally triumphed over man. And he has never spoken to man since, except to utter a new lie, or repeat an old one. Truly, as John affirms, "There is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." It is amazing what a bold and practiced liar he has become. And more amazing still, that men will be made his willing dupes: will believe his lies, which he has been repeating over and over since the fall, and which have been proved to be such by the observation and experience of the world for nearly six thousand years. Not a word that he ever addressed to men was spoken in good faith: not a part that he ever acted on earth was sincere and real: not a promise that he ever made to beguile men's reason or excite their hopes, has he kept: his end, his one business, is to cheat the soul out of virtue and heaven; and yet, beings calling themselves rational, and when their all is at stake, believe and practise, as true and real, what he tells them.

Thus he promises men this world and the glory, and riches, and pleasures of it, if they will fall down and worship him. Is the world his to give? Are these things at his disposal? The promise is a lie, and he never means to keep it. He promises sinners impunity in transgression, happiness in sin, hope in death, and heaven beyond, live as they will. But does his promise falsify God's awful word: "Be sure your sin will find you out;" "the end thereof is destruction?" Will he step in between God and the soul he has ruined, and shield him in the day of calamity? He means no such thing. He knows that he has spoken lies, and that they will eternally undo those who take refuge in them; and that is what he wants. He says to another: "Delay religion: a convenient season will come by and by: time enough yet: this ado about religion is needless: years hence, after you have enjoyed the pleasures of sin, you can repent just as well as now, and God will not refuse your prayer." What an untruth! And does not the devil know it? Has he not eternally ruined millions of souls by this very deception? Thus all the fair words by which he allures men to sin, and retains them in his service, are cheats and lies; there is nothing true and real in them. The devil has no authority to hold out such inducements—no will or power to make them good. They deceive, and are meant to

deceive; and under the specious promise of good, make sure the damnation of the soul.

The devil deceives men as to the real value of this world when once it is secured, as well as in reference to impunity in sin. Men's experience in the possession of wealth, power, rank, honor, pleasure, is a sad commentary on the doctrine they have been taught to believe, and the expectations to cherish. The sigh of disappointment wrung even from such, and their cry of "Vanity, all is vanity!" shows the extent of the deception which has been practised upon them. A long life of bitter experience is scarcely sufficient to correct our first impressions of the value of this world—make us see and confess to our own hearts that it is empty and vain. Why, what a fair and beautiful thing is human life, as the deceiver paints it on the unpractised vision of the youthful mind! It is a paradise—a scene of enchantment. But alas! how the illusion vanishes, as we come to encounter the stern realities of life. How one hope after another perishes, till all is gone, and life, without God, is found to be a blank, the earth a desert. Whither have fled the pleasures of youth, that once allured? What has become of the treasures of thought and bliss that were promised us in manhood? Whence are to come the mellow fruit and the quiet blessings of old age? We reach the brink of the grave, and, looking back over the waste of years, wonder if that be the life which our youthful fancy set out in colors so bright and fascinating?

And it is only by means of deception—making "the worse appear the better reason"—holding out at every step the most alluring hopes, and disguising the odious character of sin, and hiding from view its certain and fatal consequences, that the devil succeeds in ruining so many souls.

"With names of virtue he deceives

The aged and the young:
And while the heedless wretch believes,
He makes his fetters strong."

Sin itself is a monstrous lie; there is no truth in it: it is "the doctrine of devils." It is a lie against the being and every perfection of God; against all the laws of rectitude and of nature, as well as grace: it is a lie against the peace and happiness of the soul, and the universal good. The sinner is made the willing dupe and victim of a malicious lie from first to last. How mournful the spectacle! All his hopes will perish, and his works be destroyed, for they are false. Death to him will be "a melancholy day," for it will reveal the nature and extent of his deception. And his eternity will be embittered by the taunts and torments of the infinitely odious and lying deceiver.—*N. Y. Evang.*

Eruption of Mount Ararat in 1840.

The village Arguri, which was destroyed by the eruption of Mount Ararat in 1840, was according to the traditions of the country people, of most unquestionable antiquity, having been founded by no less a person than Noah himself, immediately after coming out of the ark.

Arguri was one of the largest and handsomest villages of Armenia. It lay in a ravine of Mount Ararat, about 2500 feet above the bed of the Araxes, and had an intelligent population of nearly 1600, independently of the Kurds, who worked as day laborers for the Armenians. It was a flourishing place; wheat and barley thrived well, notwithstanding its elevated position; in the gardens most of the fruits of Europe prospered well, and the flocks and herds found good pasture from April to October. A spring furnished the inhabitants with good water for drinking, and in sufficient quantity for the irrigation of the gardens. At the melting of the snows, this brook became a considerable stream, and poured down into the Karasu. According to tradition, Arguri was the oldest village in the world, and the first vine was planted here by the hands of Noah. Half a mile above Arguri, stood the Convent of St. James, where the traveller, Parrot, resided, during his stay on Mount Ararat. The gardens planted with fruit trees, reached still higher, and by the operation of water, the crumbling of the volcanic rock had here advanced further than elsewhere on the mountains. Near to the upper end of the ravine, were great hollows containing masses of ice and snow, which in the hottest summers, never entirely melted, and probably reached to a great depth. What was called the Dark Ravine of Ararat, was most likely formed originally by a rending of the mountain from internal fire. For centuries, however, the ex-

istence of slumbering volcanic forces had only been indicated by occasional tremblings. But the tranquillity in which for ages this vast subterranean furnace had reposed, was, on the 20th of June, 1840, suddenly broken by a terrible and devastating eruption.

"About half an hour after sunset, when the atmosphere was perfectly clear, the inhabitants of Armenia were startled by a sudden explosion, which was loudest and most fearful in the vicinity of Ararat. This was followed by an undulation of the ground, in a direction eastward and south-eastward from the mountain; and at the same time, a chasm yawned open about three miles above Arguri, at the end of the Dark Ravine; and there burst from its volumes of gas and steam, while stones and masses of earth were hurled with enormous force down the declivities, toward the plain. The clouds of steam that rose from the abyss, probably caused the heavy rain that fell upon the mountain in the same night—as watery deposits are, in the summer, in these regions, very rare. At its first breaking forth, the steam was tinged, sometimes of a blue, but more frequently of a red color; but whether there had been flame, or not the witnesses could not undertake to say. These blue and red colors soon passed into a deep black, and at the same time, the air was filled with a sulphureous smell. The mountain roared, and the earth shook without ceasing; and besides a subterranean noise of crackling and bellowing, there was a whistling sound, like that of cannon balls, from the stones thrown through the air. The size of some of these masses of rock will scarcely be credited. One I observed which could not have weighed less than several tons. Wherever these masses fell, they mostly remained lying, as the inclination of the ground at the foot of the hill is too gentle to enable them to roll on. The eruption lasted a full hour; and when the steam and smoke rolled away, and the shower of stones and mud ceased, neither the great rich village of Arguri, nor the renowned convent, was any longer to be seen; and the fields, and the blooming gardens, and the harmless population, which, for many peaceful years, had found in them their occupation and their subsistence, had now found in them a grave, beneath stones and mud. Of the monks and servants of the convent, of the 1500 villagers and 400 Curd laborers, only 114 individuals were left alive; and these had been on journeys, or otherwise absent. These poor people were, when I was at Ararat, scattered about among the villages of the plain, suffering the bitterest poverty; and Noah's mountain was again as solitary as on the morning after the Deluge.

"It has been observed of many volcanoes, that they have long periods of rest; that they have remained for centuries inactive, and then suddenly burst forth again, with all their tremendous energy. Thus Vesuvius, up to the year 79, appeared to be completely extinguished, and was covered with trees to its very summit. Strabo indeed concluded, from the external character of the mountain, that it might at some time have vomited fire; but he could find no historical fact to prove his assertion. Aurelius Victor, speaking of Vesuvius, says that in 79 it began to burn. The case was the same with Etna before the year 40; and the great volcanoes of America have seldom more than one eruption in a century.

"The life of Volcanoes," says Humboldt, "depends entirely on the mode and duration of their connection with the interior of the earth. Eruptions have with many volcanoes an intermittent character; and this effect ceases as soon as the channel is closed by which the communication of the atmosphere with the interior of the earth has been kept up."

Thus the activity of the long silent volcanoes of Armenia may be destined again to awaken, and this remarkable eruption of Ararat be but the messenger and forerunner of future outbreaks. It does not appear probable that so long a period has elapsed from the formation of the Allaghes to the present time, as between the activity of the ancient crater of Vesuvius to the eruption in 79. The Titanic force which upheaved the vast piles of Caucasus and Ararat, "is not dead, but sleepeth," —Dr. Wagner's Journey to Ararat.

The Dead of the Sea

Those corpses, ancient or recent, floating or at rest, whole or dismembered, and even dissolved to atoms, are now motionless. But they each went down with a separate gasp and struggle. Each wrestled with the gigantic element; each cried out in the impotent shriek

for help. It is not to appal the imagination that this harrowing picture is presented. It is to call on you for Christian provision against such a death. Benevolence labors, in Gospel lands, to prepare men for the awful hour of departure, even though perhaps it may take place in arms of friends, upon beds of ease, perhaps with lingering succession of warnings. And shall we have no kind forecast for the hour when the mariner is summoned, all at once, to his cold death-struggle? For here is death in a form which demands great grace for its support. Against such terrors, there should be the provision of unusual faith and trust. No principles of religion can be too strong for a shock so tremendous. The call is wholly sudden. It is alarming. It comes amid confusion, uproar, hurried exertion, desperate struggles for safety. If a multitude suffer together, their faces do but reflect blackness on each other, and society here affords no solace. Who has not read of the frenzy of such an hour, or (horrible to relate) of the rush of dying men, in the mania of hopelessness to the spirit-room? If, on the other hand, the solitary wretch, exhausted and no longer clinging to his plank, clenches his powerless hands, and sinks into his dark, cold, lonely depths, he needs not less the inward breathing of hope in Christ, when far from every voice of mother, sister, or pastor, that ever whispered to him of salvation. Who, in such a juncture, can hope that the careless, and it may be profigate one, shall be able to gather his broken thoughts sufficiently to regard the object of faith! It is too late, in such a moment of horror, to collect the fragments of a neglected or forgotten creed. We speak often of the doubtfulness of such repentance as occurs on a death-bed; but what shall we say of a departure in the paroxysms of the strangling tempestuous sea? The fear, the delirium, the pain of this crisis, may even obliterate every thought of mercy. Let me, then, by all the dreadful pangs that hover over the *manner* of this death, beseech you to lose no time in seeking to prepare for heaven him who may be thus summoned. For how unspeakably glorious the privilege of him, who, however sudden his last alarm, can serenely, even when all human hope is gone, fold his arms, and raise his dying eyes, and from amidst the very gulf exclaim, "I know in whom I have believed. O death, where is thy sting? O Sea, where is thy victory?" —Rev. J. W. Alexander, D. D.

Never Cross a Bridge till you Come to it.

"Never cross a bridge until you come to it!" was the counsel usually given by a patriarch in the ministry to troubled and over-careful Christians. Are you troubled about the future? Do you see difficulties rising in Alpine range along your path? Are you alarmed at the state of your business—at the uncertainties hanging over your life—at the dubious prospects in reserve for your children—at the gloomy contingencies which fancy sketches and invests with a sort of life-like reality—at the woes which hang over the cause of the Redeemer, or at any other earthly evil? Do not cross that bridge until you come to it. Perhaps you will never have occasion to cross it; and if you do, you may find that a timid imagination has overrated greatly the toil to be undergone, or has underrated the power of that grace which can lighten the Christian's every labor.

In approaching the Notch of the White Mountains from one direction, the traveller finds himself in the midst of conical hills, which seem to surround him as he advances, and forbid further progress. He can see but a short distance along his winding road; it seems as if his journey must stop abruptly at the base of these barriers. He begins to think of turning back his horse, to escape from hopeless enclosure among impassable barriers. But let him advance, and he finds that the road curves around the frowning hill before him, and leads him into another and still other straits, from which he finds escape simply by advancing. Every new discovery of a passage around the obstructions of his path teaches him to hope in the practicability of his road. He cannot see far ahead at any time; but a passage discovers itself as he advances. He is neither required to turn back, nor to scale the steep sides of towering hills. His road winds along, preserving for miles an exact level. He finds that nothing is gained by crossing a bridge before he comes to it!

Such is often the journey of life. How much of its toilsome ruggedness would be relieved

by careful attention to the above admonition: Never cross a bridge until you come to it! Or, to express the same counsel in a form that does not involve the charge of a Hibernicism, "Be careful of nothing; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God, and the peace of God, which passeth all understanding, shall keep (garrison) your hearts and minds through Christ Jesus." —*Independent*.

Yet there is Room.

I proclaim to all this day, "All things are now ready; come unto the marriage." And why should not all comply? Why should any exclude themselves? Let every one resolve for himself, "For my part, I will not make myself that shocking exception." Will you, as it were, shut the door of heaven against yourselves with your own hand? I once more assure you, there is yet room, room for all. There are Abraham, Isaac, and Jacob, and the patriarchs, and yet there is room. There are many from the east and from the west, from the north and from the south, and yet there is room. There are persecuting Manasseh and Paul; there are Mary Magdalene the demoniac, and Zacchaeus the publican; and yet there is room. There is the once incestuous and excommunicated, but afterwards penitent Corinthian; nay, there are several of the Corinthians, who, as St. Paul tells us, were once fornicators, idolaters, effeminate, Sodomites, covetous, thieves, drunkards, revilers, and extortioners, yet there they now are, "washed, sanctified, justified in the name of the Lord Jesus, and by the Spirit of our God;" and there may you also be, though vile as they, if with them, you come in at the call of the gospel; for yet there is room. There is, says St. John, (Rev. 7:9,) "a great multitude, which no man can number, out of every kindred, and tongue, and nation;" multitudes from Europe, Asia, Africa, and America, and yet there is room.

By the consideration of your own extreme, perishing necessity; by the consideration of the freeness, the fulness, and sufficiency of the blessings offered; by the dread authority, by the mercy and love of the God that made you; and who is your constant benefactor; by the meekness and gentleness of Christ; by the labors and toils of his life; by the agonies of his death; by his repeated injunctions; and by his melting invitations; by the operation of the Holy Spirit upon your hearts, and by the warnings of your own consciences; by the eternal joys of heaven, and the eternal pains of hell: by these considerations, and by everything sacred, important, and dear to you, I exhort, I entreat, I charge, I adjure you, I would compel you to come in.—*Pres. Davies*.

The Riches of Christ.

Men thirst for gold. They buy, bargain, and sell, "do, dare, and die," that they may be rich. They will forsake their homes and families, traverse oceans and deserts, dwell in deathly atmospheres, and under burning suns, brave all dangers, endure all sufferings, and sacrifice all ease, to secure wealth. It is the great master passion of the human race. The great hive of the human family is filled with strife, toil, anxiety, anguish, fraud, deception, outrage, and murder, in the strife for gold. Many men have made shipwreck of their faith, their peace of mind, and their happiness, in the mad struggle for the coveted distinctions of wealth, and the riches that so often take to themselves wings and fly away. And after the chase is over—the desire accomplished, in the accumulation of great riches, it is not always that they bring the most happiness, or give birth to the surest comforts. Their pleasures are not certain or secure. Do the multitudes who strive so earnestly, and even madly to be rich, always succeed? Or having succeeded, are the pleasures of wealth full and without alloy? Let those whom God has entrusted with this world's goods, give answer. It is for the Christian to give search for the gold that never cankereth, and to secure wealth that can never be destroyed. There are such riches, imperishable and eternal, beyond all vicissitudes and changes; a heritage with God, upon which no shadow comes, and over which no fire passes. The riches of Christ are such; the wealth and worth of religion, the untold and unconceived treasures and glories of heaven. These are unsearchable and immortal. Such were the riches proffered to the acceptance of the Gentiles and the world, by the great apostle, and such the wealth to be se-

cured by the wise and good of all generations. The unsearchable riches of Christ were preached by Paul, and became the burden of all his labors. He was a man of strong intellect and great attainments, but there were few charms for him in the science or knowledge that did not centre in, or were in some way connected with the cause and the cross of Christ. To philosophers and statesmen, martial heroes and mighty princes, he bore the same message, and pressed his way to the throne of the Caesars, preaching and proferring to all the riches of Christ, and him crucified. —N. O. Prot.

"Show Thyself a Man!"

A MAN! That is just what God wants you and every one else to be. That is just what religion would make you—just what the Bible would make you. Perhaps you do not think so. You may have imbibed that foolish and wicked notion that it is not *manly* to be a Christian—a Bible Christian. Many do—but what nonsense! Look at some of the Bible Christians. Look at Abraham, and Joseph, and Moses, and David, and Daniel: were they not *men*? Look at Peter, and John, and Paul—all men—noble, manly specimens of humanity. You would see this if you would but study their characters. Well, the Bible will make *you* a man if you will obey its requirements, and imitate its perfect pattern, the man Christ Jesus. It is eminently calculated, as well as expressly designed, to make us men—physically, intellectually, and morally *men*.

Be a man in your aims. Aim at something worthy of a man—a rational, accountable, and immortal man! If you do, you will aim at something higher than money, or worldly fame, or sensual pleasure. You will aim at holiness and heaven!

Be a man in your principles. Cherish a love for justice, truth, self-control, benevolence. Be governed by them in all things. Swerve not from the right, for any present advantage. In all circumstances, show thyself a man by unflinching rectitude.

Be a man in understanding. The Bible expressly enjoins it. You have a mind capable of vast expansion and improvement. Cultivate it. Whatever your social position, in our happy country you can hardly be placed in circumstances in which you cannot command the means of self-improvement.

Be a man in the daily business and intercourse of life. Never do a small thing—a mean act. Be noble, generous, open-hearted, and open-handed in all your dealings with men. Don't be narrow-minded, prejudiced, and selfish. Respect the rights and feelings, and even the prejudices of others. You will do this if you are a Christian. A mean, tight-fisted, uncharitable, bigoted, mulish Christian! It is a contradiction in terms!

Be a man in your judgment of other men. Do not let the quality of the coat, the color of the skin, or the weight of the purse, determine your estimation of and conduct towards them. Though a person be as poor as poverty itself, as dark as Erebus, and the veriest outcast, if he be a man, give him your hand, your sympathy, your aid.

"A man's a man, for a' that—and a' that." If you would be a Christian, be a *man*! True religion cannot exist apart from manliness any more than it can apart from morality.

BE A MAN—a true man here, and you shall be a "king and a priest unto God" bye and bye! —*Herald of the Prairies*.

Anticipations of Heaven.

Let your *hope* enter within the veil, in the full and delightful anticipation of your speedy admission. And is this the only grace which should enter it? No. Let *love* enter within the veil and say, "Whom have I in heaven but thee?" and let *faith* enter it and say, "I shall see the goodness of the Lord in the land of the living;" let *patience* enter, and behold the good resting from their sorrows; let *gratitude* enter, and take up its song and its harp; and let *humility* enter, and see how all its honors are devoted to Jesus; let *charity* enter, and mark how, amidst all the varieties in character, origin and glory, among its inhabitants, there is but one heart; let *desire* enter and say, Oh, when shall I come and appear before God? and let *joy* enter, and drink of its rivers of pleasure!

Soon shall the period of your actual admission arrive. The Forerunner has entered for you; and as you would wish that your entrance should not be with fear and trembling,

without doubt and hesitation, "give all diligence to make your calling and election sure," and then there shall be ministered to you an abundant entrance into the everlasting kingdom of your Lord and Saviour. There you shall find a temple without a veil, a Church without spot, day without night, worship without a pause, youth without decay, happiness without measure, and glory without end. Manifest a respect, high, constant, and universal, to the commandments of God. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—*Belfrage.*



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!"

BOSTON, SATURDAY, JULY 28, 1849.

Interpretation of Symbols, Figures, &c.

(Continued from our last.)

THE SIXTH TRUMPET.—"And the sixth angel sounded, and I heard a voice out of the four horns of the golden altar before God, saying to the sixth angel having the trumpet, Loose the four messengers bound near the great river Euphrates. And the four messengers were loosed, prepared for an hour, and day, and month, and year, to slay the third part of men. And the number of the army of the horsemen were two hundred thousand thousand: I heard the number of them. And thus I saw the horses in the vision, and those, who sat on them, having red, blue, and yellow breast-plates: and the heads of the horses were like the heads of lions; and fire, and smoke, and brimstone issued from their mouths. By these three plagues the third part of men was killed; by the fire, and by the smoke, and by the brimstone, which issued from their mouths. For the power of the horses is in their mouth, and in their tails: for their tails having heads were like serpents, and they injure with them. And the rest of the men, who were not killed by these plagues, yet repented not of the works of their hands, that they should not worship demons, and idols of gold, and silver, and brass, and stone, and of wood: which can neither see, nor hear, nor walk; nor did they repent of their murders, nor of their sorceries, nor of their fornication, nor of their thefts."—Rev. 9:13-21.

The sixth angel who sounds, like the preceding ones, is an angel of God. The angels bound must be of a different character. Their being loosed implies the removal of the restraints, or obstacles, which, till then, had prevented their accomplishing the results which were now to be permitted. They are emphatically messengers of evil. These messengers were the agents who should perform the deeds specified. Some suppose they symbolize the four principal sultanies of which the Ottoman empire was composed: but those sultanies were established subsequent to the sounding of this trumpet, and did not then exist. Agents are symbols of agents; and Mr. LORI suggests that they symbolize leaders of the four armies of the Saracens, which successively overran the surrounding provinces. He says:—

"The first horde were the Seljukians, who invaded the Eastern empire about the middle of the eleventh century, under Toghril Beg. The events by which he was released from restraint, were doubtless his conquest of western Persia and Media, and nomination as temporal vicegerent over the Moslem world. He suddenly overran, with myriads of cavalry, the frontier, from Tauris to Arzeroum, and spread it with blood and devastation. Alp Arslan, his successor, soon renewed the invasion, conquered Armenia and Georgia, penetrated into Cappadocia and Phrygia, and scattered detachments over the whole of lesser Asia. His troops being subsequently driven back, he renewed the war, and recovered those provinces. His descendants, and others of the race, soon after extended their conquests, and established the kingdoms in the east of Persia and Syria, and Roum, in lesser Asia, which they maintained through many generations, and made their sway a scorpion scourge to the idolatrous inhabitants. The Christians were allowed the exercise of their religion on the conditions of tribute and servitude, but were compelled to endure the scorn of the victors, to submit to the abuse of their priests and bishops, and to witness the apostacy of their brethren, the compulsory circumcision of many thousands of their children, and the subjection of many thousands to a degrading and hopeless slavery."

"The second army was that of the Moguls, who,

in the thirteenth century, after the conquest of Persia, passed the Euphrates, plundered and devastated Syria, subdued Armenia, Iconium, and Anatolia, and extinguished the Seljukian dynasty. Another army advancing to the west, devastated the country on both sides of the Danube, Thrace, Bulgaria, Servia, Bosnia, Hungary, Austria, and spread them with the ruins of their cities and churches, and the bones of their inhabitants. This horde had been prepared for this invasion by vast conquests in the East.

"The third were the Ottomans, who in the beginning of the fourteenth century conquered Bithynia, Lydia, Ionia, Thrace, Bulgaria, Servia, and in the following century Constantinople itself, and have maintained their empire to the present time. They were released from restraint on the one hand by the decay of the Mogul Khans, to whom they had been subject, and on the other by the dissensions and weakness of the Greeks.

"The last was that of the Moguls under Tamerlane, who in the beginning of the fifteenth century overran Georgia, Syria, and Anatolia, and spread them with slaughter and desolation. He also had been prepared for this incursion by his previous victories and conquests."—*Ex. Apoc.*, pp. 225, 226.

These armies were not all subsequent to the time when they had power to subject the Eastern Roman empire; but are called four from the fact that their power was extended by four such armies, which till this time had been restrained from accomplishing the subjugation of Constantinople. The following we copy from Bro. LITCH:—

"In the year 1449, JOHN PALEOLOGUS, the Greek emperor, died, but left no children to inherit his throne, and CONSTANTINE DEACOZES succeeded to it. But he would not venture to ascend the throne without the consent of AMURATH, the Turkish Sultan. He therefore sent ambassadors to ask his consent, and obtained it, before he presumed to call himself sovereign.

"This shameful proceeding seemed to presage the approaching downfall of the empire. DUCAS, the historian, counts JOHN PALEOLOGUS for the last Greek emperor, without doubt, because he did not consider as such a prince who had not dared to reign without the permission of his enemy."

"Let this historical fact be carefully examined in connection with the prediction above. This was not a violent assault made on the Greeks, by which their empire was overthrown and their independence taken away, but simply a voluntary surrender of that independence into the hands of the Turks, by saying, 'I cannot reign unless you permit.'"

"The four angels were loosed for an hour, a day, a month, and a year, to slay the third part of men. This period amounts to three hundred and ninety-one years and fifteen days; during which Ottoman supremacy was to exist in Constantinople.

"But, although the four angels were thus loosed by the voluntary submission of the Greeks, yet another doom awaited the seat of empire. AMURATH, the sultan to whom the submission of DEACOZES was made, and by whose permission he reigned in Constantinople, soon after died, and was succeeded in the empire, in 1451, by MAHOMET II., who set his heart on Constantinople, and determined to make it a prey. He accordingly made preparations for besieging and taking the city. The siege commenced on the 6th of April, 1453, and ended in the taking of the city, and death of the last of the Constantines, on the 16th day of May following. And the eastern city of the Cæsars became the seat of the Ottoman empire.

"The arms and mode of warfare by which the siege of Constantinople was to be overthrown and held in subjection, were distinctly noticed by the revelator.—1. The army.

Verse 16: "And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them."

"Innumerable hordes of horses and them that sat on them. GRIMON describes the first invasion of the Roman territories by the Turks, thus:—'The myriads of Turkish horse overspread a frontier of six hundred miles from Tauris to Azeroum, and the blood of 130,000 Christians was a grateful sacrifice to the Arabian prophet.' Whether the number is designed to convey the idea of any definite number, the reader must judge. Some suppose 200,000 twice told is meant, and then following some historians, find the number of Turkish warriors in the siege of Constantinople. Some think 200,000,000 to mean all the Turkish warriors during the 391 years, fifteen days of their triumph over the Greeks. I confess this to me appears the most likely. But as it cannot be ascertained whether that is the fact or not, I will affirm nothing on the point."

Verse 17: "And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of jacinth and brimstone; and the

heads of the horses were as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone."

"On this text I shall again refer to Mr. KEITH for an illustration of it:—

"The color of fire is red, of jacinth, or jacinth, blue, and of brimstone, yellow, and this, as Mr. DAUBUZ observes, "has a literal accomplishment; for the Ottomans, from the first time of their appearance, have affected to wear such warlike apparel of scarlet, blue, and yellow. Of the Spahis, particularly, some have red, and some have yellow standards, and others red or yellow mixed with other colors. In appearance, too, the heads of the horses were as the heads of lions, to denote their strength, courage, and fierceness." Without rejecting so plausible an interpretation, the suggestion may not be unwarrantable that a still closer and more direct exposition be given of that which the prophet saw in the vision. In the prophetic description of the fall of Babylon, they who rode on horses are described as holding the bow and the lance; but it was with other arms than the arrow and the spear that the Turkish warriors encompassed Constantinople; and the breastplates of the horsemen, in reference to the more destructive implements of war, might then, for the first time, be said to be fire, and jacinth, and brimstone. The musket had recently supplied the place of the bow. Fire emanated from their breasts. Brimstone, the flame of which is jacinth, was an ingredient both of the liquid fire and of gunpowder. Congruity seems to require this more strictly literal interpretation, as conformable to the significance of the same terms in the immediately subsequent verse, including the same general description. A new mode of warfare was at that time introduced, which has changed the nature of war itself, in regard to the form of its instruments of destruction; and sounds and sights unheard of and unknown before, were the death-knell and doom of the Roman empire. Invention outrivaled force, and a new power was introduced, that of musketry as well as of artillery, in the art of war, before which the old Macedonian phalanx would not have remained unbroken, nor the Roman legions stood. That which JOHN saw 'in the vision,' is read in the history of the times."

Verse 18: "By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths."

"Among the implements of destruction, he studied with peculiar care the recent and tremendous discovery of the Latins, and his artillery surpassed whatever had yet appeared in the world. A founder of cannon, a Dane or Hungarian, who had been almost starved in the Greek service, deserted to the Moslems, and was liberally entertained by the Turkish sultan. MAHOMET was satisfied with the answer to his first question, which he eagerly pressed to the artist:—"Am I able to cast a cannon capable of throwing a ball or stone of sufficient size to batter the walls of Constantinople?" "I am not ignorant of their strength, but were they more solid than those of Babylon, I could oppose an engine of superior power; the position and management of that engine must be left to your engineers." On this assurance, a foundry was established at Adrianople: the metal was prepared; and at the end of three months, URBAN produced a piece of brass ordnance of stupendous and almost incredible magnitude. A measure of twelve palms was assigned to the bore, and the stone bullet weighed about six hundred pounds. A vacant place before the new palace was chosen for the first experiment; but to prevent the sudden and mischievous effects of astonishment and fear, a proclamation was issued that the cannon would be discharged the ensuing day. The explosion was felt or heard in a circuit of a hundred furlongs; the ball, by the force of the gunpowder, was driven about a mile, and on the spot where it fell, it buried itself a fathom deep in the ground. For the conveyance of this destructive engine, a frame or carriage of thirty wagons was linked together, and drawn along by a train of sixty oxen; two hundred men, on both sides, were stationed to poised or support the rolling weight; two hundred and fifty workmen marched before to smooth the way and repair the bridges, and near two months were employed in a laborious journey of a hundred and fifty miles. I dare not reject the positive and unanimous evidence of contemporary writers. A Turkish cannon, more enormous than that of Mahomet, still guards the entrance of the Dardanelles, and if the use be inconvenient, it has been found, on a late trial, that the effect is far from contemptible. A stone bullet of eleven hundred pounds weight was once discharged with three hundred and thirty pounds of powder; at the distance of six hundred

yards it shivered into three rocky fragments, traversed the strait, and leaving the waters in a foam, again rose and bounded against the opposite hill."

"In the siege, 'the incessant volleys of lances and arrows were accompanied with the smoke, the sound, and the fire of their musketry and cannon. Their small arms discharged at the same time five or even ten balls of lead of the size of a walnut, and according to the closeness of the ranks, and the force of the powder, several breast-plates and bodies were transpierced by the same shot. But the Turkish approaches were soon sunk into trenches, or covered with ruins. Each day added to the science of the Christians, but their inadequate stock of gunpowder was wasted in the operation of each day. Their ordnance was not powerful either in size or number, and if they possessed some heavy cannon, they feared to plant them on the walls, lest the aged structure should be shaken and overthrown by the explosion. The same destructive secret had been revealed to the Moslems, by whom it was employed with the superior energy of zeal, riches, and despotism. The great cannon of MAHOMET has been separately noticed; an important and visible object in the history of the times; but that enormous engine was flanked by two fellows almost of equal magnitude: the long order of the Turkish artillery was pointed against the walls: fourteen batteries thundered at once on the most accessible places, and of one of these it is ambiguously expressed that it was mounted with one hundred and thirty guns, or that it discharged one hundred and thirty bullets. Yet in the power and activity of the sultan we may discern the infancy of the new science; under a master who counted the moments, the great cannon could be loaded and fired no more than seven times in one day. The heated metal unfortunately burst; several workmen were destroyed; and the skill of an artist was admired who bethought himself of preventing the danger and the accident by pouring oil after each explosion into the mouth of the cannon."

"This historical sketch from GIBSON, of the use of gunpowder, fire-arms, and cannon, as the instrumentality by which the city was finally overcome, is so illustrative of the text, that one can hardly imagine any other scene can be described."

The hour, day, month, and year, in prophetic time, cover three hundred and ninety-one years and fifteen days. Mr. LORI dissents from the opinion that this period marked the duration of their office; and thinks they had been thus long-prepared for that object. We see no valid reason for this conclusion. The only one we notice that he gives for dissenting from the common view, is that this woe was to continue till near the seventh trumpet, and that a much longer period than this has expired. It has elapsed, if we date from the ravages of the first army; but not if we date from the time when the Greek empire was subjugated. Those who wish to see further on this point are referred to LIRET'S *Restitution*.—(To be continued.)

The Nature of the Warfare against us.

The following letter is an evidence of the peculiar means which are being taken to destroy the circulation of the *Advent Herald*. We bespeak for it a careful perusal.

DEAR BROTHER:—It is with regret that I feel compelled, from the necessity of the case, to withdraw my support from the "Herald." There has been (I believe) a spirit manifested in that print opposite to the spirit of Christ—an unholy warfare against one of like precious faith with us. And under the circumstances we think it is high time to speak out. The advent of Christ is dear, very dear, to us. In that event all our hopes cluster—all our sympathies cling; and if one member suffers, all the other members suffer with it. However highly we may esteem you, individually, yet we think the cause demands that we withdraw ourselves from every unholy influence—everything calculated to engender strife. And we verily believe that the conduct and spirit of some of our eastern brethren, through the "Herald," is calculated to injure the cause of our blessed Master, bring us into reproach, and thus steel the hearts of our fellow men against the truth. The course taken by the "Herald" we deem wicked and ungodly. In it we see a stretch for power, for popularity, for honors among men, a disposition to crush and trample down those who honestly differ, and are searching after truth. We see journeys taken, books distributed, to buy up sympathy and influence, other than to advance the cause of Christ. We are pained and ashamed that such a spirit is manifested by those who have been pioneers, and stood in front of the battle in this great move, the enlightenment of man on the near coming and kingdom of our blessed Lord. To see them have the important truth of God, yet their fellow men to go on in blindness, swallowed up in the fables and traditions of their fellows, stumbling over the perversion of Bible truth, believing a lie, that they may be damned, growing worse and worse, deceiving, and being deceived. We, therefore, in behalf of myself and others, enter our sol-

* Literally, "myriads of myriads."—See mar. of Whiting's Test. Ed.

enn protest. Below I give the names of those who want their paper stopped. Yours, looking for the return of the Redeemer.

E. M. SMITH.

A. Shamick, P. O. Batavia; Rial Page, (same place,) wants his stopped, after the expiration of term for which he has paid; Allen Hemingway, P. O. Linden. We who are in arrears will pay at the Homer Tent-meeting, soon to be held.

Batavia (N. Y.), July 20th, 1849.

The charges preferred against us in the above, are, 1st. An "ungodly warfare against one of like precious faith."

2d. A "stretch for power, popularity, and honor among men."

3d. "A disposition to crush and trample down those who honestly differ" from us. And,

4th. "The taking of journeys, and distributing books to buy up sympathy and influence."

If the above charges are true, the course taken by these brethren is not only just and right, but it is the only one which they could in conscience take. For how can men who wish to be honest in the sight of God, sustain, by their contributions, those who bring disgrace on his cause? Were we guilty of those charges, we should be the veriest hypocrites in existence; and each and all of our readers would be in duty bound to withdraw from us all sympathy and influence. More: they would have no moral right to take our paper, even through motives of *curiosity*, to see how we might demean ourselves. But are they true? Every brother who believes they are, should demand that we be brought to trial before our brethren, and if they are sustained, be held up to the scorn and indignation of every honest mind.

But the charges are all untrue.

1st. "An ungodly warfare!" When slandered and maligned, it is ungodly to point out to the author of the slanders his misstatements, and kindly ask him to correct them—to withdraw his falsehoods!

2d. "A desire for popularity!" Think you, brethren, that if you should pay your devotions at the shrine of this idol, you would choose to present the offering which should call down on your heads the maledictions which have for that cause fallen on ours? Look into the prints of the day! Have we received the honors they say we seek? Do men shout our praises, and sing psalms to our name on account of the doctrines we have preached to them? Do the "supple hinges of the knee" bend at our approach, and the smile of flattery follow our footsteps? Are we lauded, honored, and caressed by the men of this age? or is there the remotest prospect that such will be our portion, in our present position? Let those judge who have read the odium which has been heaped on our name for our unflinching adherence to an unwelcome truth.

3d. *A desire to crush and trample down those who differ from us in sentiment!* How is it, Bro. PLUMMER, PEARSON, E. and W. BURNHAM, NEEDHAM, SHIPMAN, WELLCOME, SMITH, FASSETT, MANSFIELD, and other noble-hearted ones, whom time would fail us to mention, who, though differing from us on minor questions, have stood with us shoulder to shoulder, and know every sentiment of our hearts? Have you found in us a disposition to crush and trample on you on account of your difference of opinion? You have been with us in relations so intimate, that such a disposition could not exist without your knowledge. Have you found us denying that you are true Adventists, or classing you with heathen, because of your belief?

4. *Taking journeys, and scattering publications like the leaves in the autumnal forests, for the purpose of buying up men!* Has it come to this, that our every act must be perverted—our every motive maligned—all our efforts for good misconstrued—our best deeds preferred against us as evil? Brethren and sisters, is it possible that we must appeal to you in a question of this nature! Think you that we should boast the cold of winter, and encounter the heat of summer—banish ourselves from the bosom of affectionate family, and expend all our resources, for the mere bubble of influence, when we could spare ourselves all these labors, sit at our desk, edit our own paper, supply our own pulpit, save all expenses for these, and lay up for ourselves treasures in houses and lands, if we could only turn a deaf ear to the Macedonian cries which beckon us from every side to come over and help them?

We feel that it is not necessary for us to prolong this. Our brethren have not been indifferent spectators to the attempts which are being made to "crush us."

Those who judge us guilty of the above we expect will leave us; such do not know us; but we have no fears but that the great majority of those who have eyes to see and hearts to feel, will award us a triumphant acquittal of these grave charges. They will see that in this case, as in others, the charges preferred against us fall on the heads of our opposers.

OUR ADVENT CONFERENCE WEST.—We deeply regret that all our letters relating to the arrangements of the conference, which were sent to Champlain from Boston, miscarried. We have not yet received them. We are left in entire ignorance as to the arrangements of Bro. CLAPP, BATES, MANSFIELD, and PINNEY; we cannot therefore make definite arrangements for the meetings until we get the letters. Besides, our engagements and duties at home require our attention longer than we expected. But the meeting will not be delayed. We shall give notice next week. We hope our brethren and sisters will make the meeting a subject of prayer, that the saints may be edified, and sinners brought to CHRIST.

We shall pitch the Big Tent, and have arranged with Bro. BYWATER to pitch his in connexion with it.

As we intend to spend some time West, if our health permit, we shall visit a number of places after the meeting. We hope our tried and suffering brethren and fellow laborers in that region will cheer up. The goodly land is just in view, and we shall soon possess it. Till then let us labor and toil on, and the crown will be ours.

The lost box contained many valuable books, designed for distribution at our camp, and other meetings. But as it did not arrive, it cut us off from all supply of books, and from letters, which we ought to have answered a month ago. Our correspondents will, therefore, understand the cause of delay.

THE CLOSE OF THE VOLUME.—This number closes the present volume of the "Herald." Quite a number of our subscribers have been very dilatory in forwarding their dues. Were it not for the prompt payment of those who are regular and punctual in their remittances, we should have to make more frequent and urgent calls. As it is, we are obliged to remind those who are delinquent much more frequently than is agreeable to our feelings. There is more than \$2000 due on our books from paying subscribers; and this sum we greatly need, to enable us to meet the current expenses of the "Herald," and bills due on the Testament, the new hymn-book, and other works of importance, which are only delayed for want of means. A large number owe for the present volume, to whom we have sent no bills. We should feel rather small to send to those who owe but a dollar; and yet a large number of these make a formidable sum. Our terms, it will be noticed, are for advance payment; and though we wish to accommodate all, and make no additional charge for a delay, yet we wish all would endeavor to forward their dues in season. It is particularly necessary that those in the British Provinces should comply with our terms. As we make no additional charge to them, while we have to pay half-a-cent postage on each paper as we send it, we shall expect that a delay to make remittance will be an indication that the paper is not wanted. We fear we shall have to notify some of them, by the discontinuance of their papers.

THE ARTICLES ON CHRONOLOGY, which have been continued in the "Herald," are this week concluded. They are copied from the Pittsburgh "Christian Advocate"—the most interesting and ablest conducted journal in the Methodist denomination—and triumphantly sustain the genuineness of the chronology of the Hebrew text, against all the arguments which have been adduced in favor of the Septuagint translation. We have frequently enriched the columns of the "Herald" by extracts from the "Christian Advocate."

Just as we were going to press we received the "Harbinger" of July 21st, containing the editor's remarks on the report of the late conference on his "misstatements." We are not very much surprised that he has "concluded" to take a position that is more "unaccountable" in its want of facts, reason, brotherly-kindness, and regard for gospel order, than even in the "unaccountable misstatements" he was "entreated" to correct. We shall give his remarks, with some corrections, next week.

PUBLISHING FUND.—We have received some aid in this matter, but not enough to relieve us from the large outlay of money consequent on the issue of the Testament, hymn-book, and Bro. WEETHEE's new work. We hope the friends of the Advent office will still remember us. We shall be happy to receive letters from any who can aid us, and answer any enquires as to conditions.

TO CORRESPONDENTS.—R. R. YORK.—It is easier to plan work than to produce it. Labors on hand will prevent our projecting such, while our articles on symbols, &c., are unfinished. Besides mere declamation, assertion, or declamation, will produce no effect on persons of intellect. We can do nothing only as we give sound, logical, and irrefutable arguments. The works we advertise are not bad for your purpose, if you can raise the funds to scatter.

AT HOME AGAIN.—We arrived home on Saturday evening, much exhausted. Our voice is very bad. We shall remain at home for a time (till we go West), and shall be glad to hear from our friends abroad on the state of the cause.

THE FOREIGN NEWS is unavoidably crowded out this week. We shall have a rich summary in our next. The French are in possession of Rome, the Romans having capitulated.

Chardon Street Lectures. No. 6.

BY J. P. WEETHEE.

RELIGIOUS ASPECT OF THE EUROPEAN REVOLUTIONS—SCRIPTURE TESTIMONY.

"And now I stand, and am judged for the hope of the promise made by God to our fathers: to which promise, our twelve tribes, assiduously serving God day and night, hope to come. For which hope's sake, king AGRIPPA, I am accused by the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?"—Acts 26:6-8.

PAUL speaks of a promise, made by God to the fathers, which constituted the hope of the twelve tribes. He clearly intimates, that one element of that promise is a resurrection from the dead. A brief exposition of that promise will form the subject of our discourse.

We shall notice, 1st, Its history as developed in the Scriptures; 2d, Enquire whether it has been fulfilled; 3d, Show that its fulfilment has, in all ages, formed the hope of the people of God; 4th, That it is our duty and privilege to look for its accomplishment, as the ground of our hope.

The Old Testament is full of promises made to the fathers: one only may be called the promise. In it, alone, is found the element of the resurrection. The promise, as stated in the Scriptures, is as follows:—

The Promise.—"And ABRAHAM passed through the land to the place of Sichem, to the plain of Moreh. And the Canaanite was then in the land. And the Lord appeared to ABRAHAM, and said, To thy seed will I give this land."—Gen. 12:6, 7.

Its features.—There is a *land* promised to a *seed*. Who is that seed? PAUL says that CHRIST was that seed. "He saith not, and to seeds, as of many; but as of one, And to thy seed, which is Christ."—Gal. 3:16.

The seed, then, being holy, the promise is not conditional. As all who are Christ's are to be "joint-heirs," the same promise can be made to every person belonging to that class.

Second enunciation of the promise.—"And the Lord said to ABRAHAM, after Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward and southward, and eastward and westward: for all the land which thou seest, to thee will I give it, and to thy seed, forever."—Gen. 13:14, 15.

New features.—ABRAHAM is now included, being a man of God; and the possession is declared to be eternal. None but the sons of immortality could enjoy such a land. The resurrection is, therefore, implied.

Third enunciation.—"In that same day the Lord made a covenant with ABRAHAM, saying, To thy seed have I given this land, from the river of Egypt to the great river, the river Euphrates."—Gen. 15:18.

New features.—God enters into a solemn covenant, stating that a certain land was given to him. Yet God had declared that, in consequence of the iniquity of the Amorites not being full, he (ABRAHAM) should go to his fathers in peace, but that in the fourth generation his people should return to that land. The deed calls for a land, and names the donor and the donee—a certain seed, which PAUL defines to be CHRIST.

Fourth enunciation.—"And I will give to thee, and to thy seed after thee, the land in which thou art a stranger, all the land of Canaan for an everlasting possession: and I will be their God."—Gen. 17:8.

The covenant of circumcision is then named.

New features.—The name of ABRAHAM is changed to ABRAHAM—thereby showing that he would be the father of a multitude of nations. His seed after him is now mentioned, and circumcision is introduced, intimating, as is stated by PAUL, that he received the sign of circumcision, a seal of the righteousness of faith, which he had yet being uncircumcised: that he might be the father of all them that believe, though they are not circumcised, that righteousness might be imputed to them also; and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father ABRAHAM, which he had, being yet uncircumcised.—Rom. 4:11, 12. It is clearly indicated that the original promise was national. This feature will appear more distinctly as we progress, and is worthy of special notice.

Fifth enunciation.—To ISAAC God said: "To thee, and to thy seed, will I give all these countries: and in thy seed shall all the nations of the earth be blessed."—Gen. 26:4. In the 3d verse the oath of God to ABRAHAM is mentioned, and the name of ISAAC is included in the promise, or deed.

Sixth enunciation.—To JACOB it was said, "I am the LORD God of ABRAHAM, thy father, and the God of ISAAC, the land on which thou liest, to thee will I give it, and to thy seed, and thy seed shall be as the

dust of the earth."—Gen. 28:13, 14. See Gen. 35:12.

Distinctive feature.—God here declares himself to be the God of ABRAHAM and of ISAAC, thereby intimating that his oath to them, wherein he deeded them a certain land, would surely be performed. From Gen. 48:4 we learn that the promise to JACOB was that of an everlasting possession.

Seventh enunciation.—"And the LORD said to MOSES, Depart, and go up hence, thou and the people which thou hast conducted from the land of Egypt, to the land which I swore to ABRAHAM, to ISAAC, and to JACOB, saying, To thy seed will I give it." The promise calls for a certain land, and the title of the deed made out in the name of ABRAHAM, and of ISAAC, and of JACOB.

Eighth enunciation.—"And the LORD said to him, (MOSES,) This is the land which I swore to ABRAHAM, to ISAAC, and to JACOB, saying, I will give it to thy seed: I have caused thee to see it with thy eyes, but thou shalt not go over thither."—Deut. 34:4. We have now traced the promise through the Pentateuch, and may gather from that history its peculiar nature. Out of twelve places where the promise is noticed in all, a land is specified as an inheritance, and a seed as the heirs. The title is eternal. ABRAHAM understood that possession to be everlasting, and not the land of Canaan: for PAUL says: "By faith he (ABRAHAM) sojourned in the land of promise, as in a foreign country dwelling in tabernacles with ISAAC and JACOB, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is GOD."

"These all died in faith, not having received the promises, but having seen them a far off and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came, they might have had opportunity to return. But now they desire a better country, that is, a heavenly: wherefore GOD is not ashamed to be called their God; for he hath prepared for them a city."—Heb. 11:9, 10, 13-16.

The resurrection is an element of this promise: for, in the quotation made above, GOD is not ashamed to be called their God, because they longed for a better country. There is an allusion to Matt. 22:31, 32: "But as concerning the resurrection of the dead, have ye yet read that which was spoken to you by GOD, saying, I am the God of ABRAHAM, and the God of ISAAC, and the God of JACOB? GOD is not the God of the dead, but of the living." With these sentiments agreed the following. "By faith ABRAHAM, when he was tried, offered up ISAAC: and he who had received the promises, offered up his only begotten son, of whom it was said, In ISAAC thy seed will be called: reasoning that GOD was able to raise him even from the dead; from whence also he received him in a figure."—Heb. 11:17-20. With these explanations we again take up the historic narration of the promise. NATHAN, prophet, by the direction of GOD thus speaks to DAVID: "When thy days shall be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom for ever. And thy house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever."—2 Sam. 7:12, 13, 16.

Progressive features of the promise.—It is here shown that the promise includes an eternal kingdom, and that the seed of DAVID is to occupy its throne for ever. The territory and resurrection are implied. As the distance to the fulfillment of the promise lessens, its features enlarge, its parts become prominent, and exhibit scenes of beauty and grandeur. All the elements of a glorious kingdom rise in distinct view of the prophetic eye, yet they are still seen "afar off." Bear in mind these new developments as we proceed. "Ask of me and I shall give thee the heathen for thy inheritance, and the uttermost part of the earth for thy possession."—Ps. 2:8.

Progressive features.—The land and seed are distinctly brought to view. The possession here promised the seed, is the entire earth occupied by the heathen nations. Christ is the seed; with this agrees the declaration of PAUL, when speaking of ABRAHAM, one of the heirs. "For the promise that he should be the heir of the world was not to ABRAHAM, or to his seed, through the law, but through the righteousness of faith."—Rom. 4:13.

"In his days (the days of the seed, Christ) shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river to the ends of the earth."—Ps. 72:7, 8.

Distinctive features.—The throne of the seed (Christ) is established in equity: his dominion perpetual, universal, peaceful, yet erected on the ruins of all other dominations. All the features of the promise heretofore brought to view, are implied.

We hasten to view the promise through the telescope of the prophets. In it we shall see the King in his beauty, and his kingdom in all its elementary grandeur.

ISAIAH—"And it shall come to pass in the last

days, that the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow to it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he will judge among the nations, and will rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."—Isa. 2: 2-4. Christ, the legal heir of David's throne, appears, in this passage, as the Judge, to introduce the triumphant, universal, and eternal reign of peace on earth. He is seen in the possession of the original promise to Abraham. This will more clearly appear from the following:—"With righteousness will he [seed of David—Christ] judge the poor, and reprove with equity for the meek of the earth: and he will smite the earth with the rod of his mouth, and with the breath of his lips will he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid: and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox, and the weaned child shall play on the hole of the asp, and the weaned child shall put his hand on the den of the basilisk. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord as the waters cover the sea."—Isa. 11: 4-10. The prophet has here a clear and comprehensive view of the elements of the original promise—the true seed, the joint-heirs, the possession, and the abundant peace, and knowledge peculiar to this reign. This state is introduced after the first resurrection, as will appear from the following. In Isaiah 2: 2, this regal possession is called a "mountain," in Isa. 11: 9, "my holy mountain;" in Dan. 2: 35, a "great mountain," which filled the whole earth, and is defined to be (v. 44) God's everlasting kingdom. Isaiah says (25: 8), that in that mountain, "death is swallowed up in victory;" and Paul declares that that event takes place after the resurrection to immortality.—I Cor. 15: 51-54. "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind."—Isa. 65: 17. In this passage, the land promised to Abraham has a new name, viz., "new earth." That this is but another form of announcing the same promise, will appear from an examination of the passage, and the notice taken of it in other parts of the Bible.

EZEKIEL sees the land of promise, and its glories are described in his last chapters. The new city appears, and its beauty is presented.

DANIEL, through his prophetic glass, sees in the distance the glories of the promise:—1st, under the symbol of a mountain, filling the whole earth. He sees it beyond the ruins of the four monarchies. With this agrees the language of Ezekiel: "I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is: and I will give it him."—Ezek. 21: 27. Daniel has another view of the promise: "I beheld, and the same horn made war with the saints, and prevailed against them: until the Ancient of days came, and judgment was given to [in favor of] the saints of the Most High; and the time came that the saints possessed the kingdom. . . . And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. 7: 21, 22, 27. The everlasting possession, and the everlasting kingdom, are one.

Passing by the minor prophets, let us hasten to the history of the promise as brought to view in the New Testament. Christ introduces the promise, by teaching us to pray, "Thy kingdom come; thy will be done on earth as it is done in heaven." (Matt. 6: 10), and in the parable of the Nobleman, (Luke 19: 12), who went to receive a kingdom and to return; and in his answer to the Sadducees, in regard to the resurrection.—Luke 20: 34-39. Peter beholds the distant promised possession, when he utters the following: "Whom the heavens must receive, until the times of a restitution of all things, which God hath spoken through the mouth of all his holy prophets from everlasting."—Acts 3: 21. In his second epistle his vision is clear, and his description graphic.—After blotting out all hopes of an inheritance on this earth under the curse, he says: "But we, according

to his promise, look for new heavens and a new earth, in which the righteous dwell."—2 Pet. 3: 13. That promise is found in Isa. 65: 17, and is but a re-publication of the original promise to Abraham. John's Paradise—his new earth—is but the Abrahamic promise, seen from the nearest point of observation. Standing upon the last prophetic promontory, with his telescope uplifted, reaching forward to shorten distance, as the field of vision appears, in capture he commences his description: "I saw a new heaven and a new earth: for the first heaven and the first earth had passed away."—Rev. 21: 1. He then beholds the descent of the New Jerusalem, with its twelve foundations, for which Abraham was looking, and the curse removed,—all things made new, and the reign of the saints on the earth introduced.

Thus has God placed a regular chain of observers from Abraham to John, men gifted with the prophetic spirit, who, as they saw in the distance the possession promised to Abraham, uttered those words which inspire in the people of God a lively hope of future joy.

Having traced the history of this promise, as brought to view in the Scriptures, we shall now enquire—

2. *Has it been Fulfilled?*—The deed (promise) calls for a certain land as an everlasting possession. The names of many to whom it was deeded are given. Have they yet obtained the land promised in the deed? The name of Abraham is in the deed, as one of the heirs. Did he obtain the inheritance? Stephen says of Abraham: "Then he came from the land of the Chaldeans, and dwelt in Charan. And from thence, when his father was dead, he removed him into this land in which ye now dwell. And he gave him no inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him, and to his offspring after him, when as yet he had no child."—Acts 7: 4, 5. Abraham must have his inheritance when he comes out of his grave. The name of the true seed—Christ—is in the deed. Had he the possession of the land deeded to him? "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Matt. 8: 20. At his death, he was buried in a borrowed tomb. He declared his kingdom not to be of this world. The names of "Isaac, Jacob, Joseph, Moses, Rahab, Gideon, Barak, Sampson, Jephthah, David, Samuel, all the prophets, many women, those who were stoned, sawn asunder, tempted, slain with sword, the wanderers in sheep-skins, and goat-skins, wanderers in deserts, and in mountains, in dens and caves of the earth"—these worthy names are in the deed as heirs. Have they obtained the promise?—Paul says: "These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."—Heb. 11: 39, 40—see the entire chapter. Abraham received not the promise. Isaiah says by inspiration: "Behold, I [God] create new heavens and a new earth." Peter says: "We, according to his promise, look for new heavens and a new earth." John says: "I saw new heaven and a new earth." The promise is, therefore, unfulfilled, and a new earth must be created, and the resurrection of all the heirs who now sleep take place, before the promise can be accomplished. As God designs to fulfil his promise, he is not ashamed to be called the "God of Abraham, and of Isaac, and of Jacob."

3. *The Fulfilment of this Promise has ever been the Hope of the People of God.* Abraham sojourned as a stranger on earth: "For he looked for a city which hath foundations."—Heb. 11: 10. "Jacob said to Pharaoh, The days of the years of my pilgrimage are a hundred and thirty years."—Gen. 47: 9. Of the ancient worthies, Paul says: "These all died in faith [the substance of hope], not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things, declare plainly that they seek a country."—Heb. 11: 13, 14. The same hope is clearly brought to view by Christ and his apostles. Peter looked for the promise, and John saw in vision its glorious accomplishment. It was the hope of the early Christian fathers.

Irenaeus says: "It is fitting that the just, rising at the appearing of God, should, in the renewed state, receive the promise of the inheritance which God covenanted to our fathers, and should reign in it; and as God promised him (Abraham) the inheritance of the earth, and he received it not during his life, it is necessary that he should receive it, together with his seed, that is, with such of them as fear God and believe in him, in the resurrection of the just. For, as neither Abraham nor his seed—that is, not those who are justified by faith, have enjoyed any inheritance in it, they will undoubtedly receive it at the resurrection of the just." "Blessed are the meek, for they shall inherit the earth." He quotes to this effect Isa. 26: 19; 6: 11; 30: 25; 26; 31: 9; 32: 1; 58: 14; Ezek. 37: 12, 14; Jer. 23: 7, 8; 31: 10-15; Dan. 7: 27; Luke 12: 37, 30; Isa. 54: 11-14; 65: 17-28. Other fathers might be quoted, but we deem this sufficient for an example.

4. *Its Accomplishment should Constitute our Hope.* Christ taught us to pray, "Thy kingdom come." Paul says (Gal. 3: 8) that this hope was the gospel preached to Abraham. The return of Christ is for the purpose of fulfilling the promise. He went to receive the possession deeded to him. All that are Christ's will be heirs to the same. The fulfilment of this promise is the hope of the gospel. The gospel is but a re-publication of the Abrahamic promise. The appearing of Christ is the consummation of this promise. This is gospel,—it is substance,—it is heaven. Of this gospel we are not ashamed. We do not blush to say, that God will fulfil his oath to Abraham and all his seed. For its accomplishment we look, and hope, and pray. In it we see a resur-

rection to immortality. The resurrection to life, and the fulfilment of the oath to Abraham, are as certain as the being of God. He is not a man that he should lie. We have cast our anchor within the veil, whether our forerunner entered, and wait for his return with rapturous joy. The everlasting possession of the new earth by Christ and his people, is the fulfilment of the Abrahamic promise,—the second Paradise,—the future heaven of the Christian, and the Gospel Hope.

Correspondence.

THE SAVIOUR'S ASCENSION.

The time drew near, the Holy One
From Judah's citadel withdrew;
His mission's work on earth was done—
He bade Jerusalem adieu.

From busy haunts, and scenes of strife,
The Saviour led those chosen few,
Whose names are in the Book of Life,
In characters forever new.

Onward they went, with footsteps bent
To Olive's mount, but know not why,
Till Jesus on its hallowed ground
Paused, ere ascending to the sky.

And fondly now he spake to them,
The true, the tempted, and the tried:
"I go away, and ye will stem,
As I have done, the angry tide.

"Fear not, though waters dark and wide,
In maddened billows o'er you roll;
I send my Spirit to abide
Forever with the troubled soul.

"True, ye shall suffer for my name
Upon the cross your Master bore,
And walk in the devouring flame,—
Yet I am with you evermore.

"Go into all the world and teach
The precepts I commanded you;
Let the glad news of pardon reach
The bond, the free, the Greek, the Jew.

"Go forth through danger undismayed,
The cross endure, the trial bear;
Soon shall ye be in white arrayed—
The victor-crown of glory wear."

He ceased; those chosen few drew near,
And gazed upon his smiling face,
Then held him by the feet, and here
Gave him a last, a sweet embrace.

But lo! he rises! power unseen
Conveys him to the world of light,
While clouds of darkness pass between,
And veil his form from mortal sight.

Yet long they look with earnest gaze,
And breaking hearts, that loving band,
Till angels from the shrouded skies,
In white apparel, near them stand.

They came commissioned from the throne,
To sooth, and whisper words of peace,
And to their bleeding hearts make known
The hope, which made their sorrow cease.

"Why stand ye here, ye stricken throng,
With vision fixed on yonder skies?
Why look ye at the heavens long,
With mingled sadness and surprise?

"For this same Jesus, who has gone
Triumphant to his seat on high,
Will in like manner as withdrawn,
In royal robes descend the sky."

They ceased, and then on seraph wing,
Rose to engage in new employ;
That band, no longer sorrowing,
Turned from mount Olivet with joy.

They taught, unawed by chains and death,
Salvation through Jehovah's Son;
And waited till their latest breath
The coming of the Holy One.

Ages have vanished since they died
The martyrs' death, in humble trust,
That those frail bodies, glorified,
Should rise immortal from the dust.

And yet he comes not, he for whom
They lived accused, and died unblest;
Still in their cold and cheerless tomb,
Unknown to men, the sleepers rest.

And yet their God remembers still
The promise by the angels given,
When long ago, on Olive's hill,
He left them, and arose to heaven.

What though the earth should pass away,
The splendor of the orb grow pale,
The promise, though it long delayed,
In its fulfilment shall not fail.

The seasons pass, each rolling year,
As on swift wings it hastens by,
Brings nearer to us, and more near,
The Lord's return, from yonder sky.

Then should the Christian watch and wait,
As did the saints in days of old;
So shall he pass the pearly gate,
And walk with them the streets of gold.

M. S. PERRY.

LETTER FROM S. CHAPMAN.

DEAR BRO. HIMES:—After writing you from Solon, May 15th, we remained in that place about one week longer. As the result of those three weeks' labor, (amidst severe opposition,) by the special aid

of him who said, "Lo, I am with you always," we left more than twenty precious souls strong in the faith, looking for the blessed hope. Realizing, also, that the time of the event was at hand, they resolved, agreeably to the apostle's direction, not to forsake the assembling of themselves together, as the manner of some is, but to exhort one another, and so much the more as they see the day approaching. Bro. Barber, the minister among them, of whom I spoke in my last, (but through mistake printed Barker,) consented, in my absence a few weeks since, to preach to the church at the Springs one Sabbath. He had a good congregation. The brethren were much edified, and urged him to repeat the visit as soon as possible. But his daily employment, and the necessities of his family, require much of his time and attention. Bro. Mansfield, on his return from the New York Conference, (agreeably to his appointment in the "Herald,") visited the brethren in this section. After spending a little season with him and sister M., and other Homer friends, at the Springs, very pleasantly, we prevailed on them to go with us and visit the brethren in Solon. Bro. M. preached to them one evening, greatly to their edification. They made him promise (the Lord willing) to visit them again soon. We hope he will by no means disappoint them, as they are but babes in the faith.

We then spent a week or two in visiting the brethren in adjoining towns, (hope it was not in vain,) and had returned to the Springs to rest for a day or two, and then (by particular request) visit a few scattered brethren in Coventry, (thirty miles east,) whom we had never seen, "strengthen the things which remain," and perform other labor, should there be a demand for it. But on our return, we were informed that one of the brethren in Solon had recently visited his friends and relatives in Truxton, and had informed them of the good work which had been and was still going on in S. The account he gave of this work was so interesting to a portion of those friends, that they sent him a pressing invitation for us to visit that place as soon as possible, and proclaim to them the same message. The prospect appeared so favorable, we decided to neglect, for the time being, our brethren in C., and immediately comply therewith. They were notified accordingly, and although it rained profusely, yet we had a good congregation the first evening, June 15th. Owing to the exceeding shortness of the evenings, (there being a desire manifested from every quarter to hear,) we proposed to meet the friends at their school-houses in three different districts, so as to give the people opportunity to rest, if they chose, when the meeting was out of their immediate neighborhoods. In this way we secured full congregations every evening for nearly four weeks. On the Sabbath, the house was generally crowded, while others without listened attentively at the windows. Our congregations being composed mostly of farmers, (dairy-men and women,) and our evenings being at the very shortest, it was seldom, after the introductory services, that I commenced speaking much before 9 o'clock; and as I uniformly give liberty, after preaching, for any to speak, it was by no means uncommon for our meetings to be protracted till half past 10 o'clock. But the people waited patiently to hear, as if they realized that they were personally concerned in the matter. And even after the benediction, quite a number would linger and ask questions, seeming loth to leave the place. Several Catholics were present, and appeared much enraged on listening to our exposition of Dan. 7th, and Matt. 24th, touching the "little horn" and the "great indignation." One person and his family, like "Alexander the coppersmith," thought to "do us much evil," but it all returned, finally, upon their own heads, and created much sympathy both for us and the doctrine we advocate.

After several intelligent Baptist brethren had heartily embraced the doctrine of the Advent, one of them called on me to know, if I would consent to preach in the Baptist church in the village. I replied that I would, with all my heart, if the minister would give his consent. The brother replied confidently that there was no doubt about that, as he was well acquainted with him. So our good brother, without delay, called on him, and made his request known. A few days afterwards I met this brother, and at once discovered that he appeared unusually sad. I said to him, "Well, Bro. C., what said your minister?" "O," he replied, "I was never more disappointed in all my life; for I really supposed, that when I came to tell him that you preached nothing but the Bible, and that, too, about the soon coming of the Lord, he would be gratified to hear on the subject. But so far from that, he seemed to be unfriendly to the doctrine, and even to those who advocate it. He said that he had formerly read considerably on the subject, but had come to the conclusion that it was all a humbug, and that he had burnt more than a bushel of Millerite books and papers." I should not wonder, Bro. H., if at least a portion of this burning should have been at your expense. The Lord interpose, and save some more of his people, is my earnest prayer.

It is said that the Presbyterian minister in the same place, has recently delivered quite a lengthy discourse called "a sermon against Millerism," in which we were grossly misrepresented. But notwithstanding the opposition with which we have had to contend, the Lord in great mercy has given the people an ear to hear, and a heart to receive the truth, so that a company of more than thirty intelligent individuals have heartily embraced the doctrine of the Lord's speedy coming, have openly confessed the same, and are happy in the prospect of deliverance very soon.

It truly affords me pleasure to forward you the names of several of these brethren as subscribers for the "Advent Herald." We found it hard parting with those dear friends, but have promised to meet them again in grove meeting, the Lord permitting,

on Saturday and Sunday, Aug. 11th and 12th, on lands belonging to Mr. Milo Pierce, half way from the Pierce hill school-house to the Chenango creek road, by a good spring of water, three miles south-east of Truxton village. We hope there will be a general gathering from Homer, Lincklaen, Solon, Pitcher Springs, &c., and that Brn. Bates, Mansfield, Poole, Barber, and others, if convenient, will be present to aid in conducting the services. But above all, we hope the Lord will be there in Spirit and power, that his word may be effectual in many hearts.

We came to the Springs a few days since quite fatigued with hard and constant labor; but on receiving quite a number of heart-cheering letters from brethren and sisters of kindred faith, we were at once revived, and are now on our way to another field of labor, Coventry, Oxford, &c. O that the children of the household would bear in mind, that intelligence "from a far country," (especially if it be "good news,") is what the wise man affirmed it to be, viz., "as cold water to a thirsty soul." I am sorely disappointed in not hearing directly from certain brethren who are indebted to me at least one letter, and yet their faces I never saw, neither shall I see them, probably, till we meet in the restitution. We thank the dear friends who have written us; the Lord will reward you when he comes. Mrs. C. unites with me in love to the entire household, both in this and in foreign lands. Our Post-office address is still Pitcher Springs, Chenango county, N. Y. Yours, &c.

Norwich (N. Y.), July 15th, 1849.

LETTER FROM A. CLAPP.

DEAR BRO. HINES:—It is with pleasure that I see that the "Herald" still lives, having survived the opposition and obstacles it has had to encounter. This is an evidence that God stands at the helm, and that he has given wisdom and discretion to his servants in whose charge it has been placed, so that it has generally been wisely managed, sustained by the benevolent, and has done great good. It commands itself to every man's conscience, and ought to any one professing to have a good spirit, void of offence. I think it altogether the best Advent paper that is, or ever has been published. It appears to me that, without it, the cause of Christ would suffer greatly. I have often thought, that if the "Herald," since 1844, had followed the zig-zag course of other Advent papers, through all their windings and meanderings, as a great many Adventists wanted you to do, we should now look back and be filled with grief and sorrow for such a course, and meet the reproach that would thereby have been brought upon the cause of God. Besides, the paper, are this, would have sunk into oblivion, and perhaps the Advent cause would have been scattered forever. I am thankful, therefore, for the straight-forward course it has pursued, and for the prospect before us of its great usefulness. I am very sorry that it does not find more warm friends in Hartford; but you well know that it is owing to the opposition influences of those whom we have had to preach here for three or four years past. The hearers have generally, with few exceptions, imbibed the spirit of their teachers, and hence an opposition has been the consequence, to my great grief, and which has very much marred my happiness. I think the "Herald," and the cause of God, will continue to prosper. I hope the friends in Hartford will be willing to unite and co-operate with all the true friends of Zion.

The signs of the time, I think, indicate clearly that we shall soon see Jesus, and enter with him into bright glory. The commotions in Europe, the angry passions which are raging in the hearts of men, who are causing each other's blood to flow like water, the famine, the "pestilence that walketh in darkness, and the destruction that wasteth at noon-day," the withdrawing of the holy influence of the blessed Spirit, the division and discord among professors of religion, of all classes and sects, the churches that will not endure sound doctrine, and which reject, or overlook, the most interesting and blessed truths of the Bible; all these combine to show clearly that we are living very near the end of time. We cannot, but do as Christ said we might when we see the perplexity of nations, viz., lift up our heads, knowing that our redemption draweth nigh. The real, waiting Christian will rejoice in anticipation of immediate fulfilment of the precious promises of God, that he would bring about the restitution of all things spoken of by all the holy prophets since the world began,—the removal of the curse, the filling of the earth with the glory of God, and of the gathering of the saints into the kingdom of God. It is an awful thought, that before this takes place, all the wicked, the finally impenitent, are to be destroyed, and made to feel the keen vengeance of God's eternal wrath. Sinner, prepare to meet thy God.

Hartford (Ct.), July 13th, 1849.

LETTER FROM H. J. SHEARS.

DEAR BRO. HINES:—I feel highly interested in the perusal of the "Advent Herald," which is a great source of comfort and consolation to me whilst in this world of strife and contention, for it is a medium through which we can hear from those of like precious faith, who are looking for the coming and kingdom of our Lord and Saviour Jesus Christ, who will dash to pieces the kingdoms of this world, and give the kingdom to the saints of the Most High, whose kingdom is an everlasting kingdom, which shall never be destroyed. While we view the state of this world, and more especially the Eastern continent, which is the grand field of prophecy, and see the convoluted state of things, we should be sober, watching unto prayer; and while professing to be looking for that same Jesus who was taken up into heaven, holiness of heart should be our motto, and

an entire consecration to God, that we may be found without fault and blameless before the Lord, when he shall come in the glory of his Father, with the holy angels, to reward every man according to his works.

We have been called from the various sects, tinged with our former teaching and religious instructions, and there is no wonder that we differ in sentiment, or in the understanding of certain portions of Scripture. But what Christian forbearance and charity should we exercise towards brethren, and love each other with a pure heart fervently.

I am highly gratified to read the reports of the New York and Boston Conferences. I hope there will be no cause of complaint.

As to the state of the cause in Canada West, in this place we are endeavoring to obey the apostolic injunction, not to forsake the assembling of ourselves together, as the manner of some is, and to exhort one another, and so much the more as we see the day approaching. Dear brother, we would be very happy to have you make a tour through Canada, so that we might hear you preach the word of the kingdom, although, to this world's goods, we could not offer you much as a compensation. Yours, &c.

Ameliaburg (C. W.), July 1st, 1849.

Extracts from Letters.

From New Orleans (La.), July 4th, 1849.

DEAR BRETHREN:—I address you a few lines to inform you and the Advent brethren and sisters scattered abroad, that I have the same unshaken faith that we are near the close of time. It is astonishing how little light many ministers of Christ have on this glorious subject. I was boarding in the same house with one not long since, who knew my views on the advent. He remarked that I was taciturn, wished me to be more sociable, would be happy to talk with me on any subject, except one—that was the second advent. I believe I do not tell them when I say, this is the view most of the ministers here, and in Mobile, take of the subject. While in Mobile I was refused the building of a church, because I believed the world was coming to an end, by a committee composed of church members. An itinerant Methodist minister in Mobile remarked, that if they had any Millerites in the Ala. Con., they would kick them out. I feel thankful that there are some local ministers and lay members in the Ala. Con. who are not ashamed to proclaim a coming Saviour. I saw a letter published in the "Southern Christian Advocate," from the Rev. Mr. Newman, of Ala., in which he complains of having several Millerites in his circuit, who are very bold that they say they had rather read the "Advent Herald" than the Methodist "Advocate."—What presumption! One, he says, came very near being licensed, but he succeeded in having it put off a quarter. Let me say to you, my brethren, be strong in the Lord, and fear not to declare the whole counsel of God. If they thrust you out of their church, they cannot turn you out of Christ's church. I have withdrawn again from the M. E. Church; was a licensed local minister for eighteen months in that connection. Immediately preceding my withdrawal, which was last December, I proposed to discuss the subject with the preacher in their weekly meetings last year. The proposition was received with contempt by the Presiding Elder. Most of the Methodists here are opposed to the doctrine of the Advent. I thought best to leave them.

I am happy to see the subject of holiness engrossing the attention of the Adventists; was very much pleased with Sister Wellcome's letters on the subject. Holiness and the second advent should be preached together—one as a motive, the other as a preparation. Without holiness no man shall see the Lord. Your brother in Christ, E. NOYES.

From Utica (N. Y.), July 15th, 1849.

DEAR BRO. HINES:—Both of our meetings, at Copenhagen and Brackett's Bridge, resulted, apparently, in great good to the cause. Several new ones declared their faith in the doctrine. Others arose in the last named meeting, and desired the brethren to pray for them, that they again might enjoy the smiles of God. Good order was generally preserved; attendance respectable, and especially on the Sabbath, when our tent was crowded. The expense of these last meetings, with that of Oswego, was promptly and cheerfully met. We held our first meeting in the tent here last evening, and to-day (Sabbath) we hope to have the opportunity of declaring the good tidings of the Gospel to many interested hearers. We contemplate holding through the week over another Sabbath. From here we go to Herkimer. Pray for us, brethren, that with all sincerity and boldness we may speak the oracles of God. In love, G. W. BURNHAM.

From Southold (C. W.), July 11th, 1849.

BRO. HINES:—We hold a monthly meeting, at which all our brethren, far and near, who can, assemble, and we bless and praise God for the strength and comfort we receive while conversing on the blessed hope, the glorious appearing of the great God and our Saviour Jesus Christ.

I feel thankful for the union of feeling and effort which has been manifested during the sitting of the New York and Boston conferences. My prayer is, that your efforts to advance the cause, and strengthen the hands of the servants of God in their labors, may meet with God's peculiar smiles, until we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Although enemies may oppose, I am sorry that you feel under the necessity of meeting, in your deliberations, those who have so long stood in the ranks of the second advent faith, and I do most sincerely desire that we may be endowed with patience and charity, to bear

all things. Yours, waiting, in hope of our dear Master's return, L. B. PAYSON.

From Frankfort (Me.), June 25th, 1849.

DEAR BRO. HINES:—By the unanimous voice of the brethren and sisters of Frankfort and vicinity, I am authorized to request, through the medium of the "Herald," that some brother who feels the weight of the cause of Christ, and who is determined to know nothing but Christ and him crucified, would visit the churches in this region. We have been expecting Bro. Gates, but learn that he has moved in another direction. While God is thundering in the eastern heavens, and we hear the rumbling of the chariot wheels, we are anxious that souls should not "perish for lack of knowledge." An effectual door is opening wide throughout this entire region, and the Macedonian cry comes spontaneously from many. Let some brother possessed of missionary zeal and energy, combined with strong confidence in God, leave in this portion of the vineyard, and he will find warm hearts to co-operate with and sustain him in every sense the gospel requires. J. MERRIAM.

The brethren in Exeter heartily acquiesce in the petition from Frankfort. (In behalf of the church in Exeter.) D. CHAMBERLAIN, I. DAMMON.

From North Adams (Mass.), July 12th, 1849.

DEAR BRO. HINES:—Our tent meeting at Montague, Mass., was well attended. We had two small tents. The congregation was large quite a portion of the time, and good order was observed within and without the camp, and profound attention was given to the word preached. And all who came out to hear went away convinced that they had heard the truth. The brethren who came up to this post were ready to do which was right in sustaining the cause. Brn. I. ADRIAN, L. S. LUDINGTON, and S. EVERETT were present, to lend a helping hand in the work of giving this last message of mercy to this apostate world. Yours truly, R. V. LYON.

A Brother writes.

I am not a Methodist, but I believe in one of the articles in the "Discipline"—Never contract a debt without a probability of paying it.

Miscellaneous.

"I WOULD NOT LIVE ALWAY."

BY DR. MULLENBURG.

I would not live alway, live alway below! Oh no, I'll not linger when bidden to go; The days of our pilgrimage granted us here, Are enough for life's woes, full enough for its cheer. Would I shrink from the paths which the prophets of Apostles and martyrs, so joyously trod! [God, While brethren and friends are all hastening home, Like a spirit unblest o'er the earth would I roam!

I would not live alway—I ask not to stay Where storm after storm rises dark o'er the way; Where seeking for peace, we but hover around, Like the patriarch's bird, and no resting is found; Leaves hope, when she paints her gay bow in the air, Leaves its brilliance to fade in the night of despair; And joy's fleeting angel ne'er sheds a glad ray, Save the gleam of the plunge that bears him away.

I would not live alway, thus fettered by sin; Temptation without, and corruption within: In a moment of strength if I sever the chain, Scarce the victory's mine, e'er I'm captive again. E'en the rapture of pardon is mingled with fears, And the cup of thanksgiving with penitent tears: The festival trump calls for jubilant songs, And my spirit her own Miserere prolongs.

I would not live alway—no, welcome the tomb; Immortality's lamp burns there bright 'mid the gloom. There, too, is the pillow where Christ bowed his head. Oh, soft are the slumbers of that holy bed. And then the glad dawn soon to follow that night, When the sunrise of glory shall beam on my sight; When the full main song, as the sleepers arise To shout in the morning, shall peal through the skies. Who, who would live alway! away from his God, Away from our heaven, that blissful abode, Where the rivers of pleasure flow o'er the bright plains, And the noontide of glory eternally reigns; Where the saints of all ages in harmony meet, Their Saviour and brethren transported to greet; While the songs of salvation unceasingly roll, And the smile of the Lord is the feast of the soul.

That heavenly music! what is it I hear? The notes of the harpers ring sweet in the air: And see, soft unfolding, those portals of gold! The King all arrayed in his beauty, behold! O give me, O give me the wings of a dove! Let me hasten my flight to those mansions above; Aye, 'tis now that my soul on swift pinions would soar, And in ecstasy bid earth adieu evermore.

Chris. Intel.

GREAT RIOT AT ST. JOHN'S, N. B.

The St. John's "Morning News," of July 13th, contains the full particulars of the late riot in that city, by which ten lives were lost, and a number of persons wounded.

The riot occurred on the 12th of July, a day commemorated by the Orangemen in memory of the landing of the Prince of Orange in England, and the battle of Boyne. A number of Orangemen came to the city, from the upper country, with banners and emblems, to march through the streets in procession.

Some of the party were armed with muskets, doubtless anticipating a disturbance. The procession started from Nethery's Hotel about 11 o'clock. Some persons of opposite feelings had erected a green arch across York Point, so that the Orangemen

would either be obliged to pass under, or demolish the structure, which would be the signal for war. The procession passed under without disturbing the arch.

The Mayor proceeded to the place, and in attempting to have the arch removed, was struck in the back of the head, and otherwise severely handled; and he came over to the city bleeding. The procession finally passed along the point, when an excitement was created—stones and pistol shots were fired; several persons were wounded—but none mortally. With the exception of this skirmish, the procession crossed the bridge unmolested.

The authorities now interfered, and a company of about sixty men was marched up from the barracks, and stationed on the platform, where ball cartridges were served out. It does not appear, however, that the military fired a shot. The "News" continues the account as follows:—

"On the return of the procession, and when near Rankin's bakery, a number of guns were fired—upwards of fifty shots, at least, were heard—which resulted in some ten or a dozen persons being killed immediately, and many more wounded. The shots were fired into the Orangemen, and by the Orangemen again into the crowd—but from whence came the first shot we could not learn. A scene of death ensued so horrible to seem like a reality for a civilized city like St. John's.

"It is impossible now to get a correct statement of the number of deaths. A person of versatuity, however, informs us that he saw ten corpses himself. Some say there were at least twelve killed—but we will put the number down at ten. The procession passed on into the Market-square.

"The military were still on the platform, directly opposite. An awful shout was here raised by the crowd. After some little time the procession passed up King-street, every sixth man carrying a gun."

The city continued in a disturbed state throughout the remainder of the day. A number of arrests were made in the course of the afternoon. No list of the killed or wounded is given.

VIOLENT STORM.

On Saturday afternoon, the 14th inst., between 2 and 3 o'clock, our city and vicinity were visited by a violent storm of wind and rain, which lasted but a short time. About an hour and a half afterward another storm came up, which was more violent, and did considerable damage in various parts of the city and county. A portion of the roof of the public school-house in Coates-street, above 12th, was blown off to the distance of 130 feet, upon some outhouses on an adjoining lot. A portion of the north wall was blown in, and fell through the upper floor into the second story room, doing much damage to the interior of the building, the fixtures, and the furniture. In Parrish-street, above Eighth, a roof was blown off; another in Apple-street, above Jefferson; another at the corner of Vine and Schuykill Fourth streets; another at the corner of Willow and St. John streets, and also a part of the Sanctuary Methodist church, in Fifth-street, near Franklin avenue.

A number of chimneys were blown down, and also several new buildings, besides the market house in Washington-street, above Master-street, Kensington, known as the Nanny-goat market house. Throughout the city and county, many trees were blown down, and some torn up by the roots. In the several public squares a large number were prostrated. In Franklin-square two of the most venerable trees on the Sixth-street side were twisted off near the ground.

In Washington-square one of the old weeping willows was torn down at the trunk. Many others were much injured. In Independence-square a large alianthus was shorn of all its limbs, and others much damaged. In Logan-square several of the trees shared a similar fate. In various parts of the city and county much damage was done by the overflowing of cellars.

The basement of the dry goods store of Messrs. Carr, at the S. E. corner of Fifth and Poplar-streets, was completely inundated, the water at the time overflowing the floor of the store several inches. A number of the cellars and houses in that vicinity were in like manner overflowed, subjecting the occupants to much inconvenience and loss.

The car house of the Burlington and Mount Holly Railroad Company, was blown down on Saturday afternoon.

The steamer Robert F. Stockton was literally blown over on her side, and for a while remained in such a position as to excite the utmost terror in the passengers.—*Philad. Ledger.*

CHOLERA AND DRUNKENNESS.

If we were asked at what period, within the past five years, we had seen and heard of the most drunkenness in this city, we should be compelled to say, the present period—the period that is marked by the ravages of the Destroyer, who is ending in death long-cherished friendships, separating husbands and wives, tearing brothers and sisters apart no more to be united beneath the paternal roof, and laying whole families, within a few hours of each other, in their last resting-place. What a time for dissipation! Yet this is the time chosen.

Intoxicating drinks appear to have assumed a new fascination among us, and men reel home at night, with the burden of whose lifeless forms some rickety cart reels to the graveyard next morning. Not only men, but women, stagger under the influence of the liquor from the still, and come with pestiferous breath and haggard looks to ask advice, sympathy, and assistance. All this makes a dark picture. Is it fancy, now? or, is it fact? Like fancy it reads, beyond a question. But that it is fact, is seen, and felt, and heard, every day, and every hour in the day.—*Cincinnati Gazette.*

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